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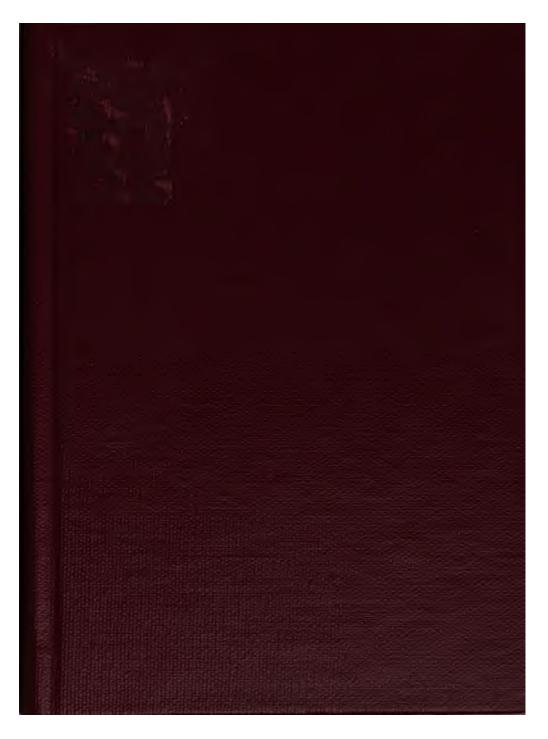
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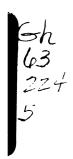
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London May 1474





A COMPLETE

GREEK AND ENGLISH LEXICON

FOR THE POEMS OF

HOMER,

AND THE HOMERIDÆ

ILLUSTRATING THE DOMESTIC, RELIGIOUS, POLITIC

MILITARY CONDITION OF THE HEROIC AGE.

AND EXPLAINING THE MOST DIFFICULT PASSAGES.

G. CH. CRUSIUS.

TRANSLATED FROM THE GERMAN, WITH CORRECTIONS AND ADDITIONS,

BY

HENRY SMITH,
PROPESSOR OF LANGUAGES IN MARIETTA COLLEGE.

THOMAS KERCHEVER ARNOLD, M.A.

LATE RECTOR OF LYNDON,
AND FORMERLY FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

NEW EDITION.

Mondon:

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RIVINGTONS, WATERLOO PLACE;

HIGH STREET, TRINITY STREET,
Orford. Cambridge.

1871.

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Gh 63,224,5 Sept. 9, 1889. March Bequest.

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PREFACE

TO

THE FIRST ENGLISH EDITION.

A SECOND edition of Crusius's Homeric Lexicon, considerably improved by the author, was very carefully reviewed by Dr. Ameis, of Mühlhausen, in the "Jahrbücher für Philologie und Pädagogik" for 1843. The substance of Dr. Ameis's valuable remarks was introduced into the third edition, which was published in 1848, after Crusius's death, by Dr. Kühner, who availed himself of some manuscript criticisms by another scholar, whose name is not mentioned.

The American translation by Professor Smith nearly anticipated the improvements of the third edition by embodying the remarks of Ameis. This translation I have carefully revised, and the far larger portion of the work has been compared with the third German edition. The additions of the American editor were enclosed in crotchets: these I have removed, wherever I found that Crusius or his German editor had adopted the correction or addition suggested by Dr. Ameis. I have also added, occasionally, the derivations of rare words as given by Lobeck, Döderlein, or Lucas; and have frequently substituted Cowper's translations for those of Voss, which often, especially in the case of happy compounds, lose all

their felicitous precision by being turned into English. I have also added, here and there, the explanations of the most recent editors, Dübner on the Iliad, Fäsi on the Odyssey. In carrying the work through the press, I have removed a very considerable number of false references (some of which still remain in the third German edition), and several erroneous interpretations, occasioned by a misapprehension of the German original, which a reference to the passage, as it stands in the poet himself, would have enabled the learned translator to avoid. Upon the whole, however, he has executed a difficult task successfully; and well deserves the thanks of English, as well as of American students.

T. K. A.

AUTHOR'S PREFACE.

NOTWITHSTANDING the great number of excellent helps which have been published, for a series of years past, in illustration of the Homeric poems, there has still, so far as my acquaintance extends, appeared no complete Lexicon, presenting within a moderate compass, to the numerous readers, and especially to the young readers of these poems. every thing necessary for understanding them. In my apprehension, a Lexicon of a particular author, although designed only for schools. should not contain simply an alphabetic series of words with their definitions, but should also particularly notice peculiarities of expression, and those passages which in point of construction or the signification of words, are difficult to be understood, or admit of different interpretations; it should also embrace, in connexion with the words, and especially with the proper names, the requisite explanations from mythology, geography, antiquities, and other auxiliary sciences, and thus form, as it were, a repertory of every thing needful for understanding the author. To what extent I have attempted to attain this object, will be seen by noticing the contents of this Lexicon. First, then, it contains all the words found in the Iliad and Odyssey, in the hymns, and other small poems. Secondly, especial attention is paid to the explanation of difficult passages; and, as far as space permitted, differing views, when existing, have been noticed. Thirdly, it contains all the proper names, accompanied by the necessary mythological and geographical explanations.

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standard of Greek scholarship. Although that carefully-executed work is not to be brought into comparison with the present, in respect to its extent and peculiar design, yet it does not contain the whole wealth of the Homeric language, since all the words and proper names peculiar to the hymns are wanting. That we should find in it omissions of single words, even in the Iliad and Odyssey, as άμαθος, άμπείρω, άναπείρω, Δύμη, Ελικάων, έκτάδιος, έλάσσων, πολύτρητος, ρυσός, φώκη, etc. was certainly, considering the compass of the work, to be expected. A still older work, "W. Seberi Argus Homericus s. Index Vocabulorum in omnia Homeri Poëmata," is a mere catalogue of the Homeric forms of words, without explanation. Important as this work is for the study of Homer, it has contributed no advantage to my undertaking, except that of enabling me by a comparison, to determine whether any word had been omitted. And even this comparison it was necessary to make with great caution, since the text of Homer has undergone many alterations since the publication of the work. Among the remaining Lexicons, I may mention that of Koës, which has appeared however only in the sample of the letter A; and the separately-published Lexicons of the Iliad and Odyssey, by Lünemann. How defective these books are, is known to every scholar who has examined them. In the definitions of the words, little more is to be found than in any general Lexicon; and small attention is paid to the explanation of difficult passages, and to the proper names of mythology and geography. That, finally, general Lexicons do not possess this completeness, is obvious from the fact, that proper names are for the most part excluded, and when introduced, commonly lack particular explanation. The Lexicon of Passow, however, forms an exception to these remarks *, because this distinguished Greek scholar directed his particular attention to the Homeric vocabulary. With a deep conviction of the value of the service which its lamented author has rendered to the poems of Homer, I gratefully acknowledge the solid information I have often derived from his excellent work. That, however, in many difficult passages of these poems, a satisfactory explanation is wanting, and that many mythological and geographical articles are either not introduced, or lack an explanation sufficient for understanding the poet, will have been remarked by those who have used the work.

With these remarks, it is proper I should indicate more specifically the plan which I have followed in the composition of this Lexicon.

The demand which may properly be made in a Lexicon of a single author, in regard to Grammar, I hope, in accordance with the plan of the work, to have met. In the case of substantives and adjectives, the Epic and poetic forms of the cases are annexed, commonly with a reference to the ordinary forms. The verb demanded particular attention. Here, I have given not only the main tenses, but also in

[•] I need not say, that this applies in a still higher degree to the admirable Lexicon of Liddell and Scott.—T. K. A.

addition the Epic and poetical forms. Difficult forms of persons and tenses, which the younger student would not easily trace, I have, after the example of other Lexicons, introduced into the alphabetic series, and referred to their ground form. For the further information of students, I have referred to the large Grammar of Thiersch, to the intermediate one of Buttmann, which is commonly used in the schools, and to that of Rost, as well as to the recently-published Grammar of my valued colleague, Dr. Kühner [in the 3rd Ed. to his School Grammar]. The large Grammar of Buttmann is rarely quoted, and only when the intermediate one affords no information on the topic in hand. In connexion with the common forms, the poetical forms Finally, I have thought it expedient, according to are also given. the derivation of the Grammars, to place the different forms of a root under the form which is in use as the Present, cf. ἀκακίζω, ἀραρίσκω, δατέομαι, &c.

In addition to the Etymology, in the case of derivative words, those which occur only in the poets are designated as poetic, and if found only in Epic writers, as Epic. For these references, I gratefully acknowledge my obligation to the Lexicon of Rost. To quantity, sufficient attention has, as a general principle, been paid, to mark the long syllables. A more extended explanation is given when the quantity admits of a doubt.

In regard to the definition of words, and to the numbering of the significations, a careful examination will show, that I have endeavoured to follow a natural arrangement. That I should, in a majority of words, agree with other Lexicons, results from the nature of the case; and I gratefully acknowledge, that in this point I am much indebted to the labours of Passow and Rost. It has been an especial aim, in the arrangement of the significations, to render the examination of them easy. For this reason, the main definitions, as well as those modifications of signification which a word receives in various connexions, are printed in spaced type [in this Ed. in Italics]; and the peculiar significations of the middle voice are distinguished from those of the active. In difficult words, I have not only compared the modern commentators and translators, but have also consulted the Scholia of the old Grammarians, the Commentary of Eustathius, and the Lexicon of Apollonius. Not unfrequently has the translation of Voss been cited verbatim, when it appeared important in the explanation of a word or passage. What degree of attention has been raid to the illustration of the domestic, religious, political, and military condition of the heroic age, will be seen by an examination of individual words, as βασιλεύς, $\delta \tilde{\eta} \mu o c$, of the mythological articles, of the names of clothes, weapons, &c. Finally, an equal degree of care has been bestowed upon the syntactic use of verbs in reference to cases and prepositions, and upon the explanation of the particles. In this connexion, justice requires that I should acknowledge my indebtedness to the Grammar of Dr. Kühner, which in this respect is so complete and copious.

In a Lexicon of a particular author, designed at the same time to

supply the place of a commentary, it appears to me necessary, not only to indicate the passages explained, but also to indicate those in which a word occurs in a peculiar signification or connexion. This desideratum I have endeavoured to supply, and have also marked the so-called $\tilde{\alpha}\pi a\xi$ signification or distinguish the language of the hymns from that of the Iliad and Odyssey, an asterisk (*) is prefixed to the words which occur only in the hymns and other small poems. If to an article *Il. or *Od. is annexed, it shows that the word occurs only in the Iliad or Odyssey

As I have mentioned, as a second peculiarity of this Lexicon, the explanation of difficult passages, I may add a word upon this point. A careful examination of the book will show that not many difficult passages occur, for which there is not offered at least one translation; in passages which admit of different explanations, the opposing views are always cited, with the grounds upon which they rest. The passages which have received a more detailed explanation, have been arranged in a special register, at the end of the preface, with a reference to the word under which the explanation is given, because, in many passages, it might be sought under different words.

The mythological and geographical proper names have been introduced into the alphabetical series, partly because the verbal explanation of them is found in appellatives in use; and partly because the different accentuation of the proper name and appellative, is rendered more distinct by juxtaposition.

In the case of proper names which do not occur as appellatives, the definitions are given, for which I am indebted principally to Hermann, Diss. de Mythol. Græcorum Antiquissima, and De Historise Græcoe Primordiis (Opus. II. 1827). I have thus endeavoured to remove a ground of complaint which has reached me from various respectable quarters, in regard to my Lexicon of Greek proper names *. That the mythological and geographical explanations have not been borrowed from that work, but have been for the most part written for the purpose of illustrating the Homeric poems, will be seen by a comparison of the two works. For the mythological articles, I have consulted especially M. G. Hermann's Handbuch der Mythologie aus Homer und Hesiod, E. L. Cammann's Vorschule zu der Iliade, and D. E. Jacobi's Handwörterbuch der griechischen und römischen Mythologie. Upon the principal works which have appeared on the Homeric Geography, as those of Schönemann, Voss, Uckert, G. F. Grotefend, Völcker, as well as upon other writings which treat of this subject, as Mannert's Geographie der Griechen und Römer, Ottfried Müller's Geschichte hellen. Stämme, I. Bd., etc., I have bestowed a careful attention, although the plan of the work allowed only the more important points to be noticed.

^{*} Griechisch-Deutches Wörterbuch der mythologischen und geographischen Eigennamen, nebst beigefügter kurzer Erklärung und Angabe der Sylbenlänge, eta. Hanover, 1832.

From what has been said, it will be inferred, that I have spared no pains in consulting all the helps for the explanation of Homer, within the compass of my acquaintance. The text which I have had principally in my eye is that of Wolf; in connexion with which, however, I have referred to the editions of Heyne, Bothe, and Spitzner; and in the hymns to Ilgen, Hermann, and Franke. For definitions and explanations, materials have been drawn, not merely from the above sources, but also from the observations of Köppen, Heinrichs, Nitzsch, Nägelsbach, and from particular works on the Homeric language, as Buttmann's Lexilogus, Lehrs de Aristarchi Studiis Homericis, etc.; and I acknowledge with sincere gratitude the information I have derived from them. The work of Dr. Gräfenhan, Grammat. Dialectici Epicæ, Vol. I. L. 1, which will present an accurate and fundamental view of the phenomena of the Epic dialect, came into my hands whilst the last sheet was in the press; some more important matters from this work I have given in an appendix.

To what extent, in the execution of the work, I have succeeded in filling out the plan, which has been sketched, must be left to the candid decision of those who are qualified to judge. The more deep my conviction is of having often fallen short of my aim, the more thankful shall I be to receive any corrections or hints for improvement.

Finally, it will be the highest reward I can receive for the labour bestowed upon it, should intelligent teachers judge as favorably in regard to the utility of the book, as one sharp-sighted student of the Homeric poems has already expressed himself. I refer to Dr. Grotefend, the director of the Lyceum in this city, to whose inspection the plan of the undertaking, and a part of the work itself, was submitted.

G. CH. CRUSIUS.

Hunover, Nov. 1835.

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ABBREVIATIONS.

```
absol. signifies absolute.
                                          Ion. signifies Ionic.
               accusative.
                                           iterat.
                                                          iterative.
accus,
         ,,
act.
               active.
                                           κ. τ. λ.
                                                          καὶ τὰ λοιπά = etc.
adj.
               adjective
                                          Lex.
                                                          Lexicon.
adv.
               adverb.
                                          Buttm. Lex.
                                                          Buttmann's Lexilogue
ÆoL
               Æolic.
                                           metaph. "
                                                          metaphorical.
               sorist.
                                                          middle.
sor.
                                           mid.
Apd.
               Apollodorus.
                                          neut.
                                                          neuter.
               Apollonii Lex. Homeri-
                                          Od.
                                                          Odvasev.
Apoll. or Ap
                                                          optative.
                 cum.
                                          optat.
Att
               Attic.
                                           partep.
                                                          participle.
Batr.
               Batrachomyomachia.
                                          pass.
                                                          passive.
  mm.
               common, commonly.
                                          perf.
                                                          perfect.
         ..
.ompar. ,,
               comparative.
                                          plupf.
                                                          pluperfect.
conj.
               conjunction.
                                          plur.
                                                          plural.
dat.
               dative.
                                          poet.
                                                          poetic.
depon.
               deponent.
                                          signif.
                                                          signification, signifies.
Dor.
               Doric.
                                          sing.
                                                          singular.
Ep.
               Epic.
                                                          subjunctive.
                                          subj.
epith.
               epithet.
                                           v.
                                                          Vater or Voss.
fem.
               feminine.
                                                          equivalent to.
                                           =
fut.
               future.
                                          ŧ
                                                          ἄπαξ εἰρημένον.
               genitive.
                                                          doubtful.
gen.
               hymn.
                                                          only in the hymns.
h.
                                          •Il.
               Iliad.
                                                         only in the Iliad.
imperat. ,,
               imperative.
                                          •Od.
                                                          only in the Odyssey.
               imperfect.
                                          []
                                                          additions by the Trans-
imperf.
indn.
               infinitive.
                                                            lators, or by the English
intraus. ,,
               intransitive.
                                                            Editor.
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Cp. = Cowper.

Db. = Dübner.

Död. = Döderiein.

Fis. = Fisi.

Note.—To save space "II." has been omitted; so that references to which "Od." is not prefixed, are all of them from the *Iliad*.

HOMERIC LEXICON.

Α.

A, the first letter of the Gr. alphabet; as a numeral one; in Homer therefore the sign of the first Rhapsody. The 24 Rhapsodies (or books), both of the Iliad and Odyssey, are distinguished by the 24

letters of the Gr. alphabet.

a. in composition, is 1) a privative (be fore a vowel commonly av), the English in- or un-, denoting a negation of the idea; sometimes also giving it a bad some; αδηλος, in-visible, απαις, child-less, άβουλος, i/l advised, αναίτιος, in-nocent. 2) a copulative [answering to the adv. aual, indicates primarily a connexion of two objects, also mly conveying the notion of equality, collection, and intensity; άλοχος (λέχος), bedfellow. wife; ἀτάλαν τος, equipunderant; άθρόος (θρέω), usxembled, crowded together. 3) a intensive, strengthening the adj. with which it is compounded and answering to the adv. αγαν, αβρομος, loud roaring; ασπερχής, very impetuous. This intensive a is found in but very few compounds [if at all and is denied by many Gram. 4) a euphonic is prefixed for mere sound's sake to many words beginning with two consonants: ἀβληχρός for βληχρός; ἀστε ροπή for στεροπή.

å, interj , an exclamation denoting displeasure, pily, astonishment; oh! ah! & Seilé, ah wretch! 11, 441.

detat, an wreich i 11, ττι.

addros, or, poet. (aaω), 1) inviolable

= what one does not dare to violate; epith.

of the waters of the Styx, 14, 271. 2) = what one cannot violate, cannot injure, &c.; as an ep. of a contest, Od. 21, 91. 22, 5. According to Buttm. Lexil. p. 4, the waters of the Styx are called inviolable, because the gods swore by them an oath not to be broken; and in the Od. the contest is called inviolable, i. e. that which may not be spoken against, hence honorable, distinguished; but Passow translates the word irrevocuble, i. e. a contest whose result is decisive. The old Gram. suppose either a double a privative, or an a intensive, and explain

άdaτος by πολυβλαβής, τεν jnjurious. ἀσής, ές (άγνυμι), ποι to be broken, ἀθευίε to break, strong, βόπαλον, Od. 11, 578.†

άλομαι, depon. mid. see åάω.

čαπτος, ον, poet. (ἄπτομαι), not to be touched, unapproachable, invincible, epith. of the strong hands of the gods and heroes. 1, 567. 7, 309.

αάσχετος, ον, Ep. for ασχετος.

aάω, poet. (= = _), aor. 1. act. aασα. contr. aσα, aor. mid. aασάμην, 3. siny. ασατο, aor. pass. ἀάσθην. Of pres. only 3 sing. mid. ἀᾶται. 1) Act. trans. to injure, to harm, with acc. η ρά τιν ήδη βα-σιλήων τηδό άτη ἄασας; hast thou ever before injured any king by such misfortune? i. e. brought him into such mistortune? 8, 236. b) E-pec ally to injure in the understanding, to infaluate, to befool, to mislea!, to delude, with and without φρένα: σίνφ, to stupify his mind with wine, Od. 21, 297. ασσαν μ' έταροι. my companions befooled me, Od. 10, 68 [n this passage it is, have wronged or injured this passage it is, naee wronged or injured me]: and δαίμουρο aloα, Od. 11, 61; hence pass. to be deiuded, injulated, blinded, to fall into disaster. 16, 655. Ατη, ἢ πρώτου ἀάσθην, Ate, by whom I was first infatuated, 19, 136, ἀασθείς φρεσύν, Od. 21, 301. II) Mid. [exclusively in the control of the contr ref. to the mind] to delude oneseif, to let oneself be deceived, to mistake, to err, to act foolishly, 9, 116; also αάσατο μέγα θυμώ, he was utterly infatuated in mind, 11, 340. b) As dep. mid. with acc. to l-ad

astray. 19, 91.
'Αβακέω (βάζω), poet. zor. ἀβάκησα, properly, to be without sp-ech; gener. to be uninformed, to be ignorant, to be un-

suspicious, Od. 4, 219.†

Αβαντες, οἰ, the Abantes, the earliest inhabitants of the island of Eubœa, who went to Troy under Elephenor the son of Chalcodon; probably a colony from the Pelop. Argos which emigrated to Eubra under king Abas; according to Straho they came from Thrace, 2, 536.

'Αβαρβαρεή, ή (from à and βάρβαπος native), a fountain nymph, mother of Esepus and Pedasus by Bucolion, 6,

22.
 'Aβās, αντος, ὁ (from ἀ and βαίνω not going away, Nabito, Herm.), a Trojan, son of Eurydamas, killed by Diomedes,

5, 148
Asioi, oi. the Ahii, nomadic Scythians in the north of Europe, accord. to Strabo, VII. p. 360, on the Ister, 13. 6. † (prop. poor, needy, from a and Bios: Woll and Heyne have marked it as a proper name; it was previously explained as an adjective.)

[άβιος, ον, see "Δβιοι.]
 αβλαβέως, poet. for άβλαβῶς, adv.
(άβλαβής), harmlessly, without harm, b. Merc. 83

* ἀβλαβίη, ἡ, poet. for ἀβλάβεια (βλά-

иты), inviolability, 2) harmlessness, innocence; in the plur. άβλαβίαι νόοιο, h. Merc. 393.

Αβληρος, δ, a Trojan, killed by Antiloshus, son of Nestor, 6, 32.

άβλής, ἢτος, ὸ, ἢ, poet. (βάλλω), not discharged, unshot, epith. of an unused arrow, 4, 117. †

άβλητος, ον, poet. (βάλλω), not hit, unhurt, 4, 540. †

hurt, 4, 540. †

«βληχρός, ή, όν (a cuphon. and βληχρός), weak, poweriess, gentis; χείρ, the feeble hand of Venus, 5, 337; τείχος, a weak wall, 8, 178; δέναντος. a gentic death, Od. 11, 135. [Cf. ἀμαλός and μαλακός. Buttm. Lex. 194.]

άβρομος, or (a intens. and βρόμος according to Apoll. Lex.), loud-shouting, very clamorous. Epith of the Trojans, 13, 41. Passow with Eustath. makes a euphon. and translates clamorous. Buttm. makes a copulative, and translates shouting to-

άβροτάζω, poet. (prob. from aor. 2 άμ-βροτείν, Epic for άμαρτείν), to miss, τινός any one: found only in aor. I suhj μήπως αβροτάξομεν (ep. for αβροτάξωμεν) άλληλοιίν, lest we miss one another. 10, 65. † See Thiersch. § 232. Buttm. Lex. p. 82.

άβροτος, η, ον, later ος, ον, poet. (βροτός)
= άμβροτος, immortal, divine, holy. νὺξ
άβρότη, sacred night, because it is a gift of the gods, 14, 78. (The meaning without men is doubtful. See Buttm. Lex. p. 83.)

*Αβυδος, ή, Abydos, a city in the Trojan dominion on the Hellespont, opposite Sestos, now Avido, 2, 836. Hence the adv. 'Αβυδόθεν, from A., and 'Αβυδόθεν, in or at A.

ἀγάασθαι, 200 ἄγαμαι.

άγαγον, see άγω. ἀγάζομαι, pres. not used by Homer, but supplies the tenses assigned to ἄγαμαι.

ayaθός, ή, όν, good, excellent, strong, distinguished of its kind. a) Spoken of persons, espec. of physical force and bravery; often with accus. of the limiting word, βοήν αγαθός, good in the battle-cry (see βοή), epith. of leaders. β) Of birth, noble, high-born (opposed to χέρηες), Od. 15, 324. b) Of things and states, eig 10, 327. b) tilling and state, et dyadd eineir, publicida, to speak for good, 9, 102. 23. 305. (cf. poorbo) reiberbas eis kyabb, 11, 789. dyadd poorsiv, to be well-intentioned, right-minded, 8, 162. Neut. pl. subst. dyabd, Od. 14, 441. Irreg. comp. αμείνων, βελτίων, κρείσσων, λωτων, superi. δριστος, βέλτιστος, κρά-τιστος, λώιστος, etc. [Lobeck doubts the relationship between αγαθός and άγαμαι, which Butim, approves of. Path. Serm. Græc. p. 363.]

'Αγάθων, ωνος, ὁ (amplif. of ἀγαθός), son of Priam and Hecuba, 24, 249.

ayaiouas, Ep. form of ayauas, only in pres. in the sing., to be indignant, to be engry, Od. 20, 16.†

άγακλεής, ές, poet. (άγαν, κλέος), gen. έος, very illustrious, famous, glorious,

generally of men; once of Hephæstus (Vulcan), * Il. 21, 379.

'Ayaκλεής, contr. ης, ηος, δ, a Myrmidon, father of Epigeus, °Il. 16, 571.

άγακλειτός, ή, όν = ἀγακλεής, poet. rery celebrated, famous, glorious, generally of men. b) Of things: only ἀγακλειτής ἀγακλειτής ἀκατόμβη, a glorious hecatomb, Od. 3, 59. άγακλυτός, όν, poet. (κλύτός), prop. of which one hears much, far famed, most

onio a, generally of men. b) Of things: only αγακλυτά δώματα, Od. 3, 338. 428.

αγακλυτά δώματα, Od. 3, 338. 428.
αγακλυτά δώς, ή, a bulbous-rooted flower of the Iris tribe, perhaps the sword-

lily, h. Cer. 7. 226,

αγάλλομαι, mid. only pres. to glory or exult in, to be proud of any thing, with the dat, generally in the parter. spoken of men: ἐπποσεν καὶ όχε-σφιν, proud of horses and chariots, 12. 114. Of gods: of the Thriæ, h. Merc. 553. Of Pan: φρένα μολπαῖε, to be proud in heart of the songs, h. 18, 24. Of mares : πώλοισιν, exulting in their foals. 20, 222. Of birds: πτερύγεσσι, exulting in their wings, 2, 462. Of ships (met.): in their wings, 2, 462. Διὸς ουρφ, to exult in the fair wind of Zeus, i. e. to be favoured with a fair wind, Od. 5, 176, b) With a parter, of Hector: ανάλλεται έχων τεύχεα, he exults in arms, 17, 473.

άγαλμα, ατος, τό (ἀγάλλω), prop. what contributes to splendour, or serves for ornament [= καλλώπισμα, παν έφ' 🗳 τις άγάλλεται], an ornament, a jewel, 4, 144. Od. 4, 602. Spoken especially of votive offerings to the gods, a glorious or acceptone ing to the good, a genrious or acceptable of ering. Of the Trojan horse, αναλμα θεών, Od. 8, 509. Of a bullock adorned as a victim, Od. 3, 438. [The meaning image, etc. is post-Homeric.]

άγαμαι, dep. mid. a collateral Ep. form of άγαμαι and άγαίομαι, fut. άγασμαι, (Wolf νεμεσήσεαι, Od. 1, 389). aor. 1. Ep. 1 sing, pres. fr. ayaoµa 2 pl. pres. ayaoae F. fr. ayaoaan 3 pl. pres. fr. ayaoµa 2 pl. pres. ayaoe Ep. for ayaoe. Inf. pres. ayaoe for ayaoe. Inf. pres. ayaoe for ayaoe, 2 pl. impf. ayaoe for ayaoe, 1) to esteem, in a good sense, to adulte to newsell, with no 2 pl. in a good sense. to admire, to venerate, with acc. 3, 101; μυθον, 7, 404; without acc. to wonder, Od. 23, 175; with partep. 3. 224. 2) to consider as too great; in a bad sense, to envy, to grudge (in which signif. Hom. uses the pres. ayaonan and ayaonan, with the dat. of pers. spoken of (especially of the gods, 17, 71), and acc. of the thing: τὰ μέν που μέλλεν ἀγάσσεσθαι θεὸς αὐτός, but this must even a god have envied [if it had happened; and therefore it did not happen. F.], Od. 4, 181; and with inf. νον μοι άγασθε, θεοί, βροτον ανόρα παρείναι, now se envy me, ye gods, that a mortal man is with me, Od. 5, 119. 8, 563. 3) to be offended with, to be angry at, with acc. κακά έργα, Od. 2,

67; κότω to be offended, to regard with anger, 14, 111. 'Ayanenvovidus, ou, o, son of Agamer non = Orestes, Od. 1, 32.

'Ayaμόμνων, ονος, ὁ (fr. άγαν and μάνω most constant), son of Atreus, graudson of Pelops, king of Mycenes. the most powerful of the Grecian kings before Troy. He was, it is true, commander in chief; still his power was not so great that he could issue unconditional commands. He was also distinguished by his bodily stature, 2, 478; and personal bravery, 11; but was sometimes wanting in decision and circumspection. Hurried away by passion, he insulted the priest Chryses, and when obliged to restore his daughter, he caused Briselis to be taken by violence from the tent of Achilles, whose anger he was able to appease only by personal apology, 9. According to Od. 1, 300, and 11, 410 sq. Ægisthus, who had seduced his wife Ciytæmnestra, in conjunction with his paramour murdered him when he returned from Troy. His daughters are named in 9, 287. Hence adj. 'Αγαμαμνόνεος, έη, έου, belonging to Λ. Αγωμήδη, η, daughter of Aggeas, king

'Aγαμήδη, ή, daughter of Augëas, king of Elia, wife of Mulius. She was acquainted with all the medicinal herbs which the earth produces, 11, 740.

'Aγαμήδης, ους, ὁ (fr. άγαν and μήδος counsel. son of Erginus king of Orchomenus and brother of Trophonius, architect of the temple of Apollo at Delphi, h. in Ap. 296.

άγαμος, ον (γάμος), unmarricd, 3. 40.† άγαντύφος, ον poet. (νύφω), very anawy, corered with snaw, epith. of Olympus, whose summit according to the statement of travellers is never free from snow, °1, 426. 18, 186.

dyards, ή, όν, poet. (γάνος, γάνυμαι), 1)
gratie, mild, loreis, ērea, 2, 180; βασιλεύς,
Ολ. 2, 230. ἀγανὰ βέλκα, the gentle arrows
of Apollo and Artemis (Diana), since sudden, gentle death (in opposition to death
produced by long sickness) was ascribed
in the case of men to Apollo, and of women
to Artemis, Od. 3, 280. 15, 411. See Apollo
and Artemis. 2) Active, rendering mild;
propititatory, agreeable, welcome, δώρα, 9,
113; εύχωλή, a grateful vow, 9, 499. Od.
13, 357.

άγανοφροσύνη, ή (φρήν), mildness, gensleness, 24, 772. Od. 11, 203.

άγανόφουν, ον, gen. ονος, poet. (φρήν), of a gentle disposition, mildly disposed, 20, 467.

ανάσμαι, Ep. form of άγαμαι, q. v. άγασμαι, ω and άγαπάζομαι as dep. mid. αναπάω, only in the pres. 24, 464. Od. 7, 33. 16, 17.

άγαπάω (akin to άγαμαι), aor. ἡγάπησα, poor. ἀγάπησα, 1) to receive kindig, to treat with kindness or attention, with aoc. apoken generally of men. Od. 16, 17. 23, 214; of a god: θάθν δέξ βροτούς ἀγαπαζίμεν άντην, that a god uhould thus openly favour mortals, 24, 464. 2) to be content, to be satisfied, οὐκ ἀγαπῷς, δ (= ὅτι) ἔκηλος δαίνυσαι; art thou not content, that thou feastest in quiet? Od. 21, 289. 3)

αγαπάζομαι, dep. mid.: its partep. stands in an absolute sense with φιλέω and κυνέω. οὐκ ἀγαπαζόμενοι φιλέουσ', do not cordially entertain Od. 7, 33: welcome, 21, 224.

άγαπήνωρ, ορος, ὁ (ἀνήρ), manhoodloving, manly, bold, brare, epith. of heroes, 8, 114, Od. 7. 170.

'Αγαπήνωρ, ορος, δ, son of Ancæus, grandson of Lycuryus, king and commander of the Arcadians. According to a later tradition, he was carried by a strong to the comp. Apd. 3, 10. 8.

àγαπητός, ή, όν (ἀγαπάω), beloved, dear, epitn. of an only son, Od. 2, 365. Il. 6, 401; thence ἀγαπητώς, with love, cheer-fully, willingly, Batr.

άγάρρους, or, poet. (ρέω). strong-flowing, rapid, epith. of the Hellespont, 2, 845; of the sea, h. Cer. 34.

'Αγασθένης, εσε, ὁ (adj. ἀγασθενής, very strong), εσιι of Augeas, king of Elis, father of Polyxenus, 2, 624.

άγάστονος, ον, poet. (στένω), properly, strong-sighing; then loud-rusring, deeproaring; epith. of Amphitritê, Od. 12, 97. h. Ap. 94.

'Αγάστροφος, ὁ (from στρέφω turning himself often), son of Pæon, a Trojan, killed by Diomedes, 11, 338.

 ἀγατός, όν, poet. for ἀγαστός, admired, neut. as adv. h. Ap. 515.

'Aγανη, η, daughter of Nereus and Doris, 18,42: (in Wolf and Spitzner' Aγανη, of A. Gräfenhan Gr. dial. Ep. v. 58.)

cf. A. Gräfenhan Gr. dial. Ep. p. 58.)
αγανός, ή, όν (άγαμαι), admirable, κοπderful, glorious, excellent, noble, generally
epith. of kings and heroes; also of the
Hippomolgi, 13, 5; of birth, μνηστήρεε
άγανοί, noble suitors; of the Phenaces:
πομπήρε άγανοί, excellent conductors, Od.
13, 71; and of Proserpine, Od. 11, 213.
Superl. άγανότατος, Od. 15, 229.

άγγελίη, ή (άγγελος), a message, an embassy, news, tidings. άγγελίη τινός, a message from or about any one, 15, 640; and αγγελίην πατρὸς φέρειν, to bring tidings of the father, Od. 1, 408. αγγελίην έλθειν, to come on an embassy, i. e. to bring a message, as an ambasa dor, 11, 140. the last passage and some others, the old grammarians incorrectly suppose a subst. o aggeding = aggedos; but the best modern critics suppose an accus. or a gen. sing. of the fem. αγγελίη, cf. Buttm. Lex. (in voc.) Thiersch § 268, 2. Spitzner Il. 13, 252. ἀγγελίην ἐπὶ (Wolf. έπι) Τυδή στείλαν, they sent Tydeus on an embassy, 4, 384. ήλυθε σεῦ ἔνεκ ἀγyeλίης (gcn. caus.), connect thus, ηλ. άγγ. σεῦ ένεκα, he came on account of a message on your behalf, 3, 205. ἡέ τευ ἀγγελίης μετ' ἔμ' ἤλυθες; or comest thou to me on account of some mescage? 13, 252. άγγελίης οιχνέσκε, he was wo. t to go on account of a message, i. e. to carry messages, 15, 640.

άγγελίης, ὁ, Ion. for άγγελίας, ου, ὁ, according to the ancients a form of άγγελος,

see ἀγγελίη; cf. Rost. ausf. Lex. who λαός leader of the peop'e), 1) son of Phraddefends the view of the ancients. a mes- mon, a Trojan, whom Diomédês slew besenger, an ambassador. ήλ. σεῦ ἔνεκ'ἀγγ. he came as an ambassador on thine account. 3, 206; cf. 13, 252. 11, 640. 15, 640. 4, 384.

* ἀγγελιώτης, ου, ὁ= ἄγγελος, α messe-ger, h. in Metc. 296. Comp. ἔριθος. ἀγγελλω (ἄγω), fut. ἀγγελέω, Ερ. for ἀγ-γελω, αυτ. ἢγγειλα, αυτ. mid. ἢγγειλάμην, to bear a message, to give information, to hear titing. bear tidings; often absol. 8, 398. 409; with the dat. of the pers. Od. 4, 24. 2) to announce, recount, report; with accus. of the thing, ἐσθλά, 10, 448; ἔπος, 17, 701; θέμιστας, h. Ap. 391; also of the person, Tive, to give intelligence of any one, Od. 14, 120. 122; and with inf. κήρυκες αγγελλόντων παίδας πρωθήβας λέξασθαι, let the heralds proclaim that the adult youth are to post themselves for their watch, &c. 8, 517; comp. Od. 16, 350.

αγγελος, ο, η. a messenger, an ambassa-dor, whether male or female: heralds are called Διὸς ἄγγελοι, messengers of Zeus, 1, 334; "Οσσα, 2, 93; also birds by whose flight divination was performed, 24, 292.

άγγος, εος, τό, a vessel for wine, milk, etc. 2, 471. Od. 2, 289; a jar, pail. &c. άγε, άγετε, properly imperat. fr. άγω,

bear; then, as interject. up! on! come aye, aye δή, up, then l on, then l comm. with imperat. also with the l and 2 pl. sup. άγε δη τραπείομεν, 3, 441. άγε δη στέωμεν, 11, 348: and άγετε περιφραζώ-μεθα, Od. 1, 76; and with the 1 sing. Od. 20, 296; once only with imperat. 3 plur. 2, 437 άλλ άγε—ἀγειρόντων. On et δ΄ άγε, up. then! see et.

άγειρω (άγω), 201. ήγειρα, Ερ. άγειρα, peri. pass. αγήγερμαι, aor. 1. pass. ήγερ-θην. Peculiar Ep. forms: 3 pl. plupf. άγηγέρατο, 3 pl. aor. ήγερθεν for ήγερθη-σαν, aor. sync. 2 mid. άγερόμην, part. άγρόμενος. I) Active, to collect, to assemble; spoken of men, with accus. Accor, 2, 438; άγορήν, to call an assembly, Od. 2, 28. b) Of things: to cottect, δημόθεν ἄλφιτα καὶ οίνον, Od. 19, 197; πύρνα, to collect by begging pieces of wheaten bread, Od. 17, 362. II) Mid. with the sync. sor. 2 and aor. 1 pass. to assemble, to come together; περὶ αὐτόν, 4, 211. ἐς ἀγορὴν ἀγέροντο, they came to the assembly, 18, 245. b) Trop. in the aor. pass. ὅτε δὴ ἄμπνυτο καὶ ès φρένα θυμὸς ἀγέρθη, when now he respired and life was collected into the heart, i. e. when he came to himself, 22, 475. Od. 5, 458. αψορρόν οι θυμός ένι στήθεσσιν αγέρθη, courage (hope) returned to his breast, 4, 152. μάχην ήγειρας, 13, 778, belongs to εγείρω, q. v. Of like import are the poet. forms ἡγερέθονται, ἡγερέθοντο, and ηγερέθεσθαι accord. to Arist. ίοι ηγερέεσθαι.

ayelaios, ain, alor (ayeln), belonging to a herd, grazing in herds. Il. and Od. epith. of cattle

fore Troy, 8, 257. 2) a Greek slain by Hector, 11, 302. 3) son of Dumastor, a suitor of Penelope, slain by Ulysses, Od. 22, 293.
• ἀγέλαστος, ον (γελάω), without laugh-

ing, sad, h. Cer. 200; hence ή Αγέλαστος πέτρη, the mourning rock at Eleusis in Attica; Aprl. In Od. 8, 307, in some editions ἀγέλαστα stands for γελαστά.

'Aγελείη, ή, poet. (άγω, λεία), the col-lector of booty, epith. of Minerva as the protectress of heroes, 11. and Od.

αγέλη, ἡ (ἄγω), herd, crowd, with and without βοῶν and ἔππων, 19, 281.

άγεληδόν, adv. (ἀγέλη), in herds, in crowds, 16, 160.†

άγέληφι, poet. dat. for ἀγέλη, in the herd. Further see Thiersch Gr. § 177, 20. [See also Buttm. § 56, note 9.]

αγέμεν, poet. for αγειν.

άγεν, Ep. for εάγησαν, see άγνυμι. αγέραστος, ον (γέρας), without a present

as a token of honour, unrewarded, 1, 119. αγερέθομαι, Ep. form, fr. αγείρω, more correctly ηγερέθομαι, which see.

άγερθεν, pret. for ἡγέρθησαν, see ἀγείρω. ἀγερωχος, ον, proud, honour-loviny, ambitious, noble-minded, epith of the Tro-jans, Mysians, and Rhodians, 2, 654. 10, 430; and of Periclymenus, Od. 11, 256. Used, according to the Gram , by Homer in a good sense; later, insulent, overbearing; further, see Buttm. Lex. derivation is uncertain; prob. fr. a n. 3, γέρας, έχω (hence = rickly-gifted): cf. τιμάοχος.

άγη, ή (ἄγαμαι), awe, admiration, vene-ration, 21, 221. Od. 3, 227.

άγη, Ep. = ἐάγη, see ἄγνυμι.

αγη, δρ. = αγη, see αγνομε. άγηγοραθ = άγηγορατο, see αγείρω. άγηνορίη, η (άγηνωρ), mantiness. lofty courage, bravery; spiken generally of men; of beasts, boldness, strength, 12, 46. 2) arrogance, pride, insolence; in the plur. ayyropiyour evieval rivá, to inspire any one with arrogance, *II. 9, 700.

άγήνωρ, ορος, ὸ, ἡ, poet. (άγαν; ἀνήρ), very brave, courageous, bold, epith. of heroes; also θυμός, 9, 308. 2) In a bad sense, arrugant, proud, insolent, μνηστή-ρes, Od. 1, 144; and spoken of Achilles, 9, 699; θυμός, 2, 276.

'Αγήνωρ, opos, ò, son of Antenor and Thedno, one of the bravest Trojan heroes, who contended even with Achilles, 11, 59.

άγήραος, ον, contr. άγήρως, ων (γήρας), not grawing old, ever young; often in connexion with aθάνατος, 8, 539; imperishable, eternal; sprken of the ægis of Zeus, 2, 447. Hom. has both forms; the contr. 12, 323. 17, 444. Od. 5, 218.

άγήρως, ων = άγήραος, ον, see άγήραος. άγητός, ή, όν (άγαμαι), admired, admi-rable, distinguished, glorious; with secus. είδος άγητός, glorious in form, 5, 778. 24, 376; φρένας, Od. 14, 177. ἀγίνεω (a protracted form of ἄγω), fut.

'Ayéλaos, Ion. 'Ayéλews, à (fr. ayw and | ayivήσω, h. Ap. 57; to lead, to drive; to

bring, to fetch; spoken of things, like αχω: ΰλην, 24, 784. Od. 17, 294.

αγκάζομαι, depon. mid. (αγκάς), to take up in the arms; with accus. verpor and xθονός, to take up a dead body from the earth, 17, 722. †

Ayealos, o (lit. embracing with the arms, fr. aykai), 1) son of Lycurgus and Eury-nome, father of Agapenor, king of Arcadia, 2, 609. 2) an Ætolian from Pleuron, a powerful wrestler who was vanquished by Nestor in the funeral games in honour

upon, to invoke; hence aykaléououv, as Herm. reads for καλέουσιν, h. in Ap. 373.

άγκαλίς, ίδος, ή, prop. a dimin. of άγκάλη, the arm; only in the plur. the arms; dat. ἐν ἀγκαλίδεσσι φέρειν, to bear in the arms, *Ii. 18, 555. 22, 503.

* äykalos, ò= äykalis, h. Merc. 82. ayxas, adv. (prop. accus. from the obsolete ayen), with or in the arms, in connexion with έχειν, λάζεσθαι, μάρπτειν, 5, 371. 23, 711. Od. 7, 252.

άγκιστρον, τό (άγκος), a burb, a fish-hook, 'Od. 4, 369. 12, 322. dykhivas, poet. for dvakhivas, part. aor.

from avandive.

άγκοίνη, ή, poet. (ἀγκών), the elbow; plur. the arms, only in the dat. ἐν ἀγκοίνησί τινος ἰαύειν, to rest in the arms of any one, 14, 213, Od. 11, 261.

άγκος, εος, τό, prop. a curve, hence the elbow, the arm. λαβείν τινα κατ άγκεα, to take any body in one's arms, h. in Merc. 159. Conip. Herm. Commonly, 2) a mountain-glen; a glen, dale, 20, 490. Od. 4, 337

άγκρεμάσασα, see άνακρεμάννυμι.

άγκυλομήτης, εω, ὁ, ἡ, poet. (μῆτις), that has crafty (lit. crooked) designs, wily, politic, artful, epith. of Κρόνος (Saturn), because he overreached his father Uranus, 2, 205. 319. h. in Ven. 22.

άγκύλος, η, ον (ἄγκη), bent, curved, crooked, epith. of the bow, 5, 209; and of the round-wheeled charlot, 6, 39,

άγκυλότοξος, ον, poet. (τόξον), furnished or armed with bent bow, epith, of the Pæonians, *Il. 2, 848.

άγκυλοχείλης, ου, ὁ, poet.(χείλος), having a hooked bill or beak, epith. of birds of prey, 16, 428. Od. 19, 538.

κυλοχήλης, ου, ὁ, poet. (χηλή), λαυίπς crooked claws, Batr. 296. ἀγκών, ῶνος, ὸ, prop. the angle formed

by bending the arm, the elbow, 5, 582. 2) αγκών τείχεος, the salient (or jutting) angle of the wall, 16, 702.

aγλαίθειρος, ον, poet. (ἔθειρα), having beautiful hair, bright-haired, epith. of Pan, h. in Pan. 5.

άγλαίζω, poet. (άγλαὸς), to make splen-did or glittering: in Hom. only in mid. fut. infin. ἀγλαῖεῖσθαι, to exult in, to be proud of a thing; with the dat. of conge ιαμπερές αγλαϊείσθαι. I declare that thou shalt glory in them perpetually (i. e. all thy life long), 10, 331.†

άγλαίη, ή, poet. (ἀγλαός), 1) every thing possessing external splendour, beausy, blooming appearance, ornament; a) in a good sense, spoken of Penelope: aylating έμοι θεοι ώλεσαν, the gods have destroyed my bloom, Od. 18, 180. "Αμφότερον, κύδος τε καὶ ἀγλαΐη καὶ ὅνειαρ δειπνήσαντας ιμεν, sc. ἐστί. [Here it seems to denote the joyous look opp. to an exhausted jaded one: κύδος καὶ άγλαίη form one complex notion.] Both strength with a joyous countenance and retreshment are ensured to those who travel after taking food. They feel both more of spirit and joyous alacrity and more refreshment, etc. Voss). Od. 15, 78; of a spirited horse, aylaings. wewocθώς, trusting to his beauty, 6, 510; therefore b) In a bad sense, ostentation, pride, vanity; also in the plur. of the goatherd, Melantheus : άγλαίας φορέειν, to exhibit pride, Od. 17, 244; and of a dog kept for display, Od. 17, 310. 2) In the plur. festive joy, festivity, h. Merc.

'Aγλαίη, η, Aglaia, wife of Charopus, mother of Nireus, 2, 672.

άγλαίηφι, poet. dat. from άγλαίη.

* άγλαόδωρος, ον, poet. (δώρον), with splendid gifts, or splendid in gifts, epith. of Ceres, h. in Cer. 54, 192.

άγλαόκαρπος, ον. poet. (καρπός), with splendid fruits, fruit-distributing; δέν-δρεα, Od. 7, 155; epith. of Cer., h. Cer. 4. 2) having beautiful hands [iit. wrists]; iraipat, h. in Cer. 23.

ἀγλαός, ή, όν, poet. (ἀγάλλω), glittering, splendid, beautifut; in a literal sense: νόωρ, sparkling water, Od. 3, 424; metaph. ἄποινα, splendid ransom, 1, 23; εὖ-χος, 7, 203. Often spoken of men: disχός, 1, 200.

tinguished, excellent, glorious; of Paris: κέρς ἄγλαε, who makest a display with the bow, 11, 385; in a bad sense. See also

άγνοιέω, poet. for άγνοέω (νοέω), aor. ηγούεως, μοτί: τον αγνούεω (του ή ηγούησα, Ep. iterative form, άγνώσασκε, Ion. for αγνοήσασκα, (incorrectly written άγνώσσασκε, Od. 23, 95,) not to know, not to perceive, mly with a negative, οὐκ ήγνοίησε, she did not fail to observe, 1, 537. In Od. 24, 218, for αι κέ μ' ἐπιγνοίη - η εκεν άγνοίησε, we should undoubtedly read with Thiersch. § 216, 49. the subj. άγνοιησε. The subj. is required by πειρήσ. and φράσσ.; hence we must also read ἐπιγνώη for ἐπιγνοίη.

άγνός, ή, όν, pure, chaste, koly, epith. of Artemis and Proserpine, Od. 5, 123. 11, 386; once ἀγνη ἀορτή, a holy feast, Od. 21, 259; ἄλσος, h. in Merc. 187. Hence adv. ayrus, Ap. 121.

* ayros, n and o, a kind of willow-tree, the chaste-tree [vitex agnuscastus], h. Merc. 410.

άγρυμι, fut. άξω, aor. 1. ήξα, Ερ. ἔαξα, aor. 2 pass. ἐάγην, Ερ. ἄγην (ἄ once ἃ), to break to break to break to the mild accus. πολλοὶ ἄπποι ἄξαντ λίπον ἄρματ ἀνάκτων, many horses having broken left behind the chariots of their masters, 16, 371

(afarre, dual, with plur, since the poet | 6, 266. Il. 18, 504; in the camp of the thinks of the horses as in pairs, see Buttm. § 33. note 8. Kühner II, § 427); υλην, to break or dash down the forest, spoken of a rushing boar, 12, 148. 2)
Pass. to be broken, to break, eaγη ξίφος,
the sword broke, 16, 769. του δ' εξελκομένοιο πάλιν, άγεν (poet for εάγησαν) όξέες oyeot, when he drew it back (Machaon. the arrow), the sharp barbs were broken: others,-the barbs were bent back. The meaning to bend cannot be sustained; and the Scholia explain it: gareayngay, έκλάσθησαν. The connexion also requires this translation. (Machaon comes to the wounded Menelaus, and draws the arrow out of his girdle; the barbs break off and remain behind; he theref re takes off his best in order to extract the broken points.)

άγνώς, ῶτος, ὁ, ἡ (γνῶμι), unknown, Od.

ayrus, adv. from ayros, purely, h. αγνώσασκε, iterative form of the aor. 1 from ἀγνοέω, Od. 23, 95. The orthography ἀγνώσσασκε is false. (See Thiersch.

Gr. § 210. 22.) άγνωστος, ον (γνωστός), 1) unknown, unrecognized, τινί, Od. 2, 175. 2) unknowable, not to be recognized. σ'... σγνωστον τεύξω πάντεσσι, I will make thee incapable of being known by any

man (disguise thee), * Od. 13, 191. 397. αγονος, ον (γόνος), unborn, 3, 40.†

άγοράασθε, see άγοράομαι. αγοραάσει, see αγοραοματ. άγορασματ, depon. mid. (άγορή), aor. ηγορησαμην, 3 pl. impf. ηγοράωντο, Ep. for ηγορωντο, 1) to meet in assembly, to hold an assembly, to deliberate, 4, 1. 2) to speak in an assembly, to speak in general, rupi with any one; often in connexion with merceuner, 1, 73.

άγορεύω (άγορή), fut. εύσω, 20r. 1 ήγόρευσα, properly to hold an assembly. ayopas ayopevery, to deliberate, 2, 787; then, to speak in an assembly, to harangue, èr Δαναοΐσι, evì Τρώεσσι, 1, 109. 7, 361. 8, 525. 2) Generally, to speak, to announce, τί τινι: θεοπροπίας, the will of the gods, L 385. έπεα πρός άλλήλους, to speak words one to another, 3, 155. μήτι φόβονδ αγόρευε, advise not to flight, 5, 252. πρήξιν άγορεύειν, to speak of an enter-prise, Od. 3, 82,

prise, Od. 3, 52.

Ayopf, η (ayetow), 1) an assembly, especially a popular assembly, in distinction to βουλή an assembly fit princes. 2, 51—53. Od. 3, 127. Αγορήν ποιείσθαι, τύθεσθαι, to hold an assembly, 8, 2. Od. 9, 171; καθίζειν, Od. 2, 69; λύειν, to dismiss an assembly, 1, 3.5. Od. 2, 69. 2) the busines in an assembly, discourse, deliberation, counsel; espec. in the plur. έχειν τινὰ ἀγοράων, to restrain any one from speaking, 2, 275. εἰδῶς ἀγοράων, skilled in speaking (debate), 9, 441. 3) the place of he ding an assembly, marketplace, a certain place in towns where the dwelling in the country. Exposions viµhigher classes sat upon stone seats, Od. day, rural nymphs. Od. 6, 106. γ

Greeks it was close by Agamemnou's tent: in Troy it was upon the highest citadel, παρά Πριάμοιο θύρησιν, 2, 788. 7, 545. 4) market, the place of sale, Ep. 14.

άγορήθεν, adv. from the assembly, Il. and

aγορήνδε, adv. to the assembly, Il. and Od

άγορητής, οῦ, ὁ (ἀγορή), an erater, speaker, connected with βουληφόρος, 11. and Od.

aγορητύς, ύος, η (aγορή), the talent of speaking, eloquence, Od. 8, 168.†

* άγος, eoς, τό, lon. for άγος (ἄζω), re-rerence, awe, pious fear, θεών, h. Cer. 47°. So Wolf. and Herm. for άχος.

άγός, οῦ, ὁ (άγω), Ep. leader, Κρητών,

άγοστός, ὁ (άγνυμι), prop. the best in. hence the bent-hand; the palm or hollow of the hand, always δλε γαίαν άγοστῷ, he grasped the earth with his hand, -11. 425. 13, 508. [~ άγκος, ἀγκάλη. L. and

ἄγραυλος, ον (αὐλή), dwelling, sleeping, or lying in the fields or country, wouleres, 18, 162; Boes, wooles, cattle, calves living

in pastures, 24, 81. Od. 10, 410.

aypee, pl. aypeere, prop. imperat. from aypew, Æolic for aipew, liter. seize! then like aye, up! on! quick! pl. Od. 20, 149.

αγρη, η, the chase, the act of catching; of ish, Od. 12, 330. 2) what is caught,

the game taken, prey, Od. 22, 306.

äyptos, n, ov (äypös), in Hom. only once
os fem. Od. 9, 119; elsewhere of two
endings, 3, 24. 19, 88; living in the country (in opposition to a town), wild, unrestrained; aif, ove: and neut. plur. 7d αγρια, every thing wild, game, 5, 33. 2) Spoken often of men: wild, rude, flerce, cruel; αγριος Κύκλωψ, Od. 2, 19; of the passions: χόλος ἄγριος, fierce anger, 4, 23; θυμός, 9, 629. ἄγρια εἰδέναι, to be cruel, savage.

'Ayplos, b, son of Porthagen and Euryte in Calydon, brother of Eneus and Alcathous. His sons wrested the royal authority from Œneus and gave it to their father; they were however slain by Diomedes, 14, 117. According to Apd. 1. 8. 6. he was the father of Thersites.

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άγριόφωνος, ον (φωνή), having a harsh, rough, uncouth voice or pronunciation, ['men of barbarous speech,' Cp.] epith. of the Sinties of Lemnos, Od. 8, 294.

aypober and aypobe, adv. from the coun-Od. 13, 268.

άγροιώτης, ου, ὸ, poet. a man from the country, inhabiting the country. ἀνέρες aγροιώται, rustic men, 11, 549; βουκόλοι, rural herdsmen, Od. 11, 293,

άγρόμενος, see άγείρω. άγρόνδε, adv. to the felds, to the country. Od.

άγρός, οῦ, ὁ, cultivated land, a field, pl. ἀγχίμαλόν οἱ ἢλθε, he came near to him, p successions of lands, fields, as opposed to 4, 529. ἐξ ἀγχιμόλοιο (sc. τόπου) **εἰν, houses, Od. 4, 757. Il. 23, 832; counity, as to see from near, 24, 352. ³) Of time, opposed to town, also a counity villa or soon. ἀγχίμολον μετ ἀντόν, soon after estate, Od. 24, 205. πολύδενδρος ἀγρός, an him. Od. 17, 336; or perhaps of place: estare abounding in trees, a well-wooded estate, Od. 23, 139. eπ αγρού, in the fields, Od. 5, 489, in opposition to the town; in the country, Od. 1, 185.

άγρότερος, η, ον, poet. for άγριος, living in the fiel: s, wild, as ημίονοι, έλαφοι, 2, 852. 21, 486. 2) field-loving, the huntress = aypaia, epith. of Artemis (Diana), 21, 471. (The verse is doubtful.)

άγρότης, ου, ο (άγρός), countryman, an inhabitant of the country, Od. 16, 218.† άγρώσσω (άγρη), a collat. form fr. άγρεύω,

to hunt, to catch, igθυς, Od. 5, 53.†

προστις, ιος, η (αρφός), that which
grows in the fields, grass, pasturage, Od.

90 † [Intpp. ad Theoph. make the

agrostis=triticum repens.]

άγυια, ή (άγω), once άγυια, 20, 254, α way, a street in towns, 6, 391. b) road, palh, σκιόωντο πάσαι άγυιαί, all the paths or roads were darkened (growing dark): a picture descriptive of nightfall, Od. (Hom. never has the nom. sing. see Rost. Gr. § 32. p. 86.)

άγυρες, 105, ή, Rol. for ἀγορά, an assembly, a multitude, ἀνδρών, Od. 3, 31; νεκτών, the multitude of the dead, 16, 601. ἐν εγών ἀγύρει, among the multi-

tude of ships, 24, 141.

άγυρτάζω (άγυρτης), to collect by begging, χρήματα, Od. 19, 284.†

αγχέμαχος, ον (μάχομαι), fighting in close combut, close-fighting, epith. of brave warriors who fight with the lance or sword, *13, 5. 16, 248.

άγχι, adv. 1) sear, in place; often with a following gen. αγχι θαλάστης, 9, 43; also with gen. preceding Europos αγχι, 8, 117. b) With dat. which however is generally better taken as dependeat on the verb; άγχι παρίστατο ποι-μένι λαῶν, 5, 570. 6, 405. 2) in time: soon, forthwith. ἄγχι μάλα, very soon, Od. 19, 301: (comp. ἄσσον, superl. ἄγχιστα and αγχοτάτω.)

ἀγχίαλος, ον (αλς), also ἀγχιάλη, h. Ap. 32, near the sea, situated on the coast, epith. of a maritime town, 2, 640. 697.

'Αγχίαλος, δ, 1) a Greek, whom Hector slew, 5, 609. 2) father of Mentes, friend of Ulysses and king of the Taphians, Od. 1. 180. 3) a noble Phæacian, Od. 8, 112.
 αγχιβαθής, ές (βάθος), gen. έος, near the

deep, genr. deep; θάλασσα, Od. 5, 413; † [deep to the very shore, L. and S.]

άγχίθεος, ον (θεός), near to the gods, similar to them, epith. of the Phæacians, on account of their happy mode of life, or accord. to Nitzsch nearly related to the gods, *Od. 5, 35; cf. h. Ven. 201.

άγχιμαχητής, οῦ, ὁ = ἀγχίμαχος, who Ayhls in close combat, a close-fighting warrior, 2, 604. 8, 173.

close behind him.

άγχίνους, ον (νόος), prop. having a mind that is always ready: quickly apprehending, intelligent, acute, Od. 13, 331.

Aγχίσης, εω, ό (very similar fr. άγχι and iσος, Parilinus Herm.), 1) son of Capya and the nymph Themia, father of Emeas and king of Dardanus on Ida. Aphrodītā (Venus) loved him and bore Panasto him 9 010 20 020 1 Æneas to him, 2, 819. 20, 239. h. in Ven. 45. Hom. mentions Hippodameia as his eldest daughter, 13, 429. 2) father of Echepolos, which see.

'Aγχίσιάδης, ου, ο, son of Anchises = Æneas, 17, 754.

άγχιστα, εсе άγχιστος.

άγχιστίνος, ίνη, ίνον (lengthened fr. άγχιστος, near, crouded together. αγχιστίνοι επιπτον νεκροί, 17, 361. Od. ai αγχιστίνοι επιπτον νεκροί, 17, 361. His passage is differently explained. Heyne and Voss understand it of the slain sheep; cf. Schol. Vill. and Od. 22, 389. Damm, of the sheep huddling together from fear of the lion.

άγχιστος, η, ον (superl. from άγχι), the nearest; in Hom. only neut. sing. άγχιστον, very near. όθι τ' άγχιστον πέλεν αὐτῷ, where it was nearest to him [i. e. on the side that was next to him]. Od. 5, 280. Often the neut. άγχιστα, with gen. 20, 18; tropically, spoken of a great similarity, άγχιστα αὐτῷ ἐψκει, he very closely resembled him, 2, 58. Od. 6, 152. άγχιστα είσκειν τινά τινι, Od. 6, 151.

άγχόθι adv. = άγχοϋ, near, with gen. άγχοθι δειρῆς, 14, 412. Od. 13, 103. * ἀγχοτάτω, superl. of ἀγχοῦ, very

near; with gen. h. Apol. 18.

άγχου, adv. (prop. gen. from the obsolete άγχός), near. άγχοῦ ἔστασθαι, to approach, 2, 172. 2) With gen. άγχοῦ δὲ ξύμβληντο πυλάων νεκρὸν ἄγοντι, near the gates they met, etc. 24. 709. Od. 6, 5.

αγχω, to choke, to strangle; with accus.

αγχα, με juda virð δεισήν, the thong under κίγκ μιν juda virð δεισήν, the thong under his neck choked him, 3, 371.4 άγω, ful. ἄξω, aor. 2 ήγαγον, aor. 2 mid. ἡγαγόμην, Ερ. άγαγόμην (rarely aor. 1 ήξα, part. άξας, Batr. 115. 119. Ερ. imper. aor. afere and inf. aféμεν, 24, 663; aor. 1.
 mid. ηξάμην, 8, 505. 545; afασθε, afαντο), in Primary meaning, to lead, to convey, to carry; spoken for the most part of things living (as \$\phi_0\ext{eq}\text{o}\$) of liveless things, Od. 4, 622); therefore 1) Of living objects, both men and brutes, to lead, to carry away, to bring; according to the accompanying prep. and adv. with the accus., also revá Tipe, to conduct any one to any one, Od. 14, 386; also in a cnariot, ήγον (ἐπποι) Μαχάονα, 11, 598; also of brutes: βοῦν, to bring or convey an ox, and ἐκατόμβην, αγχίμολος, ον (μολείν), prop coming a hecatomb (because it consisted of sear; only in neut, as adv. of place. (cattle, 1, 99) Especially a) Spoken of B 4

carrying away by violence, τέκνα, γυ-ναϊκας, 9, 594; also τινά ἐν νήσσσιν, 4, 239. b) More rarely of inanimate things, οίνον (by ship), 7, 467; όστεα οίκαδε. 335; λαίλαπα, to bring a tempest, 4, 278; φόρτον, Od. 14, 296. c) Trop. ελόος τωθε άγειν, to carry, i. e. to spread any one's fame, Od. 5, 311; πένθος τωί, to occasion grief to any one, Batr. 49. 2) to lead, to conduct; spoken of the commander: λαόν, 10, 79; λόγον, to lay or set an amhuscade, 4, 392. Od. 14, 469; of gods. Δ. δ. of gods: τον δ' άγε Μοιρα κακή θανάτοιο τέλοςδε, Pare led him to death, 13, 602. ave veicos 'Abnum, Minerva led the hattle. 11, 721; also ausolute, κήρες άγον μέλανος θανάτοιο, the Fates of black death led. 2. 834. 11, 332. 31 Trop. πολλήσιν μ' άτησι παρέκ νόον ήγαγεν Έκτωρ. Hector led me foolishly into great misfortune, 10, 391. So Heyne. Others (Köppen) construe, νόον παρεξήγαγε, and take the dative as dat. of the means: by forceful delusion Hector misled my mind, 10, 391. The part. ayou often stands with verbs of motion στήσε δ' άγων, 2, 558. εβαν άγοντες, 1, 391. II) Mid. to lead, carry, or take away for oneself; with accus. λαον ύπο τείχος, the people to the wall, 4, 407; γυναϊκα οϊκαδε, 3, 93; Τrop. διὰ στόμα t. to carry any thing in the mouth, 14, 91. 2) to conduct home; γυναϊκα πρὸς δώματα, to conduct a wife home, 16, 189; without δώματα, Od. 14, 211; to marry a wife, 2, 659. Also spoken of the father who brings the son a wife, Od. 4, 59: and of the bridemen, Od. 8, 28.

άγών, ῶνος, ὁ (ἄγω), 1) assembly, place of assembly, a) the assembly, the circle of spectators, 24, 1. Belos aywr, assembly of the gods, 18, 376; where it may also mean the place of assembling, as cire Hos ευχόμεναι θείον δύσονται άγωνα, who supplicating for me shall go into the divine assembly, or (according to V.) into the sacred place, 7, 298; (prob. the company of female suppliants, or according to others the temple itself as the abode of the gods.) b) place of collection, rendezvous, station; vewv, of the ships, 15, 428. the place of combat in public games, both for the combatants and spectators, 23,

258. 448. 685. Od. 8, 200.

άδαημονίη, ή (δαήμων), ignorance, inex-perience, Od. 24, 244.† [For the reading αδαημοσύνη, see Bothe in loc. and Buttm. Lexil. p. 31. Am. Ed.]

άδαήμων, ον, gen. ονος, poet. (δαήμων), lgnorunt, inexperienced; with gen. μάχης, l. πληγών, unacquainted with blows, Od.

17, 283.
αδάκρυτος, ον (δακρύω), without tears, learless. not weeping, 1, 415. Od. 24, 61; 5σσε, Od. 4, 186.

'Αδάμας, αντος, ὁ (= ἀδάμαστος), son of the Trojan Asius, killed by Meriones, 12,

άδάμαστος, ον (δαμάω), unconquerable, inflexible, unyielding; epith. of Pluto, 9, άδδεής, ές, poet. for άδεής, fearless, always κύον άδδεές, 8, 423.

ἀδδηκώς, poet. for ἀδηκώς, see ἀδέω.

άδδην, puet. for άδην.

aberis, es. poet. aberis and abberis (béos), fearless, bold, insolent, impudent, aberis, 7. 117; κύον ἀδδεές, a term of reproach, 8, 423. Od. 19, 91,

άδελφειός and άδελφεός, δ. Ep for άδελφός (δελφύς), brother άδελφειός, 5, 21.

άδευκής, és. gen. éos. Ep. (δεῦκος), prop. not sweet, biller, sour ; metaph. φημις, disagreeable prating, Od. 6, 273. [Amaram famam, malum rumorem; so Barnes and Bothe. Am. Ed. ολεθρος, πότμος, Od. +, 489. 10, 245. αδέψητος, ον (δεψέω), undressed, βοέη,

Od. 20, 2. 142.

'AΔEΩ, pres. obsolete; only the optat. aor. αδδήσειε, and part. perf. αδδηκότες Ep. also αδήσειε and αδηκότες (fr m αδην). 10 be satiated, to be disgusted. un feivos δείπνω άδδήσειεν, that the stranger might not be disgusted (incommoded) at is meal. Od. 1, 134; twice, καμάτω αδδηκότες ήδὲ καὶ ῦπνω, oppressed by labour and sleep. 10, 98. Od. 12, 281. καμάτω άδδηκότες αίνῷ, fatigued with severe labour, 10, 312, 399. Some of the Schol. derive it from abos (a), and therefore double the 8; according to several ancient Gram. and Buttm. Lexil. p. 24, a is long in abos, and the doubling not necessary; but Lobeck has proved that the a is short: ad Buttm. Ausl. Gr. 2, 99. Spitzn, returns to the double 8.

αδην, poet. αδδην. adv., prop. accus. of an old subst. αδη, sufficiently, enough, to satisty, as εδμεναι. 5, 203. 2) Metaph. with gen. οι μιν άδην έλόωσι πολέμοιο, who shall pursue him to satisty in war (to make him feel wearied and disgusted with war), 13, 315; cf. 19, 423. ἀλλ' ἔτι μίν φημι άδην ελάαν κακότητος, I think I shail yet reduce him to misery enough, Od. 5, 290. The gen. is correctly explained as a gen. of place; Buttm. Lexil. p. 27, rejects the orthography ἄδδην, (and the notion of its being an acc. ἄδην έλαύνειν=probe exercitare: to give him

enough of war.]

αδήριτος, ον (δηρίω), uncontested, un-fought, άλλ' ου μαν έτι δηρον απείρητος πόνος έσται, ουδέ τ' αδήριτος, ήτ' άλκης, ήτε φόβοιο, but this labour (battle) sha l not much longer be unattempted, and unfought, whether it be for victory or for flight, 17, 42.† (The gen. accord. to Eustath. and Schol. A. depends upon απείρητος by hyperbaton, the governing word in Greek being frequently separated from the governed byinterveningwords, cf. Splitzner and Schol. A. τὸ δὲ ἐξῆς ἀπείρητος πόνος εσται ήτ' ἀλεῆς ῆτη φόβοιο, οἰον πειρασόμεθα ήτοι ἀνδρείας ῆ ψυγῆς. Heyne and Köppen incorrectly construct: πόνος άλεξε τιτ φόβοιο, the contest of force or flight.) "άδιως, adv. (from άδιως), unjustly, unrighteously, h. Merc. 316.

wrong, to άδικήσας.

aδινός, ή, όν, poet. (ἐδην), abundant, hence 1) closely pressing, thronged, crowded; spoken of sheep and goats, 1, 92. 4, 320; of bees, 2, 87. 2) thick, closely encompassed, sino, prop. the heart, closely encompassed by the entrails or thick flesh, 16, 431. Od. 19, 516, 3) strong, wehement, loud, γόος, 18, 316: δψ, h. Cer. 67; Σαιρήνες, the loud-voiced Sirens, Od. 23, 326. The neut. plur. and sing. often as adv., as άδινὸν στοναχήσαι, to groan aloud, 18, 124. άδινὰ κλαίειν, to weep

anua, 10, 127. αδινα κλαιειν, to weep passionately or aloud, 24, 510. Comp. αδινώτερον κλαίειν, Od. 16, 216. αδινώτε, αdv. strongly, heavily, deeply; arreveixασθαι, to sigh deeply, or groan heavily (with deep-drawn breath), [Lexil. p. 105.] 19, 314.

αδμής, ήτος, ό, ή, poet. (δαμάω), 1) un-broken, untamed; of animals which have not yet come under the yoke, ἡμίονοι, Od. 4, 637. 2) single, unmarried, παρθένος, Od. 6, 109, 228,

* Αδμήτη, ή, daughter of Oceanus and Tethys, h. in Cer. 421.

αδμητος, η, ον = αδμής no. 1, untamed, βούς, 10, 292. Od. 3, 383. 2) παρθένος, h. Ven. 82.

Αδμητος, o, son of Pheres, king of Pheræ in Thessalia, husband of Alcestis, father of Eumēlus, 2, 713.

abov, see avbávu άδος, εος, τό (άδην), satiety; and then he consequent weariness, dielike to what one is doing, disquet. abos te me inero θυμών, weariness (or disgust) has come upon his soul, 11, 88. † "αδόστος, ον (δίδωμι), ungifted, h. in Merc. 573.

Αδρήστεια, ἡ, Adrastēa, a city in Mysia on the Propontis, named from its founder Adrastus. The region round the town was afterwards called τὸ τῆς 'Αδραστείας πεδίον, 2, 828.

'Αδρήστη, ή, Ion. for 'Αδράστη (from a and διδράσκω: not to be escaped), a noble 'Αδρηστίνη, η, daughter of Adrastus = Egialêa. 5, 412.

Αδρηστος, δ, Ion. or "Αδραστος, Adrastus, 1) son of Talaus, king of Argos, father of Argea, Hippodamea, Delpyle, and Ægialeus. Driven from this city by Amphiaraus, he fied to Sicvon, where he succeeded his grandfather Polybus in the government. He received the fugitive Polynices, gave him in marriage his daughter Arges, and put in motion the expedition against Thebes, 2, 572. 14, 121. He also received the exiled Tydeus and gave him a daughter in marriage, 14, 121. 2) son of the soothsayer Merops and brother of Amphius, leader of the Trojan ailies from Adrastes and Apesus. 2, 830; slain with his brother by Diomedes, il, 328 seq. 3) a Trojan conquered by Menelaus in battle, who was ἀείσομαι, Αtt. ἀσομαι, 5, 2. 1) Intrana.

 ἀδικών (ἄδικος), fut. ήσω, to do about to yield to his prayers and spare his rong, to insult, h. Cer. 367; part. life, when Agamemnon killed him, 6, 37 seq. 4) a Trojan slain by Patroclus, 16, 694.

άδροτής, ήτος, ή, perfect maturity, the perfection of the adult body, physical strength, manly vigour; connected with ηβη, *16, 857. 22, 363; and with μένος, ηβη, *16, 857. 22, 363; and with μενος, 24, 6. (The reading ανδροτήτα is pro-

perly rejected by Wolf.)
αδύτος, ον (δύω), adj. unapproachable, that may not be entered; hence as subst. τὸ άδυτον, and in h. Merc. 247, also o αδυτος (sc. χώρος), the innermost part of a temple, which only priests could enter, the sanctuary; and mly the noty place, temple, 5, 448. 512.

· φοω, Att. for ἀείδω; hence fut. φσομαι, h. 5. 2.

*ἀδώρητος, ον (δωρέομαι), ungifled, without receiving any present, h. Merc. 168. αεθλεύω, Ep. and Ion. for άθλεύω devarias, by and of the form spirin. has adopted in 24, 734, to contend for a prize, to combad ('to cope with him in manily games' Cp.), 4, 389; έπ τυν, in honour of some one, 23, 274. 2) to labour, to suffer, to endure; πρὸ ἄνακτος ἀμει-λίχου, labouring for a cruel master, or in the sight of, etc. 24, 734. In the last signif. Homer generally uses ἀθλέω, q. v.

άθλιον, τό, Ep. for άθλιον (άθλος), 1) a prize. ἀέθλια ποσσὶ ἀρέσθαι, to bear away the prizes in the race, 9, 124. 266. αίθλια ανελέσθαι, 23, 823; also ανελείν, 23, 736. 2) = αεθλος, prize-fight, contest, combat, Od. 24, 169. 3) the armour of combat, weapons, Od. 21, 62; (only in the

Ep. form.)

αεθλον, το, Ep. and Ion. for αθλον, 1) a
prize, reward of a combat, 22, 163; plur. 23, 259; to go for the prizes, to be sent to the race, 11, 700; mly a reward, present, 23, 620. 2) In the plur. = ἄεθλος, α combat. ἐπεντύνεσθαι ἄεθλα, Od. 24, 89.

aeθλος, b, Ep. and Ion. for aθλος, 1) a contest, combat, 16, 590. Od. 8, 131. 2) combat in war, every thing one suffers, fatique, labour, want. μογείν ἀέθλους, to endure troubles. Od. 4, 170. (Hom. uses only the Ep. form, except aghoc. Od. 8.

aeθλοφόρος, ον, Ep. and Ion. for αθλο-φόρος (φέρω), prize bringing, victorious (in the race); target, 9, 124. The Ep. form only in *Il. 22, 22. 162.

dei, adv. Ion. and poet. auel and aler, always, continually, for ever, ever. Geo. air corres, the eternal gods, 1, 290. It stands often for emphasis' sake with other words of equivalent import, as donedes aiei, etc. The com. form occurs but seldom in Hom. 12, 211: in other cases always aiei, and aier when a short ultimate is required, 1, 520; hence Od. 1, 341 must be read air; see Herm. h. Ven. 202.

ABBREVIATIONS.

```
absol, signifies absolute.
                                           Ion. signifies Ionic.
accus.
               accusative.
                                           iterat.
                                                          iterative.
act.
               active.
                                           κ. τ. λ.
                                                          καὶ τὰ λοιπά = etc.
adj.
               adjective
                                          Lex.
                                                          Lexicon.
adv.
               adverb.
                                           Buttm. Lex.
                                                          Buttmann's Lexilogue
Æol.
               Æolic.
                                           metaph. "
                                                          metaphorical.
BOT.
               aorist.
                                           mid.
                                                          middle.
               Apollodorus.
                                                          neuter.
Apd.
                                           neut.
Apoll. or Ap
               Apollonii Lex. Homeri-
                                           Od.
                                                          Odyssey.
                 cum.
                                           optat.
                                                          optative.
                                           partep.
               Attic.
                                                          participle.
                                           pass.
                                                          passive.
Batr.
               Batrachomyomachia.
         ,,
                                                    ,,
                                           perf.
                                                          perfect.
  mm.
               common, commonly.
                                                    ,,
.ompar. ,,
               comparative.
                                           plupf.
                                                          pluperfect.
conj.
               conjunction.
                                           plur.
                                                          plural.
dat.
               dative.
                                           poet.
                                                          poetic.
depon.
               deponent.
                                          signif.
                                                          signification, signifies.
               Doric.
                                                          singular.
Dor.
                                          sing.
Ep.
               Epic.
                                           subj.
                                                          subjunctive.
               epithet.
                                           ٧.
                                                          Vater or Voss.
epith.
fem.
               feminine.
                                                          equivalent to.
                                                    ,,
               future.
fut.
                                                          ἄπαξ εἰρημένον.
gen.
               genitive.
                                                          doubtful.
               hymn.
                                                          only in the hymns.
h.
T1.
               Iliad.
                                           •Il.
                                                          only in the Iliad.
               imperative.
                                           •04.
                                                          only in the Odyssey.
imperat. ,,
imperf.
               imperfect.
                                          []
                                                          additions by the Trans-
infin.
               infinitive.
                                                            lators, or by the English
intraus. ,,
               intransitive.
                                                            Editor.
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Cp. = Cowper.Db. = Dübner.Död. = Döderiein.

Fig. = Figi.

Note.—To save space "Il." has been omitted; so that references to which "Od." is not prefixed, are all of them from the *Iliad*.

HOMERIC LEXICON.

Α.

A, the first letter of the Gr. alphabet: as a numeral one; in Homer therefore the sign of the first Rhapsody. The 24 Rhapsodies (or broks), both of the Iliad and Odyssey, are distinguished by the 24

letters of the Gr. alphabet.

a. in composition, is 1) a privative (before a vowel commonly av), the English in- or un-, denoting a negation of the idea; sometimes also giving it a bad s. une; aondos, in-visible, anais, child-less, άβουλος, ill advised, αναίτιος, in-nocent. 2) a copulative [answering to the adv. aua], indicates primarily a connexion of two objects, also mly conveying the notion of equality, collection, and intensity; άλοχος (λέχος), bedfellow. wife; ἀτάλαντος, equiponderant; άθρόος (θρέωι, usxembled, crowded together. 3) a intensive, strengthening the adj. with which it is compounded and answering to the adv. άγαν, άβρομος, loud roaring; ἀσπερχής, very impetuous. This intensive found in but very few compounds [if at all and is denied by many Gram. 4) a cuphonic is prefixed for mere sound's sake to many words beginning with two consonants: άβληχρός for βληχρός; άστε ροπή ίοι στεροπή.

å, interj , an exclamation denoting displeasure, pi/y, astonishment; oh! ah! & Seilé, ah wretch! 11, 441.

oethe, an wretch 1 11, 771.

addres, or, poet. (aaω), 1) inviolable
= whet one does not dure to violate; epith.
of the waters of the Styx, 14, 271. 2) = what one cannot violate, cannot injure, &c.; as an ep. of a contest, Od. 21, 91. 22, 5. According to Buttm. Lexil. p. 4, the waters of the Styx are called inviolable, because the gods swore by them an oath not to be broken; and in the Od. the contest is called inviolable, i. e. that which may not be spoken against, hence honorable, distinguished; but Passow translates the word irrecocable, i. e. a contest whose result is decisive. The old Gram. suppose either a double a privative, or an a intensive, and explain αάστος by πολυβλαβής, very injurious.

άαγής, ές (άγνυμι), not to be broken, d fleult to break, strong, ρόπαλον, Od. 11,

άάομαι, depon. mid. see άάω,

danros, or, poet. (dπτομαι), not to be touched, unapproachable, invincible, epith. of the strong hands of the gods and heroes. 1, 567. 7, 309.

άάσχετος, ον, Ep. for άσχετος.

άάω, poet. (= = _), aor. 1. act. άσοκ. contr. άσα, aor. mid. άασάμην, 3. siny. άσατο, aor. pass. ἀάσθην. Of pres. only 3 sing. mid. ἀᾶται. 1) Act. trans. 10 injure, to harm, with acc. η ρά τιν ήδη βασκήων τηδό άτη άσσας; hast thou ever before injured any king by such misfortune? i. e. brought him into such mis:ortune? 8, 236. b) E-pec:ally to injure in the understanding, to infaluate, to befool, to mislead, to delude, with and without φρένας: οίνω, to stupify his mind with wine, Od. 21, 297. αασαν μ' έταροι. my companions befooled me, Od. 10, 68 [n this passage it is, have wronged or injured me]: and bainous aloa, Od. 11, 61; hence pass, to be deluded, in intuated, blinded, to fatt into disaster. 16, 655. $^{\circ}$ Ατη, $\mathring{\eta}$ πρώτον ἀάσθην, Ate, by whom I was first infatuated, 19, 136. ἀασθεὶς φρεσίν, Od. 21, 301. II) Mid. [exclusively in ref. to the mind] to delude oneseif, to let oneself be deceived, to mistake, to err, to act foolishly, 9, 116; also αάσατο μέγα θυμφ, he was utterly infatuated in mind, 11, 340. b) As dep. mid. with acc. to l-ad

asiray. 19, 91.

'Aβακίω (βάζω), poet. 201. ἀβάκησα, properly, to be without speck; gener. 10 be uninformed, to be ignorant, to be un-

suspicious, Od. 4, 219.

Aβarres, oi, the Abantes, the earliest inhabitants of the island of Eubœa, who went to Troy under Elephenor the son of Chalcodon; probably a colony from the Pelop. Argos which emigrated to Eubra under king Abas; according to Straho they came from Thrace, 2, 536.

'Αβαρβαρεή, ἡ (from à and βάρβαρος native), a fountain nymph, mother of Esepus and Pedasus by Bucolion, 6,

Aβas, arros, o (from a and βαίνω not going away, Nabito, Herm.), a Trojan, son of Eurydamas, killed by Diomedes,

5, 148
"ABiot, oi. the Ahii, nomadic Scythians in the north of Europe, accord, to Strabo, VII. p. 360, on the Ister, 13. 6. † (proppor, needy, from α and βίος: Wolf and Heyne have marked it as a proper name; it was previously explained as an adjective.)

[άβιος, ογ, see "Αβιοι.]
αβλαβέως, poet. for άβλαβώς, adv.
(άβλαβής), harmlessly, without harm, h. Merc. 83

• ἀβλαβίη, ή, poet. for ἀβλάβεια (βλά-

πτω), inviolability. 2) harmlessness, in- generally of men; once of Hephæstus nocence; in the plur. ἀβλαβίαι νόοιο, h. (Vulcau), * Il. 21, 379. Merc. 393.

Αβληρος, δ, a Trojan, killed by Antiloshus, son of Nestor, 6, 32.

άβλής, ήτος, ὁ, ἡ, poet. (βάλλω), ποι discharged, unskot, epith. of an unused arrow, 4, 117. †

άβλητος, or, poet. (βάλλω), not hit, un-hurt, 4, 540. †

άβληχρός, ή, όν (a euphon. and βλη-χρός), weak, powerless, gentle; χείρ, the feeble hand of Venus, 5, 337; τείχος, a weak wall, 8, 178; θάνατος. a gentle death, Od. 11, 135. [Cf. ἀμαλός and μαλακός. Buttm. Lex. 194.]

άβρομος, ον (a intens. and βρόμος according to Apoll. Lex.), loud-shouting, very clamorous. Epith of the Trojans, 13, 41.† Passow with Eustath, makes a euphon. and translates clamorous. Buttm. makes a copulative, and translates shouting to-

άβροτάζω, poet. (prob. from sor. 2 άμβροτείν, Epic for aμαρτείν), to miss, τινός any one: found only in aor. I suhj μήπως άβροτάξομεν (ep. for άβροτάξωμεν) αλλήλοιϊν, lest we miss one another. 10, 65. † See Thiersch. § 232. Buttm. Lex. p. 82.

άβροτος, η, ον, later oς, ον, poet. (βροτός) =αμβροτος, immortal, divine, holy. νὺξ αβρότη, sacred night, because it is a gift of the gods, 14, 78. (The meaning without men is doubtful. See Buttm. Lex. p. 83.)

Αβυδος, ή, Abydos, a city in the Trojan dominion on the Hellespont, opposite Sestos, now Avido, 2, 836. Hence the adv. Aβυδόθεν, from A., and Aβυδόθεν, in OF at A.

άγάασθαι, 800 ἄγαμαι.

άγαγον, see άγω. ἀγάζομαι, pres. not used by Homer, but supplies the tenses assigned to ayanar.

ayaθός, ή, όν, good, excellent, strong, distinguished of its kind. a) Spoken of persons, espec. of physical force and bravery; often with accus. of the limiting word, βόην ἀγαθός, good in the battle-cry (see βοή), epith. of leaders. β) Of birth, (see βοή), epith. of leaders. β) Of birth, mobils, high-born (opposed to χέησης), Od. 15, 324. b) Of things and states, eig άγαθὰ εἰπαῖν, μυθείσθαι, to speak for good, 9, 102. 23. 305. (cf. φρονέω) πεθασθαι εἰε ἡχαθός, 11, 789. ἀγαθὰ φρονεῖν, to be weil-intentioned, right-minded, 6, 162. Neut. pl. subst. ἀγαθά, Od. 14, 441. Irreg. comp. ἀμαίνων, βαλτίων, κρείσσων, λειδων, αυμετί, δάματος. Βάλτωγος, κράσκους μυμετί, δάματος. Βάλτωγος, κράσκους κράσκους μυμετί, δάματος. Βάλτωγος κράσκους μυμετί και και μυμετί και λωίων, superl. αριστος, βέλτιστος, κρά-τιστος, λώϊστος, etc. [Lobeck doubts the relationship between ayabos and ayana, which Butim. approves of. Path. Serm. Græc. p. 363.]

Αγάθων, ωνος, ὁ (amplif. of ἀγαθός), son

dyaiopas, Ep. form of dyapas, only in pres. in the sing., to be indignant, to be angry, Od. 20, 16.

άγακλεής, ές, poet. (ἄγαν, κλέος), gen. έος, very illustrious, famous, glorious,

AyaxAeris, contr. 78, 700, d, a Myrmidon, father of Epigeus, *11. 16, 571.

άγακλειτός, ή, όν = άγακλεής, poet. rery celebrated, famous, glorious, generally of men. b) Of things: only αγακλειτή εκατόμβη, a glorious hecatomb, Od. 3, 59. άγακλυτός, όν, poet (κλύτός), prop. of which one hears much, far famed, most glorious, generally of men. δ) Of things: only άγακλυτά δώματα, Od. 3, 388. 428.

aγαλλίς, ίδος, ή, a bulbous-rooted flower of the Iris tribe, perhaps the sword-

lily, h. Cer. 7. 226.

aγάλλομαι, mid. only pres. to glory or exutt in, to be proud of any thing, with the dat, generally in the parter. spoken of men: επποισιν και όχεspoken of men: ιππουτιν και σχ-σφιν, proud of horses and chariots, 12. 114. Of gods: of the Thriae, h. Merc. 553. Of Pan: φρένα μολπαϊς, to be proud in heart of the songs, h. 18, 24. Of mares : πώλοισιν, exulting in their foals, 20, 222. Of birds: πτερύγεσσι, exulting in their wings, 2, 462. Of ships (met.): Διὸς ούρφ, to exult in the fair wind of Zeus, i. e. to be favoured with a fair wind, Od. 5. 176. b) With a partep. of Hector: ανάλλεται έχων τεύχεα, he exults in arms, 17, 473.

άγαλμα, ατος, τό (άγάλλω), prop. what contributes to splendour, or serves for ornament [= καλλώπισμα, παν ἐφ άγάλλεται], an ornament, a jewel, 4, 144. Od. 4, 602. Spoken especially of votive offerings to the gods, a glurious or acceptable offering. Of the Trojan horse, ayahua செல்ச, Od. 8, 509. Of a bullock adorned as a victim, Od. 3. 438. [The meaning image, etc. is post-Homeric.]

ayanaı, dep. mid. a collateral Ep. form of ayaouat and ayaiouat, fut. ayaoouat, (Wolf veneorioeat, Od. 1, 389). aor. 1. Ep. ήγασάμην, ήγασσάμην. (Fr. άγαμαι only l sing. pres. fr. άγαμαι 2 pl. pres. άγασθα Ep. for άγασθα. Inf. pres. άγασθαι for άγασθαι, 2 pl. impf. ήγασθα for ηγασθε.) 1) to esteem, in a good sense, to admire, to venerate, with acc. 3, 101; μύθον, 7, 404; without acc. to wonder, Od. 23, 175; with partep. 3. 224. 2) to consider as too great; in a bad sense, to ency, to grudge (in which signif. Hom. uses the pres. ayaonas and ayaonas, with the dat. of pers. spoken of (especially date). cially of the gods, 17, 71), and acc. of the thing: τὰ μέν που μέλλεν ἀγάσσε-σθαι θεὸς αὐτός, but this must even a god-have envied [if it had happened; and therefore it did not happen. F.], Od. 4, 181; and with inf. νθν μοι αγασθε, θεοί, βροτου αυθρα παρείναι, που ye envy me, ye gods, that a mortal man is with me, Od. 5, 119. 8, 563. 3) to be off-nded with to be angry at, with acc. κακά έργα, Od. 2, 67; κότφ to be offended, to regard with anger, 14, 111.
Αγαμεμιονίδης, ου, δ, son of Agamer

non = Orestes, Od. 1, 32.

'Ayanéneur, oros, & (fr. ayar and nérus most constant), son of Atreus, grandson of Pelops, king of Mycense, the most powerful of the Grecian kings before Troy. He was, it is true, commander in chief; still his power was not so great that he could issue unconditional commands. He was also distinguished by his bodily stature, 2, 478; and personal bravery, 11; but was sometimes wanting in decision and circumspection. Hurried away by passion, he insulted the priest Chryses, and when obliged to restore his daughter, he caused Briseïs to be taken by violence from the tent of Achilles, whose anger he was able to appease only by personal apology, 9. According to Od. 1, 300, and 11, 410 sq., Ægisthus, who had seduced his wife Ciytæmnêstra, in conjunction with his paramour murdered him when he returned from Troy. His daughters are named in 9, 287. Hence adj. 'Ayausuvóνεος, έη, έον, helonging to A.
Αγαμήδη, ή, daughter of Augeas, king

'Aγαμήδη, ή, daughter of Augëas, king of Elis, wife of Mulius. She was acquainted with all the medicinal herbs which the earth produces, 11, 740.

'Aγαμήδης, ovs, δ (fr. άγαν and μήδος counsel. son of Erginus king of Orchomenus and brother of Trophonius, architect of the temple of Apollo at Delphi, h. in Ap. 296.

άγαμος, ον (γάμος), unmarried, 3. 40. † άγάντόρος, ον, poet. (νόρω), very snowy, corered wild snow, epith. of Olympus, whose summit according to the statement of travellers is never free from snow, °1, 426. 18, 186.

άγανός, ή, όν, poet. (γάνος, γάνυμαι), 1) gratie, milá, loreiy, ērea, 2, 180; βασιλείς, 600, 2, 230. άγανά βάλα, the gentle arrows of a pollo and Artemis (Diana), since sudden, gentle death (in opposition to death produced by long sickuess) was ascribed in the case of men to Apollo, and of women to Artemis, Od. 3, 280. 15, 411. See Apollo, and Artemis. 2) Active, rendering milá, propitiutory, agrecable, welcome, δωρα, 9, 113; εύχωλή, a grateful vow, 9, 499. Od. 13, 357.

αγανοφροσύνη, ή (φρήν), mildness, gentleness, 24, 772. Od. 11, 203.

άγανόφρων, ον, gen. ονος, poet. (φρήν), of a gentle disposition, mildly disposed, 20, 467.

20, το... αγάομαι, Ep. form of άγαμαι, q. v. άγαταςω and άγαπάζομαι as dep. mid. αγαπάω, only in the pres. 24, 484. Od. 7, 33. 16, 17.

άγαπόω (akin to άγαμαι), aor. ἡγάπησα, poet. ἀγάπησα, 1) to receive kindly, to breat with kindness or attention, with acc. apoken generally of men. Od. 16, 17.23, 214; of a god: θεθν δδε βροτού ἀγαπαζώμεν άντην, that a god uhould thus openly ſavour mortals, 24, 464. 2) to be content, to be satisfied, οὐκ ἀγαπός, δ (= ὅτι) ἔτηλος δαίνεσα; art thou not content, that thou ſeastest in quiet? Od. 21, 289. 3)

άγαπάζομαι, dep. mid.: its partep. stands in an absolute sense with φιλέω and κυνέω. οὐκ ἀγαπαζόμενοι φιλέουσ', do not cordially entertain Od. 7, 35: welcome, 21, 224.

άγαπήνωρ, opos, ὁ (ἀνήρ), manhoodloving, manly, bold, braze, epith. of heroes, 8, 114, Od. 7. 170.

Ayunjump, opos, o, son of Anceus, grandson of Lyeurgus, king and commander of the Arcadians. According to a later tradition, he was carried by a storm to Cyprus upon his return, 2, 610. Comp. Apd. 3, 10. 8.

άγαπητός, ή, όν (άγαπώω), beloved, dear, epitn. of an only son, Od. 2, 365. It. 6, 401: thence άγαπηῶς, with love, cheerfully, willingly, Batr.

άγάρροος, ον, poet. (ρέω). strong-flowing, rapid, epith. of the Hellespont, 2, 845; of the sea, h. Cer. 34.

'Aγασθένης, εος, ὁ (adj. ἀγασθενής, very strong), son of Augeas, king of Elis, father of Polyxenus, 2, 624.

άγάστονος, ον, poet. (στένω), properly, strong-sighing; then loud-rusring, deep-roaring; epith. of Amphitritê, Od. 12, 97. h. Ap. 94.

'Αγάστροφος, ὁ (from στρέφω turning himself often), son of Pαση, a Trojan, killed by Diomedes, 11, 338.

 ἀγατός, όν, poet. for ἀγαστός, admired, neut. as adv. h. Ap. 515.

'Αγανήη, ἡ, daughter of Nereus and Doris, 18,42: (in Wolf and Spitzner 'Αγανή, cf. A. Gräfenhan Gr. dial. Ep. p. 58.)

άγανός, ή, όν (ἄγαμαι), admirable, wonderful, glorious, excellent, noble, generally
epith. of kings and heroes; also of the
Hippomolgi, 13, 5; of birth, μνηστήρες
έγανοί, noble suitors; of the Phæaces:
πομπήρε άγανοί, excellent conductors, Od.
13, 71; and of Proserpine, Od. 11, 213.
Superl. ἀγανότανος, Od. 15, 229.

άγγελόη, ή (άγγελος), a message, an embassy, news, lidings. άγγελόη τινός, a message from or about any one, 15, 640; and αγγελίην πατρός φέρειν, to bring tidings of the father, Od. 1, 408. αγγελίην έλθειν, to come on an embassy, i. e. to bring a message, as an ambassador, 11, 140. In the last passage and some others, the old grammarians incorrectly suppose a subst. ὁ άγγελίης = άγγελος; but the best modern critics suppose an accus. or a gen. sing. of the fem. ἀγγελίη, cf. Buttm. Lex. (in voc.) Thiersch § 268, 2. Spitzner II. 13, 252. ἀγγελίην ἐπὶ (Wolf. 2. Spitzner I. 10, 202. αγγεκους του επί) Τυδή στείλαν, they sent Tydeus on an embassy, 4, 384. ήλυθε σεῦ ἔνεκ' ἀγγελίης (gen. caus.), connect thus, ηλ. άγγ. σεῦ ἐνεκα, he came on account of a message on your behalf, 3, 205. ἡέ τευ ἀγγελίης μετ' ἔμ' ῆλυθες; or comest thou to me on account of some mescage? 13, 252. άγγελίης οιχνέσκε, he was wo. t to go on account of a message, i. e. to carry messages, 15, 640.

άγγελίης, ὁ, Ion. for άγγελίας, ου, ὁ, according to the ancients a form of άγγελος,

see ἀγγελίη; cf. Rost. ausf. Lex. who λαός leader of the peop'e), 1) son of Phraddefends the view of the ancients, a messenger, an ambassador. ήλ. σεῦ ἔνεκ ἀγγ. he came as an ambassador on thine account, 3, 206; cf. 13, 252. 11, 640. 15, 640. 4, 384.

* άγγελιώτης, ου, ὁ = άγγελος, α messen-ger, h. in Merc. 296. Comp. ἔριθος. ἀγγέλλω (ἄγω), fut. ἀγγελέω, Ερ. for ἀγ-

ο, aor. ηγγειλα, aor. mid. ηγγειλάμην, to bear a message, to give information, to bear tidings; often absol. 8, 398. 409; with the dat. of the pers. Od. 4, 24. 2) to announce, recount, report; with accus. of the thing, εσθλά, 10, 448; επος, 17, 701; θέμιστας, h. Ap. 391; also of the person, τινά, to give intelligence of any one, Od. 14. 120. 122; and with inf. κήρυκες άγγελλόντων παίδας πρωθήβας λέξασθαι, let the heralds proclaim that the adult youth are to post themselves for their watch, &c. 8,

517; comp. Od. 16, 350. αγγελος, δ, η. a messenger, an ambassador, whether male or female: heralds are called Διὸς ἄγγελοι, messengers of Zeus, 1, 334; 'Oora, 2, 93; also birds by whose flight divination was performed, 24, 292. 296.

άγγος, εος, τό, a vessel for wine, milk, etc. 2, 471. Od. 2, 289; a jar, pail, &c.

άγε, άγετε, properly imperat. fr. άγω, bear; then, as interject. up l on l come on l quick! Often strengthened: ἀλλ' αγα, αγα δή, up, then! on, then! comm with imperat. also with the l and 2 pl. suhj. αγε δη τραπείομεν, 3, 441. αγε δη στέωμεν, 11, 348: and αγετε περιφραζώμεθα, Od. 1, 76; and with the 1 sing. Od. 2c, 296; once only with imperat. 3 plur. 2, 437 άλλ' άγε- άγειρόντων. On εί δ' άγε, up, then ! see et.

ων. μεπ. ευσ εί.
αγείρω (άγω), 20τ. ήγειρα, Ερ. άγειρα,
pert. pass. αγήγερμαι, 20τ. 1. pass. ήγερθην. Peculiar Ερ. forms: 3 pl. plupf.
άγηγέρατο, 3 pl. 20τ. ήγερθεν for ήγερθησαν, 20τ. 20τ. αγρόμενος. 1) Active, fo collect, to assemble;
kuoken of men with accus 1. Δ. 2. 420. spoken of men, with accus. λαόν, 2, 438; άγορήν, to call an assembly, Od. 2, 28. δ Of things: to collect, δημάθεν ἄλφιτα καὶ οίνου, Od. 19, 197; πύρνα, το collect by begging pieces of wheaten bread, Od. 17, 362. II) Mid. with the sync. sor. 2 and aor. 1 pass. to assemble, to come together; περί αὐτόν, 4, 211. ἐς ἀγορὴν ἀγέροντο, they came to the assembly, 18, 245. δ) Trop. in the aor. pass. στο δη άμπνυτο καὶ ές φρένα θυμὸς ἀγέρθη, when now he respired and life was collected into the heart, i. e. when he came to himself, 22, 475. Od. 5, 458. ἄψορρόν οὶ θυμός ἐνὶ στήθεσσιν αγέρθη, courage (hope) returned th his breast, 4, 152. μάχην ήγειρας, 13, 778, belongs to έγείρω, q. v. Of like import are the poet. forms ήγερέθοντα, ήγερέθεστα, από ήγερέθεσθαι accord. to Arist. for hyepierdai.

άγελαῖος, αίη, αῖον (ἀγάλη), belonging to herd, grazing in herds. II. and Od. epith. 'ἀγάλαϊος, Ion. 'Αγάλεως, ὁ (fr. ἄγω and ἀγινήσω, h. Ap. 57; to lead, to drive: to a herd, grazing in herds. II. and Od. epith. of cattle.

mon, a Trojan, whom Diomédés slew be-fore Troy, 8, 257. 2) a Greek slain by Hector, 11, 302. 3) son of *Dumastor*, a suitor of Penelope, slain by Ulysses, Od.

suitor of Peneropo, 22, 293.

• ἀγέλαστος, ον (γελάω), without langhing, sad, h. Cer. 200; hence ἡ λγέλαστος πέτρη, the mourning rock as Eleusis in Attica; Αρd. In Od. 8, 307, in some editions αγέλαστα stands for γελαστά.

• Λωιλείνι π. μοετ. (άγω, λεία), the col-

'Ayelein, n, poet. (ayw, leia), the collector of booty, epith. of Minerva as the protectress of heroes, Il. and Od.

αγέλη, ή ιάγω), hera, crowd, with and without Bowe and Innwv. 19, 281.

αγεληδών, adv. (αγέλη), in herds, in crowds, 16, 160.+

άγέληφι, poet, dat. for ἀγέλη, in the herd. Further see Thiersch Gr. § 177, 20. [See also Buttm. § 56, note 9.]

ayeuer, poet, for ayeur.

άγεν, Ep. for ἐάγησαν, see άγνυμι. ayépacros, ov (yépas), without a present as a token of honour, unrewarded, 1, 119.† αγερέθομαι, Ep. form, fr. αγείρω, more correctly hyepedoman, which see.

αγερθεν, pret. for ηγέρθησαν, see αγείρω. ayepuxos, ov, proud, honour-laring, ambitious, nuble-minded, epith of the Trujans, Mysians, and Rhodians, 2, 654, 10, 430; and of Periclymenus, Od. 11, 256. Used, according to the Gram , by Homer in a good sense; later, insulent, overbearing: further, see Buttm. Lex. The derivation is uncertain; prob. fr. a n. 3, γέρας, έχω (hence = rickly-gifted); cf. τιμάοχος.

αγη, ή (αγαμαι), awe, admiration, vene-

ration, 21, 221, Od. 3, 227.

άγη, Ep. = ἐάγη, see άγνυμι. άγηγέραθ = άγηγέρατο, ισε άγείρω.

αγηγερασ - αγηγερασ, manliness. lofty courage, bravery; spiken generally of men; of beasts, boldness, strength, 12, 46. 2) arrogance, pride, insolence; in the plur. αγηνορέησιν ενιέναι τινά, to inspire any one with arrogance, *IJ. 9, 710.

άγήνωρ, opos, b, ή, poet. (άγαν; ἀνήρ), very brave, courageous, bold, epith. of heroes; also θυμός, 9, 398. 2) In a bad sense, arrugant, proud, insolent, urnorn-pes, Od. 1, 144; and spoken of Achilles,

9, 699; θυμός, 2, 276.

'Αγήνωρ, opos, o, son of Antenor and Thedno, one of the bravest Trojan heroes, who contended even with Achilles, 11, 59. άγήραος, ον, contr. άγήρως, ων (γήρας), not gringing old, ever young; often in connexion with αθάνατος, 8, 539; imperishable, elernal; sp.ken of the ægis of Zeus, 2, 447. Hom. has both forms; the contr. 12, 323. 17, 444. Od. 5, 218.

άγήρως, ων = άγήραος, ον, see άγήραος. άγητός, ή, όν (άγαμαι), admired, anmi-rable, distinguished, glorious; with accus.

bring, to fetch; spoken of things, like αγω: ΰλην, 24, 784. Od. 17, 294.

άγκάζομαι, depon. mid (άγκάς), to take un in the arms: with accus, vergov and xoores, to take up a dead body from the earth, 17, 722. †

Ayxalos, o (lit. embracing with the arms, ft. aykai), 1) son of Lycurgus and Eury nome, father of Agapenor, king of Arcadia, 2. 609. 2) an Ætolian from Pleuron, a powerful wrestler who was vanquished by Nestor in the funeral games in honour of Amarynceus, 23, 635.

· ayrahéw, Ep. for avarahéw, to call spon, to invoke; hence aykaléovosv. as Herm. reads for καλέουσιν, h. in Ap. 373.

άγκαλίς, ίδος, ή, prop. a dimin. of άγκάλη, the arm; only in the plur. the arms; dat. ἐν ἀγκαλίδεσσι φέρειν, to bear in the arms, *Il. 18, 555. 22, 503.

* ἀγκαλος, ὁ=ἀγκαλίς, h. Merc. 82.

ayras, adv. (prop. accus. from the ob-

solete ayen), with or in the arms, in connexion with έχειν, λάζεσθαι, μάρπτειν, 5, 371. 23, 711. Od. 7, 252.

άγκιστρον, τό (άγκος), a burb, a fish-hook, *Od. 4, 369, 12, 322.

dykhivas, puet. for dvakhivas, part. sor. from avandivo.

άγκοίνη, ἡ, poet. (ἀγκών), the elbow; plur. the arms, only in the dat. ev ayroi νησί τινος ἰαύειν, to rest in the arms of any one, 14, 213. Od. 11, 261.

άγκος, εος, τό, prop. a curve, hence the elbow, the arm. Labeir tiva kat aykea, to take any body in one's arms, h. in Merc. 159. Comp. Herm. Commonly, 2) a mountain-glen; a glen, dule, 20, 490. Od. 4,

άγκρεμάσασα, εςς άνακρεμάννυμι

άγκυλομήτης, εω, ό, ή, poet. (μήτις), that has crafty (lit. crooked) designs, wily, politic, artful, epith. of Κρόνος (Saturn), because he overreached his father Uranus. 2, 205. 319, h. in Ven. 22.

άγκύλος, η, ον (ἄγκη), bent, curved, crooked, epith. of the bow, 5, 209; and of the round-wheeled chariot, 6, 39.

άγκυλότοξος, ον, poet. (τόξον), furnished or armed with bent bow, epith. of the Pæonians, *Il. 2, 848.

άγκυλοχείλης, ου, ο, poet. (χείλος), having a hooked bill or beak, epith. of birds of

prey, 16, 428. Od. 19, 538. άγκυλοχήλης, ου, ο, poet. (χηλή), kaving crooked claws, Batr. 296.

άγκών, ῶνος, ὁ, prop. the angle formed by bending the arm, the elbow, 5, 582. 2) dynwr reixeos, the satient (or jutting)

angle of the wall, 16, 702. · ἀγλαέθειρος, ον, poet. (ἔθειρα), having beautiful hair, bright haired, epith. of Pan,

h. in Pan. 5. ἀγλαίζω, poet. (ἀγλαὸς), to make spien did or glittering; in Hom. only in mid. fut. infin. αγλαϊείσθαι, to exult in, to be proud of a thing; with the dat. σέ φημι διαμπερές αγλαϊείσθαι, I declare that thou shalt glory in them perpetually (i. e. all thy life long), 10, 331.†

άγλαίη, ή, poet. (άγλαός), 1) every thing possessing external splendour, beauty, blooming appearance, ornament; a) in a good sense, spoken of Penelope: avaains έμοι θεοι ώλεσαν, the gods have destroyed my bloom, Od. 18, 180. 'Αμφότερον, κὖδος τε καὶ ἀγλαίη καὶ ὄνειαρ δειπνήσαντας ἴμεν, sc. ἐστί. [Here it seems to denote the joyous look opp. to an exhausted juded one: κῦδος καὶ ἀγλαῖη form une complex notion.] Both strength with a joyous countenance and retreshment are ensured to those who travel after taking food. They feel both more of spirit and joyous alacrity and more refreshment, etc. Voss). Od. 15, 78; of a spirited horse, ἀγλαῖηφ. πεποιθώς, trusting to his beauty, 6, 510; therefore b) In a bad sense, ostentation, pride, vanity; also in the plur. of the goatherd, Melantheus : αγλαίας φορέειν, to exhibit pride, Od. 17, 244; and of a dog kept for display, Od. 17, 310. 2) In the plur. festive joy, festivity, h. Merc. 476.

Aγλαίη, η, Aglaia, wife of Charopus, mother of Nireus, 2, 672. ἀγλαίηφι, poet. dat. from ἀγλαίη.

* ἀγλαόδωρος, ον, poet. (δῶρον), with splendid gifts, or splendid in gifts, epith. of Ceres, h. in Cer. 54. 192.

αγλαόκαρπος, ον. poet. (καρπός), with splendid fruits, fruit-distributing; δέν-δρεα, Od. 7, 155; epith. of Cer., h. Cer. 4. 2) having beautiful hands [itt. wrists]; ėταιραι, h. in Cer. 23.

ayλαός, η, όν, poet. (ἀγάλλω), glittering, splendid, beautifut; in a literal sense: υδωρ, sparkling water, Od. 3, 424; metaph. ἀποινα, splendid ransom, 1, 23; εδχος, 7, 203. Often spoken of men: distinguishment of the control of t tinguished, excellent, glorious; of Paris: κέρφ άγλας, who makest a display with the bow, 11, 385; in a bad sense. See also ĸépas.

άγνοιέω, poet. for άγνοέω (νοέω), aor. ήγνοιήσα, Ep. iterative form, άγνώσασκε, Ion. for αγνοήσασκε, (incorrectly written αγνώσσασκε, Od. 23, 95,) not to know, not to perceive, mly with a negative, οὐκ ήγγούησε, she did not fail to observe, 1, 537. In Od. 24, 218, for αι κέ μ' ἐπιγνοίη -ήε κεν ἀγνοίησι, we should undoubtedly read with Thiersch. § 216, 49. the subj. αγνοιήσι. The subj. is required by πειρήσ. and φράσσ: hence we must also read ἐπιγνώη for ἐπιγνοίη.

άγνός, ή, όν, pure, chaste, holy, epith. of Artemis and Proserpine, Od. 5, 123. 11, 386; once ἀγνη ἐορτή, a holy feast, Od. 21, 259; ἀλσος, h. in Merc. 187. Hence adv. άγνως, Ap. 121.

· άγνος, ή and ό, a kind of willow-tree, the chaste-tree [vitex agnuscastus], h. Merc. 410.

άγνυμι, fut. άξω, aor. l. ήξα, Ep. έαξα, aor. 2 pass. ἐάγην, Ερ. άγην (ἄ once ā), to break, to break in pieces, with accus. πολλοὶ ἵπποι ἄξαντ' λίπον ἄρματ' ἀνάκτων, many horses having broken left behind the chariots of their masters, 16, 371

(afarre, dual, with plur, since the poet | 6, 266. Il. 18, 504; in the camp of the thinks of the horses as in pairs, see Bu:tm. § 33. note 8. Kühner II, § 427); υλην, to break or dash down the forest, spoken of a rushing boar, 12, 148. 2)
Pass. to be broken, to break, ἐάγη ξίφος,
the sword broke, 16, 769. τοῦ δ ἐξελκομένοιο πάλιν, άγεν (poet for ἐάγησαν) ὀξέες oyeos, when he drew it back (Machaon, the arrow), the sharp barbs were broken : others .- the barbs were bent back. meaning to bend cannot be sustained: and the Scholia explain it: κατεάγησαν, έκλάσθησαν. The connexion also requires this translation. (Machaon comes to the wounded Menelaus, and draws the arrow out of his girdle; the barbs break off and remain behind: he theref re takes off his best in order to extract the broken points.)

άγνώς, ώτος, ό, ή (γνωμι), unknown, Od.

· ayvas, adv. from ayvos, purely, h. αγνώσασκε, iterative form of the sor. 1

from ayrosw, Od. 23, 95. The ortho-graphy ayrosocous is false. (See Thiersch. Gr. 6 210. 22.)

αγνωστος, ον (γνωστός), 1) unknown, unrecognized, τινί, Od. 2, 175. 2) unknowable, not to be recognized. σ'... σγνωστου τεύξω πάντεσσι, I will make thee incapable of being known by any man (disguise thee), * Od. 13, 191. 397.

άγονος, ον (γόνος), unborn, 3, 40.† άγοράασθε, see άγοράομαι.

άγοράομαι, depon. mid. (άγορή), ηγορησάμην, 3 pl. impf. ηγορόωντο, Ep. for 1) to meet in assembly, to hold ηγορώντο, 1) to meet in assembly, to hold an assembly, to deliberate, 4, 1. 2) to speak in an assembly, to speak in general, rivi with any one; often in connexion with perceiver, 1, 73.

άγορεύω (άγορή), fut. εύσω, aor. 1 ήγό-peuσa, properly to hold an assembly. άγορὰς ἀγορεύειν, to deliberate, 2, 787; then, to speak in an assembly, to harangue, έν Δαναοίσι, ένὶ Τρώεσσι, 1, 109. 7, 361. 8, 525. 2) Generally, to speak, to announce, ti tive: θεοπροπίας, the will of the gods, L 385. έπεα πρός άλλήλους, to speak words one to another, 3, 155. μήτι φό-Bord ayopeve, advise not to flight, 5, 252. πρηξιν άγορεύειν, to speak of an enter-prise, Od. 3. 82.

άγορή, ή (άγείρω), 1) an assembly, especially a popular assembly, in distinction to Bouly an assembly of the princes, 2, 51-53. Od. 3, 127. αγορήν ποιείσθαι τίθεσθαι, to hold an assembly, 8, 2. Od. 9, 171; καθίζειν, Od. 2, 69; λύειν, to dismiss an assembly, 1, 3.5. Od. 2, 69. 2) the busines in an assembly, discourse, deliberation, counsel; espec. in the plur. έχειν τινὰ ἀγοράων, to restrain any one from speaking, 2, 275. εἰδὼς ἀγορέων, skilled in speaking (debate), 9, 441. 3) the place of ho ding an assembly, marketplace, a certain place in towns where the dwelling in the country. Apporhigher classes sat upon stone seats, Od. oas, rural nymphs. Od. 6, 106.

Greeks it was close by Agamemnou's tent: in Troy it was upon the highest citadel, rapa Πριάμοιο θύρηστ», 2, 788. 7, 543. 4) market, the place of sale, Ep. 14,

ayopηθεν, adv. from the assembly, Il. and

aγορήνδε, adv. to the assembly, Il. and

άγορητής, οῦ, ὁ (ἀγορή), an orator, speaker, connected with βουληφόρος, 11. and Od.

ayopητύς, ύος, η (ayopη), the talent of speaking, eloquence, Od. 8, 168. γ

* άγος, εος, τό, lon. for άγος (έζω), rererence, awe, pious fear, bew, h. Cer. 479. So Wolf. and Herm. for axos.

άγός, οῦ, ὁ (ἄγω), Ep. leader, Κρητών,

ayorros, o (ayrous), prop. the bent in, hence the bent-hand; the palm or hollow of the hund, always ελε γαίαν έγοστε, he grasped the earth with his hand, *11, 425, 13, 508. [~ άγκος, ἀγκάλη. L. and

άγραυλος, ον (αὐλή), dwelling, sleeping, or lying in the fields or country, nomives, 18, 162; βόες, πόριες, cattle, calves living in pastures, 24, 81. Od. 10, 410.

άγρει, pl. άγρεῖτε, prop. imperat. from γρέω, Æolic for αιρέω, liter. seize / then like aye, up! on ! quick! pl. Od. 20, 149.

άγρη, η the chase, the act of catching; of tish, Od. 12, 330. 2) what is caught, the game taken, prey, Od. 22, 306. άγριος, η, ον (άγρός), in Hom. only once of tem. Od. 9, 119; elsewhere of two endings, 3, 24. 19, 88; living in the country (in opposition to a town), wild, unrestrained; aiξ, συς: and neut. plur. τὰ ἄγρια, every thing wild, game, 5, 33. 2) Spoken often of men: wild, rude, flerce, cruel; ayptos Kukhan, Od. 2, 19; of the passions: χόλος ἄγριος, flerce anger, 4, 23; θυμός, 9, 629. ἄγρια εἰδέναι, to be cruel, savage.

'Aypios, &, son of Porthagen and Euryte in Calydon, brother of Eneus and Alcathous. His sons wrested the royal authority from Œneus and gave it to their father; they were however slain by Diomedes, 14, 117. According to Apd. 1. 8. 6. he was the father of Thersites.

άγριόφωνος, ον (φωνή), having a harsh, rough, uncouth voice or pronunciation, ['men of barbarous speech,' Cp.] epith.
of the Sinties of Lemnos, Od. 8, 294.

appober and appobe, adv. from the coun-Od. 13, 268.

aypounties, ou, o, poet, a man from the country, inhabiting the country. arthur appearance appointment rustic men, 11, 549; Boundhou,

άγρόμενος, see άγείρω. άγρόνδε, adv. to the fields, to the country. *Od.

άγρονόμος, ον (νέμω), prop. pasturing or

άγρός, οῦ, ὁ, cultivated land, a field, pl. p ssessions of lands, fields, as opposed to houses. Od. 4, 757. Il. 23, 832; country, as opposed to town, also a country villa or estate, Od. 24, 205. πολύδενδρος άγρός, an estare abounding in trees, a well-wooded estate, Od. 23, 139. eπ αγρού, in the fields, Od. 5, 489, in opposition to the town; in the country, Od. 1, 185.

άγρότερος, η, ον, poet, for άγριος, living in the fiel: s, wild, as ημίονοι, ελαφοι, 2, 852. 21, 486. 2) field-loving, the huntress = άγραία, epith. of Artemis (Diana), 21, 471. (The verse is doubtful.)

άγρότης, ου, ὁ (άγρός), countryman, an inhabitant of the country, Od. 16, 218.† ἀγρώσσω (ἄγρη), a collat. form fr. ἀγρεύω,

to hunt, to catch, igθύς, Od. 5, 53.†

αγρωστις, τος, η (αγρός), that which
grows in the fields, grass, pasturage, Od.
6, 90.† [Intpp. ad Theoph. make the

agrostis=triticum repens.]

άγυιά, ή (ἄγω), once ἄγυια, 20, 254, α way, a street in towns, 0, 391. b) road, path, σκιόωντο πάσαι άγυιαί, all the paths or roads were darkened (growing dark): picture descriptive of nightfall, Od. (Hom. never has the nom. sing. see Rost. Gr. § 32. p. 86.)

άγυρις, ιος, ή, Æol. for άγορά, an assembly, a multitude, ἀνδρῶν, Od. 3, 31; νεκύων, the multitude of the dead, 16, 661. ἐν νηῶν ἀγύρει, among the multitude of ships, 24, 111.

άγυρτάζω (άγύρτης), to collect by begging, χρήματα, Od. 19, 284.†

aγχέμαχος, ον (μάχομαι), fighting in close combat, close-fighting, epith. of brave warriors who fight with the lance or sword, *13, 5. 16, 248.

 άγχι, adv. 1) sear, in place; often with a following gen. άγχι θαλάσσης, 9,
 43; also with gen. preceding Γεντρος άγχι, 8, 117. 6) With dat. which however is generally better taken as dependent. dent on the verb; ἄγχι παρίστατο ποι-μένι λαῶν, 5, 570. 6, 405. 2) in time: soon, forthwith. ἄγχι μάλα, very snon, Od. 19, 301: (comp. ἄσσον, superl. ἄγχιστα and άγχοτάτω.)

άγχίαλος, ον (αλς), also άγχιάλη, h. Ap. 32, near the sea, situated on the coast,

pith. of a maritime town, 2, 640. 697.
Αγχίαλος, δ, 1) a Greek, whom Hector slew, 5, 609. 2) father of Meutes, friend of Ulysses and king of the Taphians, Od. 1, 180. 3) a noble Phæacian, Od. 8, 112. άγχιβαθής, ές (βάθος), gen. éoς, near the deep, genr. deep; θάλαστα, Od. 5, 413; † [deep to the very shore, L. and 8.]

άγχίθεος, ον (θεός), near to the gods,

similar to them, epith. of the Phæacians, on account of their happy mode of life, or accord. to Nitzsch nearly related to the gods, *Od. 5, 35; cf. h. Ven. 201.

άγχιμαχητής, οῦ, ὁ = ἀγχέμαχος, who Ayhis in close combat, a close-fighting warrior, 2, 604. 8, 173.

άγχίμολόν οἱ ἦλθε, he came near to him, 4, 529. ἐξ ἀγχιμόλοιο (εσ. τόπου) **εἰν, to see from near, 21, 352. ³) Of time, soon. ἀγχίμολον μετ ἀντόν, soon after him, Od. 17, 336; or perhaps of place: close behind him.

άγχίνοος, ον (νόος), prop. having a mind that is always ready: quickly apprehending, intelligent, acute, Od. 13, 331.

Αγχίσης, ess, 6 (very similar fr. άγχι and ίσος, Parilinus Herm.), 1) son of Capys and the nymph Themis, father & Eneas and king of Dardanus on Ida. Aphrodītê (Venus) loved him and bore Æneas to him, 2, 819. 20, 239. h. in Ven. 45. Hom. mentions Hippodameia as his eidest daughter, 13, 429. 2) father of

Echepolos, which see.

'Aγχίστάδης, ου, ο, son of Anchises = Eneus, 17, 754.

άγχιστα, see άγχιστος.

άγχιστίνος, ίνη, ίνον (lengthened fr. αγχυστος), near, crouded together. αγχυστίνοι επιπτον νεκροί, 17, 361. Od. αι αγχυστίνοι επιπτον νεκροί, 17, 361. Hi. This pas-sage is differently explained. Heyne and Voss understand it of the slain sheep; cf. Schol. Vill. and Od. 22, 389. Damm, of the sheep huddling together from fear of the lion.

αγχιστος, η, ον (superl. from αγχι), the nearest; in Hom. only neut. sing. αγχιστον, very near. όθι τ' αγχιστον πέλεν avre, where it was nearest to him [i. e. on the side that was next to him]. Od. 5. 280. Often the neut. αγχιστα, with gen. 20. 18; tropically, spoken of a great similarity, ayxtora auto eacet, he very closely resembled him, 2, 58. Od. 6, 152. άγχιστα είσκειν τινά τινι, Od. 6, 151.

άγχόθι adv. = άγχοῦ, near, with gen. ἀγχόθι δειρῆς, 14, 412. Od. 13, 103. ἀγχοτάτω, superl. of ἀγχοῦ, very

near; with gen. h. Apol. 18.

άγχοῦ, adv. (prop. gen. from the obsolete ἀγχοῦ, neur. ἀγχοῦ ἴστασθαι, to approach, 2, 172. 2) With gen. ἀγχοῦ δὲ ξύμβληντο πυλάων νεκρον άγοντι, near the gates they met, etc. 24. 709. Od. 6, 5.

άγχω, to choke, to strangle; with accus.

αγγα, is crock, to strange; with actus. άγγε μεν εμάς iντό δεισμής, the thong under his neck choked him, 3, 371. † άγω, ful. άξω, aor. 2 γγαγον, aor. 2 mid. γγαγόμην, Ερ. άγαγόμην (tarely aor. 1 γξα, part. άξος, Bart. 115. 119. Ερ. imper. aor. 2. άξενε and inf. άξεμεν, 24, 663; aor. 1. mid. ηξάμην, 8, 505. 545; ἄξασθε, ἄξαντο), 1) Primary meaning, to lead, to convey, to carry: spoken for the most part of things living (as éposus, of lifeless things, Od. 4, 622); therefore 1) Of living objects, both men and brutes, to lead, to carry away, to bring; according to the accompanying prep. and adv. with the accus., also τινά τινι, to conduct any one to any one, Od. 14, 386; also in a cnariot, ήγον (ιπποι) Mayaova, 11, 598; also of brutes: βούν, to bring or convey an ox, and ἐκατόμβην, αγχίμολος, ον (μολείν), prop coming a hecatomb (because it consisted of near; only in neut. as adv. of place. (cattle, 1, 99) Especially a) Spoken σ' B 4 carrying away by violence, τέκνα, γυναίκας, 9, 594; also τινά έν νήεσσιν, 4, 239. b) More rarely of inanimate things, οίνον (by ship), 7, 467; όστεα οίκαδε. 335; λαίλαπα, to bring a tempest, 4, 278; φόρτον, Od. 14, 296. c) Ττορ. κλέος τινός year, to carry, i. e. to spread any one's ayers, to can, i. a. is spread any ones fame, Od. 5, 311; πένθος τινί, to occasion grief to any one, batr. 49. 2) to cheud, to conduct; spoken of the commander: λαόν, 10, 79; λόχον, to lay or set an ambuscade, 4, 392. Od. 14, 469; of gods: τον δ' άγε Μοίρα κακή θανάτοιο τέλοςδε, Fate led him to death, 13, 602. αγε νείκος 'Αθήνη. Minerva led the hattle, 11, 721; also ausolute, κήρες αγον μέλανος δανάποιο, the Fates of black death led. 2. 834. 11, 312. 31 Trop. πολλήσιν μ' άτησι παρέκ νόον ήγαγεν Έκτωρ. Hector led me foolishly into great misfortune, 10, 391. So Heyne. Others (Köppen) construe, νόον παρεξήγαγε, and take the dative as dat. of the means: by forceful delusion H ctormisled my mind, 10, 391. The part. ayour often stands with verbs of motion στήσε δ άγων, 2, 558. εβαν άγοντες, 1, 391. II) Mid. to lead, carry, or take away for oneself; with accus. Ador υπό τείχος, the people to the wall, 4, 407; γυναϊκά οϊκάδε, 3, 93; Τιορ. διά στόμα τε. to carry any thing in the mouth, 14, 91. 2) to conduct home; yuvaika mpos δώματα, to conduct a wife home, 16, 189; without δώματα, Od. 14, 211; to marry a wife, 2, 659. Also spoken of the father who brings the son a wife, Od. 4, 59: and of the bridemen, Od. 8, 28.

άγων, ωνος, ὁ (ἄγω), 1) assembly, place of assembly, a) the assembly, the circle of spectators, 24, 1. θείος αγών, assembly of the gods, 18, 376; where it may also mean the place of assembling, as aire not εὐχόμεναι θείον δύσονται άγωνα, who supplicating for me shall go into the divine assembly, or (according to V.) into the sacred place, 7, 298; (prob. the company of female suppliants, or according to others the temple itself as the abode of the gods.) b) place of collection, rendezvous, station; vewv, of the ships, 15, 428. 2) the place of combat in public games, both for the combatants and spectators, 23, 258. 448. 685. Od. 8, 200.

αδαημονίη, ή (δαήμων), ignorance, inex-perience, Od. 24, 244.† [For the reading αδαημοσύνη, see Bothe in loc. and Buttm. Lexil. p. 31. Am. Ed.]

άδαήμων, ον, gen. ονος, poet. (δαήμων), ignormt, inexperienced; with gen. μάχης, i.πληγών, unacquainted with blows, Od.

17, 283.
αδάκρῦτος, ον (δακρύω), without tears, tearless, not weeping, 1, 415. Od. 24, 61;

όσσε, Od. 4, 186. Αδάμας, αντος, ο (= ἀδάμαστος), son of the Trojan Asias, killed by Meriones, 12,

άδάμαστος, ον (δαμάω), unconquerable, inflexible, unyielding; epith. of Pluto, 9, abbens, és, poet. for abens, fearless, always kvor abbees, 8, 423.

άδδηκώς, poet. for άδηκώς, see άδέω. άδδην, puet. for άδην.

άδεής, ές, poet, άδειής and άδδεής (δέος), fearless, bold, insolent, impudent, άδειής, 7. 117; κύον ἀδδεές, a term of reproach, 8,

423. Od. 19, 91. άδελφειός and άδελφεός, ό. Ep for άδελφός (δελφύς), brother άδελφειός, 5, 21.

άδευκής, ές, gen. έος. Ερ. (δεῦκος), prop. not sweet, bitter, sour ; metaph. φημις, disagreeable prating, Od. 6, 273. [Amaram famam, malum rumorem; so Barnes and Bothe. Am. Ed. ολεθρος, πότμος, Od. 4,

489. 10, 245. ἀδάψητος, ον (δεψέω), undressed, βοέη, Od. 20, 2, 142.

ΑΔΕΩ, pres. obsolete; only the optat. aor. αδδήσειε, and part. perf. αδδηκότες Εμ. also αδήσειε and αδηκότες (fr. m αδην). 10

be satiated, to be disgusted. His feiros δείπνφ ἀδδήσειεν, that the stranger might not be disgusted (incommoded) at is meal. Od. 1, 134; twice, καμάτψ ἀδδηκότες ήδὲ καὶ ῦπνω, oppressed by labour and sleep. 10, 98. Od. 12, 281. καμάτω άδδηκότες αἰνῷ, fatigued with severe labour, 10, 312, 399. Some of the Schol, derive it from abos (a), and therefore double the b; according to several ancient Gram, and Buttm. Lexil. p. 24, a is long in acos, and the doubling not necessary; but Lobeck has proved that the a is short: ad Buttm. Ausf. Gr. 2, 99. Spitzn. returns to the double 8.

αδην, poet. αδόην. adv., prop. accus. of an old subst. αδη, sufficiently, emmyh, to satiety, as έδμεναι. 5, 203. 2) Metaph. with gen. οι μιν άδην ελόωσι πολέμοιο, who shall pursue him to satiety in war (to make him feel wearied and disgusted with war), 13, 315; cf. 19, 423. ἀλλ' ἔτε μίν φημι άδην έλάαν κακότητος, I think l shall yet reduce him to misery enough, Od. 5, 290. The gen. is correctly explained as a gen. of place; Buttm. Lexil. p. 27, rejects the orthography ἄδδην, (and the notion of its being an acc. ὅδην έλαύνειν=probe exercitare: to give him

enough of war.] αδήριτος, ον (δηρίω), uncontested, un-fought. άλλ' ου μάν έτι δηρον άπείρητος πόνος έσται, οὐδέ τ' άδήριτος, ήτ' άλκῆς, ήτε φόβοιο, but this labour (battle) sha l not much longer be unattempted, and unfought, whether it be for victory or for flight, 17, 42.† (The gen. accord. to Eustath. and Schol. A. depends upon ἀπείρητος by hyperbaton, the governing word in Greek being frequently separated from the governed byinterveningwords, cf. Splitzner and Schol. A. τὸ δὲ ἐξῆς ἀπείρητος πόνος ἐσται ἦτ ἀλαῆς ἦτο φόβοιο, οἰον πειρα-σόμεθα ἦτοι ἀνδρείας ἢ φυγῆς. Heyne and Köppen incorrectly construe: πόνος άλκης

ητε φόβοιο, the contest of force or flight.)
*αδίκως, adv. (from άδικος), unjustly, unrighteously, h. Merc. 316.

 ἀδικέω (ἄδικος), fut. ήσω, to do rong, to insult, h. Cer. 367; part. wrong, to

aδινός, ή, όν, poet. (ἄδην), abundani, hence 1) closely pressing, thronged, crowded; spoken of sheep and goats, 1, 92. 4, 320; of bees, 2, 87. 2) thick, closely encompassed, κήρ, prop. the heart, closely encompassed by the entrails or thick flesh, 16, 431. Od. 19, 516, 3) strong, vehement, loud, y60s, 18, 316; 5\$\tilde{\psi}\$, h. Cer. 67; Σειρήνες, the loud-voiced Sirens, Od. 23, 326. The neut. plur. and sing. often as adv., as άδινὸν στοναχήσαι, to groan aloud, 18, 124. αδινά κλαίειν, to weep passionately or aloud, 24, 510. Comp. αδινάτερον κλαίειν, Od. 16, 216.

abirus, adv. strongly, heavily, deeply; areveixagous, to sigh deeply, or groun heavily (with deep-drawn breath), [Lexil.

p. 105.] 19, 314.+

αδμής, ήτος, δ, ή, poet. (δαμάω), 1) un-broken, unlamed; of animals which have not yet come under the yoke, ἡμίονοι, Od. 4, 637. 2) single, unmarried, παρθένος, *Od. 6, 109. 228.

* Αδμήτη, ή, daughter of Oceanus and Tethys, h. in Cer. 421.

αδμητος, η, ον = αδμής no. 1, untamed, 300ς, 10, 292. Od. 3, 383. 2) π αρθένος, h. Ven. 82.

Aδμητος, è, son of Pheres, king of Phere in Thessalia, husband of Alcestis, father of Eumēlus, 2, 713.

abor, see arbarw.

άδος, εος, τό (άδην), satisty; and then the consequent weariness, dislike to what one is doing, disquet. along tie me in the interest of the consequent was the consequent of the consequent of the consequent was the consequent to the consequent was the consequent to the consequent was the consequent to t θυμόν, weariness (or disgust) has come upon his soul, 11, 88.†

· αδοτος, ον (δίδωμι), ungifted, h. in Merc. 573. on the Propontis, named from its founder

Αδρήστεια, ἡ, Adrastēa, a city in Mysia

Adrastus. The region round the town was afterwards called to the 'Asparteias πεδίον, 2, 828. 'Αδρήστη, ή, Ion. for 'Αδράστη (from a and διδράσκω: not to be escaped), a noble

handmaid of Helen, Od. 4, 123.

Aδρηστίνη, η, daughter of Adrastus = Egistês. 5, 412.

'Aδρηστος, è, Ion. or 'Aδραστος, Adras-tus, 1) son of Talaus, king of Argos, father of Argea, Hippodamea, Deipyle, and Ægialeus. Driven from this city by Amphiaraus, he fied to Sicyon, where he succeeded his grandfather Polybus in the government. He received the fugitive Polynices, gave him in marriage his daughter Argea, and put in motion the expedition against Thebes, 2, 572. 14, 121. He also received the exiled Tydeus and gave him a daughter in marriage, 14, 121. 2) son of the soothsayer Merops and brother of Amphius, leader of the Trojan allies from Adrastes and Apæsus, Trojan aines Hoin Autaseta and Appendix 2, 830; slain with his brother by Diomedes. 11, 328 seq. 3) a Trojan conquered by Menelaus in battle, who was αείσομαι, Att. φσομαι, 5, 2. 1) Intrans. B 5

to do about to yield to his prayers and spare his life, when Agamemnon killed him, 6, 37 4) a Trojan slain by Patroclus, 16,

> άδροτής, ήτος, ή, perfect maturity, the perfection of the adult body, physical strength, manly vigour; connected with ηβη, *16, 857. 22, 363; and with μένος, 24, 6. (The reading ἀνδροτῆτα is pro-perly rejected by Wolf.) ἀδύτος, ον (δύω), adj. unapproachable,

> that may not be entered; hence as subst. τὸ άδυτον, and in h. Merc. 247, also ò αδυτος (sc. χώρος), the innermost part of a temple, which only priests could enter, the sanctuary; and mly the noty place, temple, 5, 448. 512.

> °φοω, Att. for ἀείδω; hence fut. φσομαι, h. 5. 2.

> *ἀδώρητος, ον (δωρέομαι), ungifted, without receiving any present, h. Merc. 168.

ἀεθλεύω, Ep. and Ion. for αθλεύω αθόλενω, Ep. and 10h. 10r αθόλενω (άβλος), only pres., which form Spirzn. has adopted in 24, 734, to contend for a prize, to combat ('to cope with him in manily games' Cp.), 4, 389; έπ τυν. in honour of some one, 23, 274. 2) to labour, to suffer, to endure; πρὸ ανακτος αμει-λίχου, labouring for a cruel master, or in the sight of, etc. 24, 734. In the last signif. Homer generally uses άθλέω, q. v.

αέθλιον, τό, Ep. for αθλιον (αθλος), 1) a αίθλια ποσσὶ αρίσθαι, to bear orize. away the prizes in the race, 9, 124. 266. άθθλια άνελέσθαι, 23, 823; also άνελειν, 23, 736. 2) = ἄεθλος, prize-fight, contest, combat, Od. 24, 169. 3) the armour of combat, weapons, Od. 21, 62; (only in the Ep. form.)

aeθλον, το, Ep. and Ion. for aθλον, 1) a prize, reward of a combat, 22, 163; plur. 23, 259; to go for the prizes, to be sent to the race, 11, 700; mly a rewain, piece.... 23, 620. 2) In the plur. = ἀeλος, α combat. ἐπευτύνεσθαι ἀeθλα, Od. 24, 89. ἀeθλος, δ, Ep. and Ion. for ἀθλος, 1).

combat in war, every thing one suffers, fatigue, labour, want. μογεῖν ἀθλους, to endure troubles, Od. 4, 170. (Hom. uses only the Ep. form, except ἀθλος, Od. 8. 160.)

ἀεθλοφόρος, ον, Ep. and Ion. for άθλοφόρος (φέρω), prize bringing, victorious (in the race); ἵπποι, 9, 124. The Ep. form

only in •Il. 22, 22. 162.

dei, adv. Ion. and poet. auf and aifv, always, continually, for ever, ever. Beod aièν ἐόντες, the eternal gods, 1, 290. It stands often for emphasis' sake with other words of equivalent import, as aoredes aiel, etc. The com. form occurs but selaieí, etc. dom in Hom. 12, 211: in other cases always aiei, and aier when a short ultimate is required, 1, 520; hence Od. 1, 341 must be read air; see Herm. h. Ven.

to sing, absol. 2, 598; revi, to any one, Od. "Hodgorov, h. 17, 1. 20, 1; a prop. short, but long at the beginning of a verse, and when it occurs in a quadrisyllabic form at its close. Herm. reads actoreo as Ep. imperat. sor. 2, for action, in h. 17. 1. Buttm. ausfür. Sprachl. § 96. Anm. 10. rejects the form action also in h. 20. 1.

acuscin, poet. for aixía (εἰκός), abuse, insult. indignity, outrage, 24, 19; plur. acuscias φαίνειν, to exhibit insolence, Od. 20, 309.

aeiκέλιος, η, ον, also oς, ον, poet, for aiκέλιος (είκος), 1) unseemly. improper, unjust, shame[ul. contemptible; άλαωτύς, Od. 9, 503; άλγος, horrible pain, Od. 14, 32; στρατός, a contemptible, i. e. small troop, 14, 82. 2) In reference to external form, mean, ugly, disgusting, Od 6, 142; πήρη, δίφρος, Od. 17, 357. 20, 259; = acucijs, q. v.

actualing, adv. poet. for aireding, un-suitably, disgracefully, horribly. *Od. 8, 231. 16, 109

άσικής, ές, gen. έος, poet. for αἰκής = aeuche, es, gen. eos, poet. 107 auris = eeuchos, unseemig, shumeful, contemp-tible: νόος, Od. 20, 366: λοιγός, πότμος, cruel suffering, end, 1, 341: έργον, an un-seemig deed; often in the plur. μισθός, pitiful wages, 12, 435. The neut. with the inf. oo oi ἀεucξα—πθνάμεν, it is not disgraceful for him to die defending his country, 15, 496; and absolute, δεικέα μερμηρίζειν, to meditate mischief, Od. 4, 533. 2) Spoken of external form, wgly, disgusting, wipn, Od. 13, 437. The neut. plur. as adv. deukéa ego, thou wert shamefully clad, Od. 16, 199.

ἀεικίζω, poet. for αἰκίζω (ἀεικής), fut. ἀ-εικίσω, Ep. and Att. ἀεικιῶ, aor. l. ἀείκισα, poet. ἀείκισσα, aor mid. ἀεικισάμην, aor. l pass. ἀεικίσθην, to treat unbecomingly, to abuse, to insult, or dishonour; with accus. νεκρόν, a dead body, by leaving it unburied, or in any other way, 16, 545. 22, 256; feivov, to treat a stranger improperly, 18, 222. 2) Mid. = act. 16, 559.

(ηρατο, ηράμεθα), with moods from sor. 2 (ήρατο, ηραμεσω, with micros from 201. α αρόμην, ευθή, δρομμα, ορτατ άροζιτην, inf. άροσθαι, 201. 1 pass. ἀφθην. Ερ. for ήρθην, post. 3 pl. ἀφρθεν for ἀφθηναν, ἀφθείς, and ἀρθείς, 3 sing. pluf. pass. ἄφρτο, Ερ. form ήφρεθόνται. 1) Active, 1) to tift up. to elevate, to raise aloft; with an accus. Adar, a stone, 7, 268; eyxos area rivos, to raise a spear against any one, 8, 424; also with www.to lift up high, 10, 465; hence aor. pass. to be lifted, effect upbe especial fields and to hope, to desired to the pass. (74. desired to the first to hope, to desired to the pass, taken to the hope, to desired to the pass, taken to taken to hope, to desired to the pass, taken to taken to hope, to desired to the pass, taken to take to taken to take

up above him, I turned it round and round, Od. 9, 383 (of Ulysses bering out the eye of Polyphemus); spoken of the eagle: es αἰθέρα ἀέρθη, was borne, i. e. mounted to the sky, Od. 19, 540; and in the plupf. pass. μάχαιρα αωρτο, the knife was suspended, hung, 3, 272. 2) to lift, i. e. to take up, to bring, δέπας, οδνον τινί, 6, 264. 3) to lift, i. e. to take away, to carry away, στου έε κανόυυ, Od. 17, 335; νεκρου ὑτελε Τρώων, 17, 539; ἐκ βελέων, 16, 678; spoken of ships: ἀχθος, to bear away a cargo, Od. 3, 312. Il) Mid. l) to rise, to raue oneself; spoken of running horses: ὑψόσ ἀειρόσθην, 23, 501; of a ship: πρύμνη ἀειρόσθην, 13, 501; of a ship: πρύμνη ἀείροτο, the stern rose, Od. 13, 85. 2) to take up for oneself, i. e. to bear away, to take, to receive, to obtain, πέπλον, έλκος; ἀέθλια πόσσυν, to win πέπλον, ελκος; αυνικα πουστός, prizes in the race, 9, 124; so κύδος, κλέος, πλέος, ανέος, αν νίκην; and strengthened, οἶ αὐτῷ κῦδος, to acquire glory for himself, 10, 307. The dat. expresses, for another (his advantage να μισαυναπταχε), Od. 1, 240; but also ή γάρ κε στρι μάλια μέγα κύδος άρους, truly, thou wouldst acquire with them very great glory. 9, 303; [cf. 4, 95;] as έπὶ Τρώσσα, 16, 84; πρός Δαναών, 16, 84. 3) to take upon oneseif, to bear, τί, Od. 4, 107. 1, 390. or disadvantage), Od. 1, 240; but also a

ἀεκαζόμενος, η, ον (ἀέκων), acting reluctantly, constrained, forced, often strengthened by πολλά, 6, 458. Od. 13, 277. (Only partep.)
destribuos, ov, Ep. for deutebuos. destribua

authlos, os. 2p. 101 authlos. authlos forces, authlos forces, and c. (detem), in spite of, against the will of; often with the gen. Appeins didnyn, against the will of the Greeks, 11, 666. 666. soin diegra, in spite of the gods, 12, 8. Od. 8, 663.

dénur, oven, or (enur), Ep. for anus not willing, reluctant, against one's will, without design. σάκοντος όμαῖο, against my will, 1, 301. σε βίη σάκοντος σπήφρα νῆα, he took the ship from thee by force, against thy will, Od. 4, 646; see awaypaw. The other form occurs only in, our excerte mereoθην, viz. immu, not rejuctant flew the steeds, 5, 366, and often.

άκλλα, ἡ (ἄλλω, κίλω), [less probably ἄω], a tempest, whirlwind, hurricane, when several winds meet; often in the plur. xetulopas dallas, winter storms, 2, 293. dallas marroiser sirfuser, tempests of all the winds, Od. 5, 292. 304; and in comparison: he battled loos dallay, like the hurricane, 12, 40.

deλλής, éς (deλλα), excited by the storm, tempest driven, impetuous, κονίσαλος, 3, 13.† (According to Buttm. ausf. Gr. § 41, 9. 15, more correctly seaking for sek-

λήσιε, like τιμής).
ἀελλόπους, οδος, δ, ή, Ερ.ἀελλοπός (πούς),
storm-fuoted, rapid as the wind, epith. of Iris, only in the Ep. form, *Il. 8, 409. 24, 77. 159; of steeds, h. Ven. 218.

be read with the Synizesis (before Wolf, falsely written achnores; Eustath. read achπέοντες, which, according to Lobeck on

Phrynicus, p. 575, is correct.)

αελπτής, ές (δλπομαι), gen. ος, unkoped,
unexpected, Od. 5. 408.† Before Wolf, αελπέα, which Lobeck defends. Phryn. p.

 а́едятос, от (ёдяонаг), иякорей, иясхpected, h. Ap. 91.

ἀενάων, ουσα, ον (ἀεί, νάω), ever-flowing. ενάοντο ΰδατα, perennial waters, Od. 13,

109; † (the first a long.)

άέξω, orig. form, later contr. αύξω. Epig. 13, 3; prop. afefw with the digamma; only in the pres. and imperf. without augment. I) Act. 1) to increase, to nourish, to bring up, to augment; olvor, to cause wine to grow (the rain), Od. 9, 111; κράτος, μένος, θυμόν, to augment power, courage, 12, 214; πένθος ένὶ στήθεσσι, to nourish grief in the heart, 7, 139; vióv, to rear a son, Od. 13, 360. Spoken of the gods: epyov, to bless the work, to give it success, Od. 15, 372. II) Mid. to increase, to grow to grow up; Τηλέμαχος αέξετο, Telemachus grew up, Od. 22, 426. h. Merc. 408. κῦμα ἀέξετο, the wave arose, Od. 10, 93. χόλος ἐν στήθεσσιν ἀέξεται, anger waxes in the breast, 18, 110. Metaph. Suap afferai, the day waxes till the morning brightened into noon Cp.], 8, 66. Od. 9, 56.

aeργίη, η (aeργός), inactivity, idleness, only Od. 24, 251. †

ἀεργός, όν, contr. ἀργός (ἔργον), inactive, lazy, idle. The antithesis of πολλά ἐορyús, 9, 320. Od. 19, 27.

αερέθομαι, 800 ἡερέθομαι. åερθείς, see ἀείρω.

άερθες, see ἀείρω. ἀερσίπους, ὁ, ἡ, gen. οδος, contr. ἀρσί-πους, h. Ven. 212; (πούς) [in Hom. only plur.], foot-raising, high-stepping, epith. of irrot, * 11. 3, 327.

aeoa and aoa (તેર્દેજવાલ, aoaner, acoar), infin. ἀέσαι, sor. 1, from obsol. ΑΕ'Ω, related to αημ., properly to breathe in sleep, to steep, Od. 3, 490; νύκτας, Od. 19, 342; (the first d. but by augment d.) Od. [satiandi notionem habet doru. dormiendi vero aégat. Lob. Techn. 153.]

άεσιφροσύνη, ή, Ep. (ἀεσίφρων), levity, thoughtlessness, folly, in the pl. Od.15,470.†

αεσίφρων, ον, gen. ονος (αάω, φρήν), disordered in mind, silly, thoughtless, simple. The antithesis is έμπεδος, 20, 183; θυμός. Od. 21, 303 : (prop. for ἀασίφρων. Buttm. Lexil. p. 7.) [Gr Syn. 111.] 'ΑΕ'Ω, see ἀεσα.

άζαλός, η, ον (άζω), poet. dried, dry, arid, δρύς, 11, 49; ύλη, dry wood, Od. 9, 224. άζαλόη βῶς, dried bull's hide, i. e. a shield prepared of bull's hide, 7, 239; eoos, a dry mountain, i. e. upon which there is much dry wood, that is easily set on fire, 20, 491.

accion, poet. for accion, to dry up; mid. to wither acciorat dévôpea, h. in

Ven. 271.

*'Acaric, idos, i, Azanian, i - κούρη, the Asanian maiden = Coronie, mother of Æsculapius by Apollo, because the family of her lover was from Azania, i. c. Arcadia, h. in Ap. 209; Wolf and ligen. But the Ep. and Ion.form is 'Αζηνίς; hence Herm. substitutes 'Ατλαντίδα for the common reading 'Acarica; the explanation is however obscure. See Herm. and Franke in loc.

'Acciens, ao, è, son of Azeus=Actor, 2, 513.

'Aζεύς, έως, ὁ, son of Clymenus, brother of Erginus, Stratius, and father of Actor, Pausan. 9, 37, 2.

αζη, ή (αζω), prop. dryness, aridily; then soil contracted by drought. oakos wewaλαγμένον ἄζη, a shield discoloured by dirt, Od. 22, 184. †.

άζηχής, ές, gen. έος, continual, unceasing, incessant, οδύνη, 15, 25; ορυμαγδός, 17, 741. The neut. άζηχές as adv. unceasingly, μεμακυίαι, 4, 435; φαγείν, Od. 18, 3. (The Gram. derive it from a and διέχω, so that άζηχής stands for άδιεχής by a change of δ into ζ; accord. to Rost, prop. dry, then solid, perpetual, from αζα. [Lob. Path. 336, prefers the former der.]]

αζομα, mid. (act. αζω, Hes. op.), to dry, to wither. αίγειρος αζομένη κείται, the poplar lies withering, ['exposed to parching airs,' Cp.] 4. 487.†
αζομαι, poet. depon. only pres. and impf.

1) to stand in awe of any one, with an accus. espy of gods and venerable personages, to reverence, venerate, honour any one, Απόλλωνα, 1, 21; μητέρα, Od. 17, 401. 2) Intrans. to fear, to dread, with an infin. άζετο Διλ λείβειν οίνον, he feared to pour a libation of wine to Jupiter, 6, 266; and with μή: ἄζοτο μὴ Νυκτὶ ἀποθύμια ἔρδοι, he dreaded to do any thing

displeasing to Night, 14, 261.
Απδών, όνος, η (prop. Ep. for ἀείδων, the songstress, the nightingale). εάδα, daughter of Pandereus, wife of Zethus king of Thebes, mother of Itylus. envy towards her sister-in-law Niobe, she meditated the murder of her eldest son, but by mistake slew her own son. Having been changed into a nightingale by Zeus, she thenceforth bewailed him, Od. 19, 518. According to a later fable she was the wife of the artist Polytechnus in Co-

lophon, cf. Anton. Lib. 11.

• diffeta, i (ifos), unusualness, strangeness, novel condition or circumstances, Batr. 72.

άηθόσοω, poet. for άηθόω (άηθής), to be unaccustomed, with gen., spoken of horses: άήθοσσον έτι νεκρών, they were as yet unaccustomed to the [sight of] dead bodies, 10, 493. †

aημι, Ep. (aew), infin. άψναι, poet. άή-μεναι, partep. à είε, impl. 3 sing. άη, partep. pass. asperos, imperi. mid. aspo (retainpass. aspureoc, imperi. mid. aspro (retaining always the n), to breathe, to blow, to storm; spoken of wind: Opfander dayor, 9-5. as Zédwpoc, Od. 14, 458. Pres. partep. Adew objervor cal dipleroc, a lion which goes through rain and wind, Od. 6, 131.

31) Mid. only in a trop. signif. δίχα δέ σφιν ένὶ φρεσὶ θυμὸς άητο, the heart within their breasts was agitated in two different directions, i. e. they were irresolute, [Bothe, "the heart '_t're.r bosom breathed discord;" and Cowper, "each breathing discord,"] 21, 386; but also: περί τ' ἀμφίτε κάλλος άητο, beauty breathed around, h. in Cer. 277.

αήρ, ήέρος, Ion. and Ep for ἀέρος, ή, the lower, thick air, in distinction from the pure upper air, αἰθήρ, the atmosphere, 14. 298. 2) vapour, fog, clouds, mist, by weren any thing thing is hidden from the νιων. ἐκάλυψε ήέρι πολλή, 3, 381. 8, 50; and mepl & hepa moudin exever, she poured much mist around, 5, 776. 3) obscurity, darkness, 5, 864. Od. 8, 562. [Lexil. p. 37.] άήσυλος, ον, poet. for αισύλος, άήσυλα έργα, impious deeds, 5, 876. †

aήτης, ου, ὁ (ἄημι), a blowing, a blast, spoken of vehement wind, often in connexion with ἀνέμοιο, ἀνέμων, 15, 626; also plur. ἀῆται ἀργαλέων ἀνέμων, blasts of dreadful winds, 14, 254. Od. 4, 567. b) Absol. for areµoc. Od. 9, 139.

άητος, ον, poet. (άημι), stormy, bais-ternus. θάρσος άητον έχουσα, full of stormy boldness, used of Minerva, 21, 395. † (The derivation from anut i. q. πνέω, according to Eustath. appears most natural, when we compare this with v. 386, θυμὸς ἄητο; the other explanations of the Schol. ακόρεστος from AΩ to satiate. or méyioros, nave less weight; the last is approved by Buttm. Lex. p. 45. He regards it as identical with airros, and from its supposed relationship to airos, gives it the idea, prodigious, actonishing.

άθάνατος, ον, also ος, η, ον, 10, 404. (θά-νατος and ā), 1) immortal, spoken particularly of the gods, who alone are called άθάνατοι, 4, 394; also of what belongs to the gods, eternal, imperishable, aivis, 2, 447: δόμοι, Od. 4, 79. 2) endless, enduring, in reference to men; κακόν, Od. 12, 118. άθαπτος, ον (θάπτω), unburied, 22, 386. Od. 11, 54.

άθεεί, adv.. poet. (θεός), without god, without the will or direction of god, Od. 18. 352.+

αθεμίστιος, ον (θέμις), lawless, unjust, impious, Od. 18, 141; spoken of the Cyclops Polyphēmus: ἀθεμίστια εἰδέναι, to be versed in impiety, *Od. 9, 189.

άθέμιστος, ον (θέμις [pl. θέμιστες]), prop. knowing no laws or civil institutions, lawless, uncivilized; spoken of the Cyclopes, Od. 9, 106. cf. v. 112; mly unrighterus, unjust. 9, 63. Od. 17, 363.

άθερίζω, only pres. and imperf. to slight, to despise, to disdain; with accus. 1, 261; connected with avairous, Od. 8, 212; (fr. θέρω, θεραπεύω; according to Ap. fr. όθήρ, épos, chaff)

άθέσφατος, ον (θέσφατος), prop. not to he expressed even by a god, ineffable, immensurable, unsprakably great: θόλασσα, quodam θρό Od. 7, 278; γαία, h. 14, 4; δαβρος, im- Techn. 153.]

mense rain, 3, 4; wif, endless night, Od. 11, 372. 15, 392.

Αθήναι, αί, Ep. also ή 'Αθήνη, Od. 7, 80; Athenæ, capital of Attica, originally only a fortress established by Cecrops and called Κεκροπία; afterwards enlarged by Theseus, and called by the name of its tutelary goddess Athenæ 2, 546. h. Ap.

Αθηναίη, ή= Αθήνη.

'Αθηναίος, ό, an Athenian, 2, 546. Αθήνη, ή, Ερ. also 'Αθηναίη, [Athênê, the Roman] Minerva, daughter of Zeus, according to Hom, without mother: he calls her Τριτογόνεια, q. v.; according to a later fable, sprung from the head of Zeus, h. in Ap. 308; in Min. κή, 5; (hence 'Αθήνη, according to Herm. Nelacia, the unsuckled.) She is the symbol of wisdom united with power, and every thing stands under her protection, the performance of which requires reflection and spirit. Especially is she, 1) the tutelary divinity of cities at peace; every thing which gives prosperity to cities is her work; she therefore equally with Hephæstus (Vulcan) presides over every art, Od. 23, 160; and especially over female labours, Od. 2, 116. 6, 233. 2) she also protects cities in war against external foes ; hence fortresses and walls are under her protection, and she is called epociarohis. 'Αλαλκομενηίς. Thus she becomes also the godiess of war, but only of that war which is conducted with wisdom and profit, comp. "Apre; hence she is called ληΐτις, ἀγέλεια, λαοσσόος, etc. In this character she conducts battles, shelters heroes who in war unite bravery with discretion, 5, 333. 637. 21, 406. Hence also she is called Hallas, the spearδισιστάλες, and Hom. often writes Παλλας 'Αθηναίη οτ 'Αθήνη, 1, 200. 4, 78. αθηρηλοιγός, ὁ (άθηρ, λοιγός), Ερ. for

άθερηλοιγός, the destroyer of corn-beards; Tiresias so calls the winnowing-shovel, by which the grain is separated from the beards or chaff, in the oracle on the future fate of Ulysses, *Od. 11, 128. Od. 23, 275.

άθλόω (ἄθλος), επτ. 1. ἄθλησα, prop. == άθλεύω, to contend for a prize; mly to toil, to endure, to suffer; only used in partep. aor. άθλήσαντε πολίσσαμεν, which we built with much labour, 7, 453, 15, 30. άθλητήρ, ήρος, ὁ (άθλέω), Ep. for άθληrńs, a combutant, a prize-fighter, Od. 8,

άθλος, δ, prose form for άεθλος, α contest, a prize-combat, Od. 8, 160.4

άθλοφόρος, ον. com. form for Ep. ἀεθλο-

φόρος, q. v. Αθόως, Ep. for Aθως, q. v. άθρω, Ep. and Ion. for αθρώ, anr. ήθρη-π. Avad look, to see, to ora, to regard with fixed look, to see, to look, to gaze at, Od. 12, 232; etc rt, 10, 11; and with accus. ravá, lo behold, to observe any one, 12, 391. [Wyttenb. a demortuo quodam θρέω traductum putat. Lob.

άθρόος, όη, ύον, collected, multiludinous, together, crowded. άθρόοι ίομεν, let us go together, 2, 439; also strengthened by ras: αθρόοι βλθον απαντες, they came all together in a body, Od. 3, 31. αθρόα πάντ' απέτισε, he atoned for all at once, Od. 1, 43; comp. 22, 271. Hom. has only the

αθυμος, ον (θυμός), spirilless, dejected, Od. 10, 463, +

άθυρμα, ατος, τό (άθύρω), play, amuse ment, a plaything, a toy, Od. 18, 323. ποιείν άθύρματα, to make playthings ('to build plaything-walls,' Cp.]; spoken of a boy making saud-heaps, 15, 363; mly sport, amusement, spoken of the lyre, h. Merc. 32; trinket, ornament, Od. 15, 415. 18, 323.

αθθρω, only pres. to play, to amuse one-self; spoken of children, 15, 364; like ludere, of a song. h. 18, 15; with accus. λαίφος άθύρων, playing with the covering, h. in Merc. 152. 2) Mid. on the lyre, h. in Merc. 485.

'Aθως, ω, ὁ, Ερ. 'Αθόως, όω, a very high mountain, or rather point, of the promontory Acie, on the south-west coast of the Strymonic gulf, now Monte Santo, or Agins Orns, 14, 229. h. Ap. 33.

ai, conjunct Æol. and Ep. for ei, always in connexion with ke, at ke and at ker, for the Att. ear, if, in case. if perchance, if perhaps. It stands 1) In the protasis of conditional sentences with the subjunctire, but only when a hope, wish, anxious desire, etc. is expressed, if perchance, in case. αι κέν μοι— Αθήνη κύδος ορέξη άμφοτέρω κτεΐναι, κ. τ. λ., if perchance Minerva should accord me the glory, etc., 5, 260; so likewise 11, 797. Od. 8, 496. 12 53. b) With the optative, more rarely and for the most in dependent discourse : nowγει Πρίαμος—είπειν, αι κέ περ υμμι φίλον και ήδυ γένοιτο, μύθον 'Αλεξάνδροιο, if perchance it might be agreeable to you, 7, 387. In other places Wolf and Thiersch read instead of the optat. the subjunct., as 5, 279. 24, 687: in Od. 13, 389, Thiersch [without reason] would read aide for ai ke. 2) In indirect questions, after verbs of seeing, trying, proving, etc , with subjunct. whether perchance, if perhaps. όφρα ίδητ', αι κ' υμμιν υπέρσχη χειρα Κρονίων, whether Kronos will protect you with his hand, 4, 249. 1, 207. Often before at ke some such word as σκοπών, πειρώμενος, may be supplied, δτρυνέω ανστήμαναι (πειρώμενος), αξ κ' δθέλησιν έλθειν, 10, 55; cf. 11, 796. Od. 1, 379. 2, 144. 3) In α wish (where for emphasis' sake it is always written αξ) it never stands alone, but always in connexion with yap and yap &ff, if but, would that, always with the optative, which leaves it undetermined whether the wish is possible or impossible. αι γὰρ τοῦτο γένοιτο, would that this might be so, Od. 8, 339. αι γὰρ αυτως είη, would that it might but be so, 4, 189; hence also of a

-ήβωμι, ώς, would that I were bu still so young as, etc. 7, 132; rarely with infin. at γαρ-εχέμεν, Od. 7, 312, where according to the ancients effectors is to be supplied (comp. however Rost, Gr. § 125. Anm. 3. Kühner, Gr. § 306, Rem. 11, d.). In like manner Od. 24. 380.

ala, ή (properly γala with the soft pro-nunciation), used only in the nom. gen. and accus. sing. the earth, the land. waσαν έπ' αίαν, over the whole earth; often warpis ala, one's country; one's fatherland, 2, 162.

Ala, \(\delta\), pr. n. \(\mathcal{E}a\), a mythic country, which is placed in the east, as the abode of Zetes in the Argonautic expedition (in the earliest fable prob. the Taurica Chersonesus, later Colchis, where was found a town Æa), and as the abode of Circe in the west; see Aiain. Hom. has

not this word as pr. n.
Aιαίη, η (Ala), i) The Ææan, an appellation of Circe as an inhabitant of the Eaan island, Od. 9, 32. 2) vyoos, the Ææan island, the abode of Circe, a mythic island, which, according to the most current and probable view, lies in the west, north of the Læstrygonians, above Sicily, whither Ulysses sailed from Æa with a north wind. According to another view the island of Circe lay in the far north-east, and is identical with the abode of Æetes, Strabo, 1. p. 45. The older Scholiasts understand by it the promontory of Circeii in Italy, and suppose that it was formerly an island, Od. 10, 135. It is difficult to explain the remark of Homer, Od. 12, 3, that here is the abode of Eos and the rising of Helios. The most probable explanation is, that Ulysses, after his return from the gloomy underworld, has here arrived at regions illuminated by day-light. According to Völcker, Hom. Geog. p 31, and Weidasch, Eos and Helios are to be here regarded as gods; as such, like other deities, they have several abodes, cf. 14, 259-61.

Aiaxions, ov, o, son of Racus=Peleus. 16, 15. 2) grandson of Eucus = Achilles, 11, 805.

Aidrós, o (according to Herm. Malivortus, averter of evil, from al and axos), son of Zeus and Ægina, the just king of the island of Ægina, father of Peleus and Telamon by Endels, and of Phocus by the nymph Psammathe, 21, 189.

Alas, arros, o (according to Herm. Vuiturnus, the impetuous, from atoow, but, according to Eustath, the pitiable, from al, alaζω), Ajax 1) ο Ολήσος and ο Λοκρός, son of Oileus, leader of the Locrians, smaller of stature than the Telamonian Ajax, but a good lancer, 2, 530. His impudent boasting against Poseidon he expiated by his death, Od. 4, 449. He was also hated by Athene, because, according to a later fable, he had violated Cassandra in her temple in Troy. 2) ο Τελαμώνιος, son of Telamon, king of Salamis, brother of Teucer, next to Achilles the bravest wish whose fulfilment is impossible; at of the Greeks; he even ventured up a

a single combat with Hector, 7, 182. He ! ing, goat-nourishing; epith. of the island contended with Ulysses for the arms of Achilles, and slew himself in a fit of madness, when he failed to optain them, Od. 11, 544.

Aίγαγέη, ή, Hom. h. in Ap. 40, a conjectural reading of ligene's for Αἰσαγέη. He derives it from at and yn, and understands by it the promontory Aiyav in Molis; according to Hermann the change

is unnecessary.

Aiyai, ai, 1) ai Axaixai, a little town in Achaia, on the Crathis, with a temple of Poseldon, not far from Helice, 8, 203. h. Ap. 32. 2) a city on the island Eubœa, on the west coast, also having a temple of Poseidón, 13, 21. Od. 5, 381; or an island near Euboes, according to Strabo, 386, and Steph. B.; or, according to Voss, a rocky island between Tenes and Chios; comp. Eustath. 13, 21. Plin. IV. 12. Other ancient commentators understood in this place also the Achaian Ægæ. (Aiyaí plur. fr. aiyá=áif, the dashing of the waves.)

Aiyaiwe, wees, è (the stormy, fr. aif a storm), a hundred-handed sea-giant, so called among men, but among the gods Briareus. According to Apd. 1, 1, son of Uranus and Gæa. Thetis called him to the help of Zeus when the gods threatened

nely of Zeus when the gots threatened to bind him, 1, 403.

aiyaνέη, η (aiξ), a javelin, a huntingspear, prop. that used for hunting wild goats. [Coraes, on Plut. T. V. 343, derives it from axή. Lob. Path. 186.]

Aireions, ou, son of Ægeus = Theseus, 1,

αἴγειος, είη, ειον, poet. also αἴγεος (αἴΕ). of goats, relating to goats; hence rupos, goat's-milk cheese, 11, 639. 2) made of oat's skin; arkos, a goat-skin bottle. S, 247. κυνέη αίγείη, a helmet of goat-skin, Od. 24, 231.

αίγειρος, ή, the poplar, perhaps blackpoplar, aspen, populus nigra, Linn., 4, 482; as a tree of the under-world, Od. 10, 510.

αίγεος, έη, εον, poet. for αίγειος, Od, 9,

Αίγιάλεια, ή, daughter of Adrastus, wife of Diomédes, king of Argos, 5, 412; according to others, daughter of Ægialeus, grand-daughter of Adrastus. According to later fable she lived in adulterous intercourse with Cometes son of Sthenelus. and caused her husband on his return to be expelled with violence; vid. Diomedes. aiγιαλός, ὁ (prob. from ἀίξ and ἄλς a

place where the sea beats), a coast, a shore,

beach, Il. and Od.

Aireahos, o (the coast-land), the part of the Peloponnesus from the Corinthian isthmus to the borders of Elis, or the later Achaia, according to the fable named from Ægialeus, son of Inachus, 2, 575; cf. Apd.

Aiγίαλος, a little town and territory of the Heneti, in Paphlagonia, 2, 855. αίγίβοτος, ον (αίξ, βόσκω), goal-pastur-

Ithaca, Od. 4, 606. As subst. goat-pasture, Od. 13, 246.

αἰγίλιψ, ιπος, ὁ ἡ (λείπω), prop. abandoned of goats, high, steep, inaccessible; epith. of merpy, *II. 9, 15.

Aiγίλιψ, ιπος, ή, pr. n. of a place in Acarnania, built upon a rock, according to Strabo, IX. p. 452; according to others in Ithaca, or a little island near Epirus. 2, 633.

Aiyīva, † (according to Herm. Quassa tia), Ægina, an island of the Saronic gulf, originally Enone and Enopia, which received its name from Ægina the daughter of Asopus; now Engia; 2, 562. (Airing h. in Ap. 31.)

Aίγιον, τό, Ægium, one of the chief towns in Achaia, later the rendezvous of the Achaian league; now Fostizza, 2, 574. aiγίοχος, ὁ (ἔχω), the ægis-bearer, ægis-

brandisher; epith. of Zeus, Il. and Od.

* αἰγιπόδης, ου, ὁ (πούς), goat-footed; epith of Pan. h. 18, 2.

airis, ibos, \(\delta\) (either fr. aif, goat, because in ancient times goat-skin was used in constructing armour, or, in more strict accordance with Homeric usage, fr. aif, a storm, because the brandishing of it excited confusion), the ægis, the shield of Zeus, emblem of powerful protection. Hephæstus made it of metal, 15, 308. It was similar to other shields of heroes, and upon it were terrific images, the Gorgo, surrounded by Eris, Alce, and Ioce. its movement Zeus excited terrour and confusion. Apollo and Athene (Minerva) also sometimes bore it, 15, 308. 2, 448. The ægis however served not only to excite terrour, but also for protection, 21, 400. 18, 204. 24, 40. It is described 5, 738. cf. 2, 448.

Aίγισθος, δ. Ægisthus, son of Thyestes by his daughter Pelopea. He seduced Clytæmnestra the wife of Agamemnon, and slew him on his return from Troy, Od. 11, 409. He reigned twelve years over the wealthy Mycense, till at length he was slain by Orestes, Od. 1, 35. (According to mythology he was suckled by a goat; hence his name: αιξ θάω, θησαι, Æl. V. H. 12, 42.)

αίγλη, ή (akin to ἀγάλλω), splendour, brightness, of the sun and moon, Od. 4, 45; of brass, 2, 458; and generally, light,

alγλήεις, εσσα, εν (αίγλην), glittering, brilliant, shining, bright; epith. of Olym-pus, 1l. and Od. The neut. as adv. h. 31,

αίγοπιός, δ, a large bird of prey, prob. the Lammergeyer, a vulture, fr. aif and γύψ, 17, 466. Od. 16, 217.
Αίγόπνιος, ίη, ιου, Εργρείας (always to be pronounced in Hom. as a trisyllable, 9, 382). 2) Subst. an Egyptian, Od. 4, 83.

Αίγύπτιος, ο, father of Antiphus and Eurynomus, an old man in Ithaca, who opened the assembly convened by Telemachus, Od. 2, 15.

Αίγωπτος. ή, 1) As fem. Egypt, a country in North Africa, Od. 17, 448. 2) δ worauds, the Nile, which had in Hom. the same name with the country, Od. 4, 351. 355. 14, 257. 258.

aiδείο for aiδέο, see aiδέομαι. αιδέομαι, poet, αίδομαι, dep. fut. -έσομαι

poet. -σσ, aor. 1. mid. Ep. ηδεσάμην and aiδεσσάμην, and sor. pass. with like signif. to be abashed, to dread, to be askamed; only in a moral sense, in reference to gods and venerable persons, etc. 1) Ab-sol, with infin. αίδεσθεν ἀνήνασθαι, they were ashamed to refuse it, 7, 93; also with μήπως, 17, 95. 2) With accus. of the pers. to stand in ame of any one, to venerate, to reverence, to honour, 1, 23; spoken also of things, μέλαθρον, to honour the roof, i. e to respect the rites of hospitality, 9, 640. (aidoual only in the pres.)

άίδηλος, ον (α and ίδειν), prop. making invisible, hence decouring, destructive; epith. of fire, of Ares, and of Athene, Il. of the suitors, Od. 16, 29, (cf. Buttm. Lex. p. 50.

αιδήλως, adv. in a destructive manner,

21, 220.+

'Aίδης (), ao, ò, Ep. for 'Aιδης, Ep. gen. 'Αίδης trisyllabic, Od. 10, 512; (from a and ideir, Nelucus, the invisible.) Hom. always the name of a person, except in Il. 23, 244; Hades, Pluto, son Kronos (Saturn) and Rhea, third brother of Zeus, received, at the division, the under-world, 15, 187. He was ruler of the realm of shades and of the dead, hence Ζεὺς καταχθόνιος; his wife was Persephone. He was a powerful, inexorable god, yet Heracles (Hercules) bore off his dog Cerberus from the lower world, and even wounded the god, δ, 395. His abode was Hades (δωμ 'Atδαο, 'Atδοο δόμος). According to the universal imagination of later antiquity, Hades was beneath the earth, or in the interior of it. Even in Hom. we find unquestionable traces of this notion, cf. 20, 63 seq. Od. 5, 185. 20, 81. In other passages however the fancy of the poet places it only on the other side of the ocean, which separates it from the illuminated portion of the earth, Od, 10, 509. 11, 156; without distinctly fixing it beneath the earth as he does Tartarus, 8, 16. He describes it as a region spacious and dark, with mountains, woods, and waters, like the earth, Od. 10, 509 seg. Il. 8, 16. The entrance to the nether world was furnished with strong gates, which Cerberus watched, 8, 366. Od. 11, 622. Four rivers flowed through the realm of shades: the Acheron, Pyriphlegethon, Cocytus, and Styx, Od. 10, 513. All men after death were obliged to enter the lower world; still before burial they could not pass the river, but flitted about as shadows, see ψυχή. The shades have no memory, and only recollect after they have drunk blood (Od. of shame which one has in view of doing 11, 50. 153); with which, however, the any thing wrong, shame; alsoi except, representation in Od. 24, 10 seq. seems at from [yielding to] shame, 10, 238 toxe

variance. The entrance to the underworld Hom. places in the west, near the gloom of the Cimmerians. Here, with him, the entrance to Hades is northward and Elysium southward (Od. 11, init), comp. Völcker, Hom. Geogr. § 70, p. 136 seq. Concerning the situation of the lower world C. F. Grotefend has the following remark, in the Allgem. Geogr. Ephemer. B. XLVIII. 3 St. 1815, p. 258. As the earth's circuit on its upper surface had the form of a gradually declining shell, the same was imagined also to be true on the side turned from heaven, and that it was covered with a vaulted arch in a manner similar to the upper world. This nether and shade-inhabited surface was called acons, because it had no communication with the upper world. Cf., in regard to the vaulted roof, the dreadful abode of the Titans, Taprapos, 8, 13, 481, and 14, 279. Kindred forms of 'Atôn's are, by metaplasm: gen. 'Atôn's dat. 'Atôn's and the lengthened form 'Atôn's, dat. Αιδωνήι. To go into the lower world is expressed by: πύλας Αίδαο περήσειν, 23, 71; eis 'Λίδαο δόμους οτ δόμον (also 'Λίδαο δώμα, Od. 12, 21), ιέναι, καταδύναι, etc.; and eis 'Aίδαο alone [sc. δωμα, etc.], 8, 367; also simply 'Αϊδόςδε. Το be in the lower world : elvat eir 'Aidao δόμοιστν, 22, 52; and without δόμοις Od. 11, 211.
 αἰδιος, ίη, ιον, for ἀείδιος (ἀεί), eternal,

everlasting, h. 29, 3.

aiδοία, τά, the pudenda, 13, 568.† prop.

plur, from

aiδοίος, η, ον (αἰδώς), 1) Act. having shame, modest, bashfut, discreet, chaste; άλοχος. 6, 250; άλήτης, a bashful beggar, Od. 17, 578. 2) Pass. inspiring shame. etc.; hence estimable, venerable, honorable, reverend; often united with detvos; often άλοχος, 6, 250; παρθένος, 2, 514; έκυρός, 3, 172: and spoken only of persons, βασιλεύς, 4, 402; ξεΐνος, 19, 254.

Compar. αἰδοιότερος. αἰδοίως, adv. hoποταbly, ἀποπέμπειν, Od. 19. 243.†

Od. 19, 270.7

alôo,ac, poet, for alôfoµas, q. v.

"Alôo, "Alôe, Ep. geu. and dat. by a
metaplasm, vid. Thiersch § 181, 45.
Buttm. § 56. note 8. Rost § 47. c. Often
in the construction "Alôo,e clow, 6, 284; in the construction Αίδος είσω, 6, 284; sc. δόμως, and είς Αίδος, 13, 415; in full, 19, 322; είν Αίδος, sc. δόμως, 24, 593; hence the adv. Αίδοςας, to Hades, 7, 330; (the formula είς Αίδόςας, Od. 10, 502, is changed by Wolf into είς Αίδος δά.)

άιδρείη, ἡ (ἄιδρις), ignorance. inexperience, imprudence; only in plur. Od. 10.

281. 11, 272. *Od. αιδρις, ιος, ε. Ep. dat. atôpei (ίδρις), ignorant, unintelligent, inexperienced, 3, 219;

with gen. xώρου, Od. 10, 282.
Alδωνεύς, ήος, δ, poet lengthened form of Alδης, nom. 20, 61; dat. 5, 190.
alδως, 60s, contr. ούς, ή, 1) the feeling

aiδως καὶ δέος, shame and fear restrained, 15, 657. aiδῶ θέοθ ἀν δυμα, have shame in (your) mind, 15, 561. b) the diffidence, respect, awe, respect, of the younger before the elder, the inferior before the Superior. οὐ μέν σε χοὴ aiδοῦς, there is no need of diffidence, Od. 3, 14. 24. 8, 480. 17, 347. 2) that which inspires shame; hence a) shame, disgrace; aiδως, λργείου, it is a shame, a disgrace, 5, 787. 3, 228. 13, 122. b) the pudendum; τὰ αίδῶ ἀμφικαλύπτει, εc. είματα, 2, 262.

aiei and aier, Ion. and poet for aei, q. v.

aleiyevérne, ao, o (yiyvóµai), eternal, everlusting, immortal; epith. of the gods, Il. and Od.

alerde, 5 (ann.), Ep. for derde, angle, so called from his rustling flight, Linn. falco aquala. The eagle is of a black or brown colour and the strongest and most rapid of birds, 21, 23; for this reason especially the measenger of Zeus, 24, 310, 292. As a prophetic bird, the eagle, on account of his lofty flight and his symbolical acts, was peculiarly significant, 12, 200. Od. 19, 515; vid. Nitzsch on Od. 2, 146.

aiζήτος, lengthened Ep. form fr. aiζηός, 17, 520. Od. 12, 83.

aiζηλος, ov. according to Hesych. and Etym. Magn. = atôηλος, invisible, with a change of the δ into ζ after the Zolic mode; prob. the correct reading in 2, 318, for aρίζηλος, according to Butum. Lexii. p. 52, but see Nägelsbach Anm. p. 134. τον μεν αίζηλον θηκεν θεός, the god made him again invisible, according to Cic. de Div. 2, 30, idem abdidit et duro framasti tegmina saxo. The connexton certainly favours this reading, since it demands an antithesis to δοτπρ δηγιεν, but Spitzner has retained ἀρίζηλον, as the only reading of the Cdd.

aiζηός, δ, lengthened alζήίος (perhaps from a intens. and ζέω, ζάω (Död. from alθω)), prop. to bubble up, lively, active, hot, vgorous, 16, 716. h. Ap. 449. As subst. in the pl. y with, men, with idea of strength and activity; aiζηοι θαλεροί, 3, 26.

Airrys, do, o, fr. ala, Tellurinus, according to Herm.), son of Helios (Sol) and Perse, brother of Circe, father of Medês, the crafty king of Æa to whom Jason went in his expedition after the golden fleece, Od. [0, 137, 12, 70.

αίητος, ον (άημι), Ερ. for άητος (like aleτός); hence πέλωρ αίητον, the noisy monster; πνευστικός Hesych. 18, 410.4 This epith. seems suitable for Hephesstus from the great noise connected with his occupation, cf. v. 409. The other explanations: (μέγας Eustath.) great of Buttm. and (πνρώδης Hesych.) soof of Voss, seem less satisfactory; see Buttm. Lex. p. 47.

aiβaλόεις, εσσα, εν (αiβαλος), sooty, black from smoke, soot-black, μέλαβρον, 2, 415; μέγαρον, Od. 22, 239. αiβαλόεσσα κόνες, sooty dust, i. e. ashes united with dust, or generally, dust, 18, 23.

aiθe, Dor. and Ep. for eiθe, a particle expressing a wish, would that, oh that but, 1) With the optat. when it is uncertain whether the wish is of possible or impossible accomplishment: aiθe σέο φέρτερος είγε, oh that I were stronger than thou, 16, 722. aiθε τελευτήσεων έπαντα, would that he might accomplish it all, Od. 7, 331. 2) In connexion with έφελον, ες, ε, with an infin. following, to indicate a wish which cannot be accomplished; a) Spoken of the present: aiθ έφελες περά νηνούν αδάρτοντος γόσει, would that thou mightest sit here at the ships tearless, I, 415. b) Of the past: aiθ έμα πάντες ώφέλετε πεφάσθαι, would that ye had ail been slain together, 24, 253. The form είθε is rare in Hou. Od. 2, 32.

Aίθη, ή, Bay, name of a steed of Agamemnon, 23, 295; adj. aiθός. ή, όν, fire-coloured.

aiθήρ, έρος, δ. in Hom. also ή, 16, 365. 1) the ματε, upper air, in distinction from the lower, aiρ, 14, 288; and which is often hidden from our eyes by clouds; hence οὐρανόθεν ὑνειρόμη ἀσπετος alθήρ, from heaven the intinite ether downward bursts, or opens [breaks up. clears off, Am. Ed], 8, 558; cf. 15, 20. Because Olympus extends its summit into the ether, it is represented as the abode of the gods; hence of Zeus it is said, aiθέρι ναίων, dwelling in ether, 2, 412. Od. 15, 323. 2) In general, elear, δνίβλι weather, serenity of the sky, = aiθρη, 16, 365. we δ or ἀν Ολύμπον νέφος έχρεται ούρανδν είσνα aiθέρο ἀν δίγς, as when from Olympus a cloud comes over heaven after a serene sky; where ἀx is translated by after, signifying time, cf. Spitsm. in loc.

Albines, Æthikes, a people of Thessalia, dwelling on Pindus, but afterwards on the borders of Epirus, 2, 744. Strabo, IX. p. 429

Aiθιοπεύς, βος, δ, an assumed ep. form of Aiθίοψ, for the accus. plur. Aiθιοπήας, 1, 423.

Aiθίοπες, οὶ, sing. Aiθίοψ, οπος, ὁ, ep. form Aiθωσπένς (prop. the imbrowned, from aiθω and ωψ), the Æthiopians; in Hom. they are represented as dwelling on Oceanus, 1, 423. 23, 206; as being the remotest people of the earth (σσχατοι), and as being separated into two divisions, dwelling partly in the east and partly in the west, Od. 1, 23, 24. They are neighbours of the Egyptians and Erembians, Od. 4, 83. The manifold opinions of commentators cannot be all cited here. The old geographers place them in the south, and consider the Nile or the Red Sea as the dividing line, Strabo, II. p. 103. Two classes of Æthiopians are mentioned by Herodotus, Voss supposes the Æthiopians occupled the entire margin of the light-side (south). The poet imagined the Æthlo-pians to be in the south, without possess-ing any very accurate knewledge. He considers them as dwelling easterly and

westerly, because on account of the great | heat (as Nitzsch on Od. 1, 22, remarks) they could not live in the direct south itself. He regards them therefore as being partly in Lybia and partly in the remoter parts of Asia, perhaps as far as Phoenicia, cf. Od. 4, 84. G. F. Grotefend, Geogr. Ephem. B. 48. St. 3, correctly remarks: -The Æthiopians dwelling in the remotest south belong to both hemispheres. As far as historical geography spheres. As far as historical geography extends dwell busy, active men, Od 6, 8. Nearer the margin of the earth dwell the fabulous nations, the Æthiopians, the Phæaces, the Pygmies, etc. In regard to the epith. ἀμύμονες, the blameless, and in regard to the journeys of the gods to them, I will only cite a remark from Völcker, Hom. Geog. § 47: -The Æthiopians are with Hom. a general name for the last inhabitants of the earth, the most remote people he knew of: to whom he might send the gods, in order to gain time for events which according to his plan must occur. The epithet auvuoves rests perhaps on a similar ground with that on which certain Scythians are elsewhere denominated the most just among men (the Abii), viz., a confused notion of the innocence and justice of semi-savage nations that are but little known, which has in all ages been cherished, when an opposite opinion, a belief in their utter ferocity and wildness, has not yet been formed. See Völck. Hom. Geogr. § 46, 47.

aiθόμενος, η, ον, prop. partep. mid. (aiθω), burning, βaming, with πῦρ, 6, 182; δαλός, 13, 320; δαίς, Od. 1, 428.

αίθουσα, ή (prop. partep. act. from αίθω, sc. στοά, because the sun shone into it), porch, gallery, ptazza, portico, which extended along the house on both sides of the door, Od. 4, 297. Il. 6, 243. Above, the portico was covered by the projecting roof of the house, which was supported by pillars; towards the court it was open, so that the sun could shine in; through this porch was the passage from the court to the vestibule specones. Such porches were also attached to the out-buildings, 9, 468. Od. 8, 57. Their main design was to afford a place in which to enjoy the sun; the chariots were placed in them, Od. 4, 24; strangers were allowed to sleep in them, Od. 3, 399. In Od. 4, 302 [cf. 15, 5], the alborra is included

cus [ci. 13, 3], the autoura is included in the πρόδομος δόμον, see Cammann Hom. Vorsch. p. 325.

alθοψ, οπος, δ ἡ (alθω, ωψ), prop. of flery look; then, sparkling, shining, gleaming, beaming; χαλκός; olvos, the sparkling wine, ἡ, 259; not ruddy, see Od. 12, 19, where it stands connected with handlers remarks the dest make Od. with coυθρός; καπνός, the dark smoke, Od. 10, 152.

whom she bore Theseus. Castor and Pollux, when they rescued Heien from Theseus, made her prisoner; she followed Helen to Troy, 3, 144.

αίθρηγενέτης, ου, δ. Od. 5, 296; and aiθρηγενής, ός (γίγνομα), epith. of Boreas, 15, 171. 19, 356; ether-born, ε-o-duced in pure or cold air; correctly passive Eustath., for compounds in yeris have always such a signification. other explanation cold-producing, or, according to Voss, clear-blowing ('cloud-dispelling,' Cp.) is against the analogy of the language.

* aiθριος, ον (aiθήρ), clear, fair, serene; epith of Zephyr. h. in Ap. 433. aiθρος, ο (aiθηη), morning-cold, frost, rime, Od. 14, 318.†

aiθυια, ή, a water-fowl (V. Diver), fulica mergus ['seu-mew,' Cp.], *Od. 5, 337 and 353.

αίθω, whence comes αἰθόμενος, q. v. aiθων, ωνος, δ (aiθω), μτομ. burning, β-ry, 1) Of colour, shining, sparkling, Rasking, gleuming, beaming; of iron, 4, 485. 7, 473; spoken of brass and vessels made of it, 9, 123. 2) Metaph, spoken of larger animals; flery, flerce, spirited; as λέων, 10, 24; επποι, 2, 839; ταῦρος, 16, 488. Οι. 18, 371, and aleros, 15, 690. The old grammarians referred it to the disposition; modern commentators, fiery-red, red, but it cannot well denote a common and regular colour, but describes rather the shining hide, plumage, &c. of smoothcoated or well-fed animals: the shining steeds, the sparkling lion, eagles, the fiery bull

Albur, wros, o, 1) the name which Ulysses adopted before he discovered himself to Penelope, Od. 19, 183. 2) the steed of Hector, = Bay or Fiery, 8, 185.

aik' for aike, see ai. ἀϊκή, ἡ ("" from ἀίσσω), an Ep. form or ἄἔξ, a vehement rush. an attack. impelus; only in the plur. τόξων αϊκαί, a discharge of bows, V. Il. 15, 709. τ

· aiktos, or (ikréonal), inaccessible, unpproachable, h. Merc. 346; accord. to Herm. conject. for od erros.

aixes, Ep. for aeixes, in an unseemly manner, 22, 336.†

1) blood, with Hom. alua, aros, ró, 1) blood, with Hom. the seat of life, Od 3, 455; hence the shades were obliged to drink blood before they could recover the power of recollection, Od. 11, 50. 97 seq. γαστηρ έμπλείη κνίσσης τε καὶ αίματος, a stomach fieled with fat and blood, as food, Od. 18, 118; cf. v. 45. 2) b oodshed, slaughter, with άνδροκτασίη and κυδοιμός, 11, 164. φόνος те кай айна, 19. 214. 3) Like sanyuis; blood, consanguinity, race, 6, 211. eivas αίματος άγαθοῖο, to be of noble blood, Od. 4, 611 (perhaps from αιω = άημι).

aiβη, ἡ (aiθήρ [for the same r. as aiβη, aiθήρ, αύρα. Lob. Path. 58]), pure, but, for hedging a field or garden; mly clear air, fair weather, 17, 646. Od. 6, 44. a fence [prob. a dry-wall loosely put to-Aiβηη, ἡ, Ion. for Aiβρα, Æthra, gether: aiμασίας λίγεντ=to culted and daughter of Pittheus, wife of Ægeus, to pile up stones, etc. to make a dry-wall, a

carrying away by violence, τέκνα, γυναίκας, 9, 594; also τινὰ ἐν νήσσσιν, 4, 239. b) More rarely of inanimate things, οίνον (by ship), 7, 467; όστεα οίκαδε. 335; λαίλαπα, to bring a tempert, 4, 278; φόρτον, Od. 14, 296. c) Ττορ. κλέος τινός αγειν, to carry, i. e. to spread any one's fame, Od. 5, 311; πένθος τινί, to occasion grief to any one, Batr. 49. 2) to lead, to conduct; spoken of the commander: λαόν, 10, 79; λόχον, to lay or set an ambuscade, 4, 392. Od. 14, 469; of gods: τον δ' άγε Μοιρα κακή θανάτοιο τέλοςδε, Pare led him to death, 13, 602. αγε νείκος Αθήνη, Minerva led the hattle. li, 721; also a solute, κήρες άγον μέλανος θανάτοιο, the Fates of black death led. 2. 834. 11, 332. 31 Trop. πολλήσιν μ' ατησι παράκ νόον ήγαγαν Έκτωρ. Hec:or led me foolishly into great misfortune, 10, 391. So Heyne. Others (Köppen) construe, νόον παρεξήγαγε, and take the dative as dat. of the means: by forceful delusion H ctor misled my mind, 10, 391. The part. ayour often stands with verbs of motion στήσε δ' άγων, 2, 558. εβαν άγουτες, 1, 391. II) Mid. to lead, carry, or take away for oneself; with accus. Acc υπό τείχος. the people to the wall, 4, 407; γυναϊκά οϊκάδε, 3, 93; Trop. διά στόμα τι. to carry any thing in the mouth, 14, 91. 2) to conduct home; γυναίκα πρός δώματα, to conduct a wife home, 16, 189; without δώματα, Od. 14, 211; to marry a wife, 2, 659. Also spoken of the father who brings the son a wife, Od. 4, 59; and of the bridemen, Od. 8, 28.

άγων, ωνος, ὁ (ἄγω), 1) assembly, place of assembly, a) the assembly, the circle of spectators, 24, 1. θείος ἀγών, assembly of the gods, 18, 376; where it may also mean the place of assembling, as αιτε μοι εὐχόμεναι θεῖον δύσονται ἀγῶνα, who supplicating for me shall go into the divine assembly, or (according to V.) into the sacred place, 7, 298; (prob. the company of female suppliants, or according to others the temple itself as the abode of the gods.) b) place of collection, rendezvous station; vew, of the ships, 15, 428. 2) the place of combat in public games, both for the combatants and spectators, 23,

258. 448. 685. Od. 8, 200. αδαημονίη, ἡ (δαήμων), ignorance, inex-perience, Od. 24, 244.† [For the reading άδαημοσύνη, see Bothe in loc. and Buttm. Lexil. p. 31. Am. Ed.]

άδαήμων, ον, gen. ovos, poet. (δαήμων), lgnorunt, inexperienced; with gen. μάχης, l'. πληγών, unacquainted with blows. Od.

αδάκρῦτος, ον (δακρύω), without tears, tearless, not weeping, 1, 415. Od. 24, 61;

όσσε, Od. 4, 186. άμας, αντος, ὁ (= ἀδάμαστος), son of

the Trojan Asius, killed by Meriones, 12,

άδάμαστος, ον (δαμάω), unconquerable, inflexible, unyielding; epith. of Pluto, 9, άδδεής, ές, poet. for άδεής, fearless, always κύον άδδεές, 8, 423.

άδδηκώς, poet. for άδηκώς, see άδέω.

abony, poet, for abny, abens, és, poet, abens and abbens (860s), fearliss, bold, insalent, impudent, abens, 7. 117; κύον ἀδδεές, a term of reproach, 8, 423, Od. 19, 91.

αδελφειός and αδελφεός, δ. Ep for αδελφός (δελφύς), brother αδελφειός, 5, 21.

6, 61.

άδευκής, ές. gen. έος. Ερ. (δεύκος), prop. not sweet. biller, sour; metaph. φημις, disagreeable prating, Od. 6, 273. [Amaram famam, malum rumorem; so Barnes and Bothe. Am. Ed. ολεθρος, πότμος, Od. 4, 489. 10. 245.

abetmros, or (betien), undressed, Boen,

*Od. 20, 2, 142.

'AΔEΩ, pres. obsolete; only the optat. aor. ἀδδήσειε, and part. perf. ἀδδηκότες Εμ. also ἀδήσειε and ἀδηκότες (fr. m ἄδην). /o be satiated, to be disgusted. un feiros be statuted, to be altipated. In cerosi of science addresses, that the stranger might not be disgusted (incommoded) at its meal. Od. 1, 134; twice, καμάτω άδοπκότες ήδὲ καὶ ὑπιος, ορργεσειο by labour and sleep, 10, 98. Od. 12, 281. καμάτω άδοπος με το δηκότες αίνο, fatigued with severe labour, 10, 312, 399. Some of the Schol. derive it from alos (a), and therefore double the 8: according to several ancient Gram. and Buttm. Lexil. p. 24, a is long in abos, and the doubling not necessary; but Lobeck has proved that the a is short: ad Buttm. Ausl. Gr. 2, 99. Spitzn. returns to the double 8.

αδην, poet. άδδην. adv., prop. accus. of an old subst. άδη, sufficiently, causeys. to satisty, as τόμεναι. 5, 203. 2) Metaph. with gen. οί μιν άδην έλόωσι πολέμοιο, who shall pursue him to satisty in war (to make him feel wearied and disgusted with war), 13, 315; cf. 19, 423. ἀλλ' έτε μίν φημι άδην ελέαν κακότητος, I think l shail yet reduce him to misery enough, Od. 5, 290. The gen. is correctly explained as a gen. of place; Buttm. Lexil. p. 27, rejects the orthography \$\delta \text{plained} \text{pla έλαύνειν=probe exercitare: to give him

enough of war.] αδήρετος, ον (δηρίω), uncontested, un-fought, αλλ' ου μαν έτι δηρον απείρητος πόνος έσται, ουδέ τ' άδήρετος, ητ' άλκης, ήτε φόβοιο, but this labour (battle) sha l not much longer be unattempted, and unfought, whether it be for victory or for flight, 17, 42.† (The gen. accord. to Eustath. and Schol. A. depends upon ἀπείρητος by hyperbaton, the governing word in Greek being frequently separated from the governed byinterveningwords, cf.Spitzner and Schol. A. τὸ δὲ ἐξῆς ἀπείρητος πόνος ἔσται ῆτ' ἀλκῆς ῆτε φόβοιο, οἰον πειρα-σόμεθα ῆτοι ἀνδρείας ῆ φυγῆς. Heyne and Köppen incorrectly construe: wovos alans

ήτε φόβοιο, the contest of force or flight.)

*άδικως, adv. (from άδικος), unjustly,
unrighteously, h. Merc. 316.

wrong, to åδικήσας.

αδινός, ή, όν, poet. (άδην), abundans, hence 1) closely pressing, thronged, crowded; spoken of sheep and goats, 1, 92. 4, 320; of bees, 2, 87. 2) thick, closely encompassed, κηρ, prop. the heart, closely encompassed by the entrails or thick flesh, 16, 431. Od. 19, 516. 3) strong, vehement, loud, yoos, 18, 316: ou, h. Cer. 67; Σειρήνες, the loud-voiced Strens, Od. 23, 326. The neut. plur. and sing. often as adv., as άδινὸν στοναχήσαι, to groan aloud, 18, 124. abivà khaicir, to weep passionately or aloud, 24, 510. Comp. αδινώτερον κλαίειν, Od. 16, 216.

actives, adv. strongly, heavily, deeply; areveixaσθαι, to sigh deeply, or groan heavily (with deep-drawn breath), [Lexil.

p. 105.] 19, 314.†
αδμής, ῆτος, ὁ, ἡ, poet. (δαμάω), 1) unbroken, untamed; of animals which have not yet come under the yoke, ημίονοι, Od. 4, 637. 2) single, unmarried, παρθένος. *Od. 6, 109. 228.

* Αδμήτη, ή, daughter of Oceanus and Tethys, h. in Cer. 421.

αδμητος, η, ον = αδμής no. 1, untamed, βούς, 10, 292. Od. 3, 383. 2) πορθένος, h. Ven. 82.

'Aδμητος, &, son of Pheres, king of Pheræ in Thessalia, husband of Alcestis, father of Eumēlus, 2, 713.

άδον, see ανδάνω.

αδος, εος, τό (αδην), satisty; and then the consequent weariness, dislike to what one is doing, disgust. άδος τέ μιν ικετο θυμόν, weariness (or disgust) has come upon his soul, 11, 88.†

°άδοτος, ον (δίδωμι), ungifted, h. in

Merc. 573.

Αδρήστεια, ή, Adrastēa, a city in Mysia on the Propontis, named from its founder Adrastus. The region round the town was afterwards called τὸ τῆς 'Αδραστείας πεδίον, 2, 828.

'Αδρήστη, η, Ion. for 'Αδράστη (from a and διδράσκω: not to be escaped), a noble handmaid of Helen, Od. 4, 123.

'Αδρηστίνη, ή, daughter of Adrastus = Egialēa. 5, 412.

Αδρηστος, ο, Ion. or Αδραστος, Adras-tus, 1) son of Talaus, king of Argos, father of Argea, Hippodamea, Deipyle, and Ægialeus. Driven from this city by Amphiaraus, he fled to Sicyon, where he succeeded his grandfather Polybus in the government. He received the fugitive Polynices, gave him in marriage his daughter Argea, and put in motion the expedition against Thebes, 2, 572. 14, 121. He also received the exiled Tydeus and gave him a daughter in marriage, 14, 121. 2) son of the soothsayer Merops and brother of Amphius, leader of the Trojan allies from Adrastea and Apæsus, 2, 830; slain with his brother by Diomedes. 11, 328 seq. 3) a Trojan con-quered by Menelaus in battle, who was

* ἀδικτών (ἄδικος), fut. ήσω, to do about to yield to his prayers and spare his rong, to insult, h. Cer. 367; part. life, when Agamemnon killed him, 6,37 to do about to yield to his prayers and spare his seq. 4) a Trojan slain by Patroclus, 16, AQ4

άδροτής, ήτος, ή, perfect maturity, the perfection of the adult body, physical strength, manly vigour; connected with ηβη, *16, 857. 22, 363; and with μένος, 24, 6. (The reading ἀνδροτήτα is pro-perly rejected by Wolf.) ἄδύτος, ον (δύω), adj. unapproachable,

that may not be entered; hence as subst. τὸ άδυτον, and in h. Merc. 247, also ò αδυτος (sc. χώρος), the innermost part of a temple, which only priests could enter, the sanctuary; and mly the noty place, temple, 5, 448. 512.

°φοω, Att. for ἀείδω; hence fut. ἀσομαι, h. 5. 2.

*ἀδώρητος, ον (δωρέομαι), ungifled, with-

out receiving any present, h. Merc. 168.

oeth receiving any present, in anti-acthrow, Ep. and Ion. for abhrows, (Δθλος), only pres., which form Spitzn. has adopted in 24, 734, to contend for a prize, to combat i to cope with him in mannly games' (P.), 4, 389; en' τυν., in honour of some one, 23, 274. 2) to tabour, to suffer, to endure; προ ανακτος αμειλίχου, labouring for a cruel master, or in the sight of, etc. 24, 734. In the last signif. Homer generally uses ἀθλέω, q. v.

άέθλιον, τό, Ερ. for ἄθλιον (ἄθλος), 1) α αίθλια ποσσὶ αρίσθαι, to bear away the prizes in the race, 9, 124. 266. αέθλια ανελέσθαι, 23, 823; also ανελείν, 23, 736. 2) = αεθλος, prize-fight, contest, combat, Od. 24, 169. 3) the armour of combat, weapons, Od. 21, 62; (only in the

Ep. form.)
αεθλον, το, Ep. and Ion. for αθλον, 1) α
αεθλον, ας ας ας ας δεί με βεί με 23, 259; to go for the prizes, to be sent to 23, 223; in the plus a reward, present, 23, 620. 2) In the plus = āeθλος, a combat. ἐπεντύνεσθαι ἄεθλα, Od. 24, 89.

aeθλος, o, Ep. and Ion. for aθλος, 1) a contest, combat, 16, 590. Od. 8, 131. combat in war, every thing one suffers, fatique, labour, want. μογεΐν ἀέθλους, to endure troubles, Od. 4, 170. (Hom. uses only the Ep. form, except åθλος. Od. 8. 160.)

ἀεθλοφόρος, ον, Ep. and Ion. for ἀθλοφόρος (φέρω), prize bringing, victorious (in the race); ιπποι, 9, 124. The Ep. form only in *II. 27, 22. 162.

aei, adv. Ion. and poet. arei and alev, always, continually, for ever, ever. Ocoi aièr corres, the eternal gods, 1, 290. It stands often for emphasis' sake with other words of equivalent import, as done les aiei, etc. The com. form occurs but seldom in Hom. 12, 211: in other cases always aisi, and aisi when a short ulti-mate is required, 1, 520; hence Od. 1, 341 must be read aisi; see Herm. h. Ven. 202.

αείδω, Ep. and Ion. for άδω, fut. αείσομαι, Att. άσομαι, 5, 2. 1) Intrans.

to sing, absol. 2, 598; revi, to any one, Od. | up above him, I turned it round and 1, 325; παρά τινι, before any one, Od. 1, 154. b) Spoken of birds, Od. 19, 519; of the bowstring, to twang, Od. 21, 411. Trans. to celebrate, to sing, μηνιν, 1, 1; κλέα ἀνδρών, 9, 189; παιήονα, 1, 478. Mid. as dep. to cel brate in song, to hymn, "Нфацотор, h. 17, 1. 20, 1; a prop. short, but long at the beginning of a verse, and when it occurs in a quadrisyllable form at its close. Herm reads deiereo as Ep. imperat. sor. 2, for deiereo, in h. 17. 1. Buttm. ausfür. Sprachl. § 96. Anm. 10. rejects the form deiere also in h. 20. 1.

deuxeíη, poet. for alκία (εἰκός), abuse, insult, indignity, outrage, 24, 19; plur. deuxeίας φαίνειν, to exhibit insolence, Od. 20, 309.

άεικέλιος, η, ον, also oς, ον, poet. for aiκέλιος (είκός), 1) unseemly. improper, unjust, shameful, contemptible; άλαωτὺς, Od. 9, 503; alyos, horrible pain, Od. 14, 32: στρατός, a contemptible, i. e. small troop, 14, 82. 2) In reference to external form, mean, ugly, disgusting, Od 6, 142; πήρη, δίφρος, Od. 17, 357. 20, 259; =

actredius, adv. poet. for airedius, unsuitably, di-gracefully, horribly. *Od. 8, 231. 16. 109.

deuxis, és, gen. éos, poet. for aixis = aeiκέλιος, unseemly, shameful, contemp-tible; νόος, Od. 20, 366: λοιγός, πότμος, cruel suffering, end, 1, 341; έργον, an unseemly deed; often in the plur. μισθός, pitful wages, 12, 435. The neut. with the inf. or of deades—redraue, it is not disgraceful for him to die defending his country, 15, 496; and absolute, αεικέα μερμηρίζειν, to meditate mischief, Od. 4, 533. 2) Spoken of external form, ugly, diagusting, πήρη, Od. 13, 437. The neut. plur. as adv. δεωτέα έσσο, thou wert shamefully clad, Od. 16, 199.

άεικίζω, poet. for αἰκίζω (ἀεικής), fut. ἀεικίσω, Ep. and Att. ἀεικιῶ, aor. l. ἀείκισα, poet. acikiova, sor mid. acikivajiny, sor. 1 pass. deικίσθην, to treat unbecomingly, to abuse, to insult, or dishonour : with accus. νεκρόν, a dead body, by leaving it unburied, or in any other way, 16, 545. 22, 256; ξείνον, to treat a stranger improperly, 18, 222. 2) Mid. = act. 16, 559.

despárar, see despu.

άειρω, poet. for αίρω, sor. ήειρα and Ep. άειρα, aor. mid. άειράμην and ήράμην (ήρατο, ήράμεθα), with moods from acr. 2 τηματος, ηματούς, with motos non act α αρόμην, ευθ, αρωμαι, ορτεί άρούμην, inf. αράσθαι, sor. 1 ραες. αέρθην Ερ. for ήρθην, poet. 3 pl. αρθεν for άφρθηναν, αερθείς, and άρθείς, 3 sing. plupf. pass. άωρτο, Ερ. form ήρρεθώνται. 1) Active, 1) to lift up, to elevate, to raise aloft; with an accus. Aaar, a stone, 7, 268; eygos arra rivos, to raise a spear against any one, 8, 424; also with whoos, to lift up high, 10, 465; see with 1490se, to litt up night, 10, 105; [17, 135] of storus, in vehicle of the hence sor, pass, to be lifted, κήρες πρός συρανόν μέρθεν, 8, 74. ἐφύπερθεν ἀερθείς ἀελπτές, see ἀελπτές., ποί to λορε, to de-δύπου (being raised up=) raising myself spair, ἀελπτέοντες, 7, 310; † which must

round, Od. 9, 383 (of Ulysses boring out the eye of Polyphemus); spoken of the eagle: es αἰθέρα ἀέρθη, was borne, i. e. mounted to the sky, Od. 19, 540; and in was suspended, hung, 3, 272. 2) to lift, i. e. to take up, to bring, déras, olvor rui, 6, 264. 3) to lift, i. e. to take away, to 0, 264. 3) to lift, i. e. to take away, to carry away, σîrov ên κανόου, Od. 17, 235; νακρόν ὑπὰι Τρώων, 17, 589; ἐκ βελέων, 16, 678; apoken of ships: ἀχθυς, to bear away a carço, Od. 3, 312. 11) Mid. 1) to rise, to raise oneself; apoken of running horses: ὑψόσ ἀκράσθην, 23, 501; of a ship: πρόμωγ ἀκράστος, the stern rose, Od. 13, 85. 2) to take up for oneself, i. e. to hear away to take it receives ên alterior constant. νίκην; and strengthened, of αὐτῷ κῦδος, to acquire glory for himself, 10, 307. The dat. expresses, for another (his advantage or disadvantage), Od. 1, 240; but also 3 γάρ κέ σφι μάλα μέγα κύδος άροιο, truly, thou wouldst acquire with them very great glory. 9, 303; [cf. 4, 95;] as ένὶ Τρώεσσι, 16, 84; πρός Δαναῶν, 16, 84. 3) to take upon oneself, to bear, τί, Od. 4, 107. 1, 390.

ἀεκαζόμενος, η, ον (ἀέκων), acting reluciantly, constrained, forced, often strengthened by πολλά, 6, 458. Od. 13. 277. (Only partep.)

271. (Only partep.) derikue, derikue derikue, ou. Ep. for deundhoe, derikue epvo, unseemly deeds, 18, 77.† dekryrs, adv. (dekrys), in spite of, against the will of the Greeks, 11, 666. θewy decryrs, in spite of the gods. 12, 8. Od. 8, 663.

démur, over, or (émur), Ep. for émur, not willing, reluctant, against one's will, without design. elécorros euelo, against my will, 1, 301. σε βίη αέκοντος απήνρα νηα, he took the ship from thee by force, against thy will, Od. 4, 646; see ewevpen. The other form occurs only in, our excepts mericoθην, viz. immu, not rejuctant flew the steeds, 5, 366. and often.

ἄελλα, ἡ (ἔλλω, είλω), [less probably ἄω], a tempest, whirlwind, hurricane, when several winds meet; often in the plur. xemépusa éshhar, winter storms, 2, 293. éshhar surroiss éshipus, tempests of all the winds, Od. 5, 292. 304; and in comparison: he battled loop ééhhy, like the hurricane, 12, 40.

άελλής, ός (ἄελλα), excited by the storm, tempest-driven, impetuous, κονίσαλος, 3, 13.† (According to Buttm. ausf. Gr. § 41, 9. 15, more correctly dellays for del-

λήτες, like τιμής). ἀελλόπους, οδος, δ, ή, Ερ. ἀελλοπός (πούς), storm-fuoted, rapid as the wind, epith. of Iris, only in the Ep. form, *II. 8, 409. 24, 77. 159; of steeds, h. Ven. 218.

be read with the Synizesis (before Wolf, falsely written ἀέλποντες; Eustath, read ἀελπέοντες, which, according to Lobeck on Phrynicus, p. 575, is correct.)

άελπτής, ές (ἔλπομαι), gen. os, unkoped, unexpected, Od. 5. 408. † Before Wolf, αελπέα, which Lobeck defends. Phryn. p.

 åeλятос, от (ёджоµаг), иякорей, иясхpected, h. Ap. 91.

ἀενάων, ουσα, ον (ἀεί, νάω), ever-flowing. ενάοντο ΰδατα, perennial waters, Od. 13,

109: † (the first a long.)

άέξω, orig. form, later contr. αύξω, Epig. 13, 3; prop. afetw with the digamma; only in the pres. and imperf. without augment. I) Act. I) to increase, to nourish, to bring up, to augment; olvor, to cause wine to grow (the rain), Od. 9, 111; κράτος, μένος, θυμόν, to augment power, courage, 12, 214; πένθος ένὶ στήθεσσι, to nourish grief in the heart, 7, 139; vióv, to rear a son, Od. 13, 360. Spoken of the gods: ἔργον, to bless the work, to give it success, Od. 15, 372. II) Mid. to increase, to grow to grow up; Τηλέμαχος άέξετο, Telemachus grew up, Od. 22, 426. h. Merc. 408. κῦμα ἀέξετο, the wave arose, Od. 10, 93. χόλος εν στήθεσσιν αέξεται, anger waxes in the breast, 18, 110. Metaph. Suap déferat, the day waxes till the morning brightened into noon Cp.], 8, 66. Od. 9, 56.

aeργίη, ή (aeργός), inactivity, idleness, only Od. 24, 251. †

άεργός, όν, contr. άργός (έργον), inactive, lazy, idle. The antithesis of πολλά έορyés, 9, 320. Od. 19, 27.

άερέθομαι, 300 ἡερέθομαι. ἀερθείς, 300 ἀείρω.

άρθου, εες άείρω. άερσίπους, ό, ή, gen. οδος, contr. άρσί-πους, h. Ven. 212; (πούς) [in Hom. only plur.], foot-raising, high-stepping, epith. of irrot, * 11. 8, 327.

deva and doa (dévaper, doaper, devar infin. ἀέσαι, sor. 1, from obsol. 'ΑΕ'Ω, related to αημι, properly to breathe in sleep, to sleep, Od. 3, 490; νύκτας, Od. 19, 342; (the first α, but by augment α.) Od. [satiandi notionem habet agas, dormiendi vero aégas. Lob. Techn. 153.]

άεσιφροσύνη, ἡ, Ep. (ἀεσίφρων), levity, thoughtlessness, folly, in the pl. Od. 15,470.†

άεσίφρων, ον, gen. ονος (άάω, φρήν), dis-ordered in mind, silly, thoughtless, simple. The antithesis is έμπεδος, 20, 183; θυμός. Od. 21, 303; (prop. for aartipowr. Buttm. Lexil. p. 7.) [Gr Syn. 111.] AEO, see acra.

άζαλός, η, ον (άζω), poet. dried, dry, arid, δρύς, 11, 49; ύλη, dry wood, Od. 9, 224. άζαλή βῶς, dried bull's hide, i. a shield prepared of bull's hide, 7, 239; έρος, a dry mountain, i. e. upon which there is much dry wood, that is easily set on fire, 20, 491.

acáru, poet. for acairu, to dry up; mid. to wither acarras dérôpea, h. in

Ven. 271.

*'Acarie, idos, i, Azanian, i-koupy, the Azanian maiden = Coronie, mother of Æsculapius by Apollo, because the family of her lover was from Azania, i. e. Arcadia, h. in Ap. 209; Wolf and ligen. But the Ep. and Ion.form is 'Αζηνίς; hence Herm. substitutes 'Ατλαντίδα for the common reading 'Acarrica; the explanation is however obscure. See Herm, and Franke in loc.

'Acciens, ao, o, son of Azeus=Actor,

2, 513. 'Αζεύς, έως, ὁ, son of Clymenus, brother of Erginus, Stratius, and father of Actor, Pausan. 9. 37. 2.

αζη, ἡ (αζω), prop. dryness, aridily; then soil contracted by drought. σάκος πεπαλαγμένου άζη, a shield discoloured by dirt,

Od. 22, 184. 1.

άζηχής, ές, gen. έος, continual, unceasing, incessant, οδύνη, 15, 25; ορυμαγδός, 17, 741. The neut. άζηχές as adv. unceasingly, μεμακυίαι, 4, 435; φαγείν, Od. 18, 3. (The Gram. derive it from a and διέχω, so that άζηχής stands for άδιεχής by a change of δ into ζ; accord. to Rost, prop. dry, then solid, perpetual, from άζα. [Lob. Path. 336, prefers the former der.)]

αζομα, mid. (act. αζω, Hes. op.), to dry, to wither. αίγειρος αζομένη κείται, the poplar lies withering, ['exposed to parching airs,' Cp.] 4. 487.†
αζομαι, poet. depon. only pres. and impf.

1) to stand in awe of any one, with an accus. espy of gods and venerable personages, to reverence, venerate, honour any one, Απόλλωνα, 1, 21; μητέρα, Od. 17, 401. 2) Intrans. to fear, to dread, with an infin. agero Διὶ λείβειν οίνον, he feared to pour a libation of wine to Jupiter, 6, 266; and with μή: άζετο μη Νυκτὶ ἀπο-θύμια έρδοι, he dreaded to do any thing displeasing to Night, 14, 261.

Αηδών, όνος, ή (prop. Ep. for ἀείδων, the songstress, the nightingale). Αθάδη, daughter of Pandareus, wife of Zethus king of Thebes, mother of Itylus. From envy towards her sister-in-law Niobe, she meditated the murder of her eldest son, but by mistake slew her own son. Having been changed into a nightingale by Zeus, she thenceforth bewailed him, Od. 19, 518. According to a later fable she was the wife of the artist Polytechnus in Co-

lophon, cf. Anton. Lib. 11.

• ἀήθεια, ἡ (ξθος), ununalness, strangeness, novel condition or circumstances,

Batr. 72.

άηθέσσω, poet. for άηθέω (άηθής), to be unaccustomed, with gen., spoken of horses: ἀφθεσσον ἔτι νεκρῶν, they were as yet unaccustomed to the [sight of] dead bodies, 10, 493.†

άημι, Εp. (ἀεω), infin. ἀῆναι, poet. ἀή-μεναι, partep. ἀείς, impf. 3 sing. ἀη, partep. pass. ἀήμενος, imperf. mid. ἀγνο (τεται-ing always the η), to breathe, to blow, to storm; spoken of wind: Θρήκηθεν άητον, 9,-5. αη Ζέφυρος, Od. 14, 458. Pres. partcp. λέων υόμενος καὶ άημενος, a lion which goes through rain and wind, Od. 6, 131.

34) Mid. only in a trop. signif. dixa be σφιν ένὶ φρεσὶ θυμὸς άπτο, the heart within their breasts was agitated in two different directions, i. e. they were irresolute, [Bothe, "the heart '_t'e.r bosom breathed discord;" and Cowper, "each breathing discord,"] 21, 386; but also: περί τ' άμφίτε κάλλος άπτο, beauty breathed around, h. in Cer. 277.

αήρ, ήέρος, Ion. and Ep for åέρος, ή, the lower, thick air, in distinction from the pure upper air, αἰθήρ, the atmosphere, 14. 298. 2) enpour, fog, clouds, mist, by weich any thing thing is hidden from the view. ἐκάλυψε ἡέρι πολλῆ, 3, 381. 8, 50; and mepi & hepa mounty for the poured much mist around, 5, 776. 3) obscurity, darkness, 5, 861. Od. 8, 562. [Lexil. p. 37.]

άήσυλος, ον, poet for αίσυλος. άήσυλα έργα, impious deeds, 5, 876. †

antres, ou, à (anui), a blowing, a blast, spoken of vehement wind, often in connexion with aνέμοιο, ανέμων, 15, 626; also plur. aŋraz apyakewr areuwr, blasts of dreadful winds, 14, 254. Od. 4, 567. b) Absol. for avenos, Od. 9, 139.

άητος, ον, poet. (άημι), stormy, bois-ternus. θάρσος άητον έχουσα, full of stormy boliness, used of Minerva, 21, (The derivation from anu. i. q. ສາຂໍພ, according to Eustath. appears most natural, when we compare this with v. 386, θυμός άητο; the other explanations of the Schol. anoperros from AO to satiate, or µéyioros, nave less weight; the last is approved by Buttm. Lex. p. 45. He regards it as identical with aintos, and

from its supposed relationship to aiνός, gives it the idea, prodigious, automishing, abavaros, on, also os, η, ον, 10, 404. (θάνατος and ā), 1) immortal, spoken particularly of the gods, who alone are called άθάνατοι, 4, 394; also of what belongs to the gods, eternal, imperishable, aivis, 2, 417: 86µ01, Od. 4, 79. 2) endless, enduring, in reference to men; κακόν, Od. 12, 118.

άθαπτος, ον (θάπτω), unburied, 22, 386. Od. 11, 54.

άθεεί, adv., poet. (θεός), without god, without the will or direction of god, Od.

αθεμίστιος, ον (θέμις), lawless, unjust, impious, Od. 18, 141; spoken of the Cyclops Polyphēmus: ἀθεμίστια εἰδέναι, to be versed in impiety, *Od. 9, 189. 428

άθέμιστος, ον (θέμις [p]. θέμιστες]), prop. knowing no laws or civil institutions, lawless, uncivilized; spoken of the Cyclopes, Od. 9, 106. cf. v. 112; mly un-righteous, unjust, 9, 63. Od. 17, 363.

άθερίζω, only pres. and imperf. to slight. to despise, to disdain; with accus. 1, 261; connected with avairous, Od. 8, 212; (fr. θέρω, θεραπεύω; according to Ap. fr. όθήρ, épos, chaif)

άθέσφατος, ον (θέσφατος), prop. not to he expressed even by a god, inefable, imrswrable, unspeakably great: θάλασσα, Od. 7, 273; yaia, h. 14, 4; ouspos, im- Techn. 153.]

mense rain, 3, 4; wif, endless night. Od. 11, 372. 15, 392.

Αθήναι, αί, Ep. also ή Αθήνη, Od. 7. 80: Athenæ, capital of Attica, originally only a fortress established by Cecrops and called Kerpowia: afterwards enlarged by Theseus, and called by the name of its tutelary goddess Athenæ 2, 546. h. Ap.

Αθηναίη, ἡ= Αθήνη.
Αθηναίος, ὁ, an Athenian, 2, 546.
Αθήνη, ἡ, Ep. also 'Αθηναίη, [Athênê,
the Roman] Minerva, daughter of Zeus. according to Hom, without mother; he calls her Τριτογόνεια, q. v.; according to a later fable, sprung from the head of Zeus, h. in Ap. 308; in Min. κή, 5; (hence 'Αθήνη, according to Herm. Nelacta, the unsuckted.) She is the symbol of wisdom united with power, and every thing stands under her protection, the performance of which requires reflection and spirit. Especially is she, 1) the tatelary divinity of cities at peace; every thing which gives prosperity to cities is her work; she therefore equally with Hephæstus (Vulcan) presides over every art, Od. 23, 160; and especially over female labours, Od. 2, 116. 6, 233. 2) she also protects cities in war against external fues; hence fortresses and wails are under her protection, and she is called coverintohic. Aλαλκομενηίς. Thus she becomes also the godies of war, but only of that war which is conducted with wisdom and profit, comp. "Apns; hence she is called ληιτις, αγέλεια, λαοσσόος, etc. In this character she conducts battles, shelters heroes who in war unite bravery with discretion, 5, 333. 837. 21, 406. Hence also she is called Hallas, the spear-

brandisher, and Hom. often writes Παλ-λλάς λθηναίη οτ 'λθήνη, 1, 200. 4, 78. ἀθηρηλοιγός, ὁ (ἀθηρ. λοιγός), Ερ. for ἀθερηλοιγός, the destruyer of corn-beards; Tiresias so calls the winnowing-shovel, by which the grain is separated from the beards or chaff, in the oracle on the future fate of Ulysses, *Od. 11, 128. Od.

άθλόω (ἄθλος), sor. 1. ἄθλησα, prop.= άθλεύω, to contend for a prize; mly to toil, to endure, to suffer; only used in partep. aor. άθλήσαντε πολίσσαμεν, which we built with much labour, 7, 453. 15, 30.

άθλητήρ, ήρος, ὁ (άθλέω). Ep. for άθλη-τής, a combulant, a prize-fighter, Od. 8, 164.+

άθλος, δ, prose form for άεθλος, α contest, a prize-cumbat, Od. 8, 160. † άθλοφόρος, ον, com. form for Ep. άθλο-

φόρος, q. v. Αθόως, Ερ. for Αθως, q. v. άθρόω, Ερ. and Ιου. for άθρόω, ant. ήθρηon, to regard with fixed look, to see, to look, to gaze at, Od. 12, 232; eie 71, 10, 11; and with accus. 7174, to behold, to observe any one, 12, 391. [Wyttenb. a demortuo quodam opés traductum putat. Lob.

άθρόος, όη, ύον, collected, multiludinous, together, crowded. άθρόοι ίομεν, let us go together, 2, 439; also strengthened by πας: αθρόοι ήλθον απαντές, they came all together in a body, Od. 3, 31. ἀθρόα πάντ' απέτισε, he atoned for all at once, Od. 1, 43; comp. 22, 271. Hom. has only the

ἄθυμος, ον (θυμός), spiritless, dejected, Od. 10, 463. +

άθυρμα, ατος, τό (ἀθύρω), play, amusement, a plaything, a toy, Od. 18, 323. ποιεῖν ἀθύρματα, to make playthings ['to build plaything walls,' Cp.]; spoken of a boy making sand heaps, 15, 363; mly sport, amusement, spoken of the lyre, h. Merc. 32: trinket, ornament, Od. 15, 415.

άθθρω, only pres. to play, to amuse oneself; spoken of children, 15, 364; like ludere, of a song. h. 18, 15; with accus. λαίφος άθύρων, playing with the covering, h. in Merc. 152. 2) Mid. on the lyre, h. in Merc. 485.

'Aθως, ω, δ, Ep. 'Aθόως, όω, a very high mountain, or rather point, of the promontory Acle, on the south-west coast of the Strymonic gulf, now Monte Santo, or Agros Oros, 14, 229. h. Ap. 33.
ai, conjunct Æol. and Ep. for ei, always

in connexion with ke, at ke and at kev, for the Att. eav, if, in case, if perchance, if perhaps. It stands 1) In the protasis of conditional sentences with the subjunctire, but only when a hope, wish, anxious desire, etc. is expressed, if perchance, in case. αι κέν μοι Αθήνη κύδος δρέξη αμφοτέρω κτείναι, κ. τ. λ., if perchance Minerva should accord me the glory, etc., 5, 260; so likewise 11, 797. Od. 8, 496. 12, 53. b) With the optative, more rarely and for the most in dependent discourse : ກຸ່ນພ່γει Πρίαμος—εἰπεῖν, αἴ κέ περ ϋμμι φίλον καὶ ἡδὺ γένοιτο, μῦθον 'Αλεξάνδροιο, if perchance it might be agreeable to you, 7, 387. In other places Wolf and Thiersch read instead of the optat. the subjunct., as 5, 279. 24, 687: in Od. 13, 369, Thiersch [without reason] would read aide for ai ke. 2) In indirect questions, after verbs of seeing, trying, proving, etc , with subjunct. whether perchance, if perhaps. δφρα ίδητ', αι κ΄ υμινυ νίπφοχη χείρα Κρονίων, whether Kronos will protect you with his hand, 4, 249. 1, 207. Often before αί κε some such word as σκονών, πειρώμενος, may be supplied κουμέρο λυπτίκου. plied. στρυνέω άνσττήμεναι (πειρώμενος), αξ κ' εθέλησιν έλθειν, 10, 55; cf. 11, 796. Od. 1, 379. 2, 144. 3) In a wish (where for emphasis' sake it is always written αξ) it never stands alone, but always in connexion with yap and yap of, if but, would that, always with the optative, which leaves it undetermined whether the wish is possible or impossible. αὶ γὰρ τοῦτο γένοιτο, would that this might be so, Od. 8, 339. at γέρ αύτως είη, would that it might but be so, 4, 189; hence also of a

ήβφμι, ώς, would that I were bu still so young as, etc. 7, 132; rarely with infin. at γάρ-εχέμεν, Od. 7, 312, where according to the ancients effectors is to be supplied (comp. however Rost, Gr. § 125. Anm. 3. Kühner, Gr. § 306, Rem.

11, d.). In like manner Od. 24, 380.

ala, ή (properly γαία with the soft pronunciation), used only in the nom. gen. and accus. sing. the earth, the land. waσαν έπ' αίαν, over the whole earth: often πατρίε ala, one's country ; one's fatherland, 2, 162.

Ala, η, pr. n. Æa, a mythic country, which is placed in the east, as the abode of Æetes in the Argonautic expedition (in the earliest fable prob. the Taurica Chersonesus, later Colchis, where was found a town /Ea), and as the abode of Circe in the west; see Aiain. Hom. has

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not this word as pr. n.
Aiain, η (Ala), i) The Ææan, an appellation of Circe as an inhabitant of the Eaun island, Od. 9, 32. 2) vyoos, the Ecan island, the abode of Circe, a mythic island, which, according to the most current and probable view, lies in the west, north of the Læstrygonians, above Sicily, whither Ulysses sailed from Æa with a north wind. cording to another view the island of Circe lay in the far north-east, and is identical with the abode of Æetes, Strabo, I. p. 45. The older Scholiasts understand by it the promontory of Circeii in Italy, and suppose that it was formerly an island, Od. 10, 135. It is difficult to explain the remark of Homer, Od. 12, 3, that here is the abode of Eos and the rising of Helios. The most probable explanation is, that Ulysses, after his return from the gloomy underworld, has here arrived at regions illuminated by day-light. According to Völcker, Hom. Geog. p 31, and Weidasch, Eos and Helios are to be here regarded as gods; as such, like other deities, they have several abodes, cf. 14, 259-61.

Alaxions, ou, o, son of Æacus=Peleus, 16, 15. 2) grandson of Æacus=Achilles, 11, 805.

Aiaros, & (according to Herm. Malivortus, averter of evil, from al and akos), son of Zeus and Egina, the just king of the island of Ægina, father of Peleus and

Telamon by Endeïs, and of Phocus by the nymph Psammathe, 21, 189.

Aias, avros, o (according to Herm. Vulturnus, the impetuous, from acrow, but, according to Eustath, the pitiable, from at, aiaω, djaz 1) ο Οιλήσε and ο Δοκρός, son of Oileus, leader of the Locrians, smaller of stature than the Telamonian Ajax, but a good lancer, 2, 530. His impudent boasting against Poseidon he expiated by his death, Od. 4, 449. He was also hated by Athene, because, according to a later fable, he had violated Cassandra in her temple in Troy. 2) ο Τελαμώνιος, son of Telamon, king of Salamis, brother of Teucer, next to Achilles the bravest wish whose fulfilment is impossible: at of the Greeks; he even ventured upon a single combat with Hector, 7, 182. He ing, goal-nourishing; epith. of the island contended with Ulysses for the arms of 1 thacs, Od. 4, 606. As subst. goal-pas-Achilles, and slew himself in a fit of madness, when he failed to optain them, Od. 11, 544.

Aiyayén, h, Hom. h. in Ap. 40, a conjectural reading of Ilgene's fur Aigayén. He derives it from aif and yn, and understands by it the promontory Aiyar in Rolis; according to Hermann the change is unnecessary.

Aiyai, ai, 1) ai 'Axaïkai, a little town in Achaia, on the Crathis, with a temple of Poseidon, not far from Helice, 8, 203. h. Ap. 32. 2) a city on the island Eubœa, on the west coast, also having a temple of Poseidon, 13, 21. Od. 5, 381; or an island near Eubosa, according to Strabo, p. 386, and Steph. B.; or, according to Voss, a rocky island between Tenos and Chios; comp. Eustath. 13, 21. Plin. IV. 12. Other ancient commentators understood in this place also the Achaian Ægæ. (Aiyaí plur. fr. aiyá=aif, the dashing of the waves.)

Aiyaiwr, wros, o (the stormy, fr. aif a storm), a hundred-handed sea-giant, so called among men, but among the gods Briareus. According to Apd. 1, 1, son of Uranus and Gaa. Thetis called him to the help of Zeus when the gods threatened

to bind him, 1, 403.

αἰγανόη, η (αἰξ), α javelin, α huntingpear, prop. that used for hunting wild
goats. (Coraes, on Plut. T. V. 343, derives
it from ἀκή. Lob. Path. 186.]

Aireions, ou, son of Ægeus = Theseus, 1,

αίγειος, είη, ειον, poet. also αίγεος (αίξ), of goats, relating to goats; hence Tupos, goat's-milk cheese, 11, 639. 2) made of goat's skin; ἄσκος, a goat-akin bottle. 3, 247. κυνέη αἰγείη, a helmet of goat-skin, Od. 24, 231.

aiverpos, i, the poplar, perhaps blackpoplar, aspen, populus nigra, Linn., 4, 482; as a tree of the under-world, Od. 10.

αίγεος, έη, εον, poet. for αίγειος, Od, 9, 196.÷

Airiaketa, n, daughter of Adrastus, wife of Diomedes, king of Argos, 5, 412; according to others, daughter of Ægialeus, grand-daughter of Adrastus. According to later fable she lived in adulterous intercourse with Cometes son of Sthenelus. and caused her husband on his return to be expelled with violence; vid. Diomedes.

aiγιαλός, ὁ (prob. from ἀίξ and ἄλς a place where the sea beats), a coast, a shore, beach, Il. and Od.

Airiahos, & (the coast-land), the part of the Peloponnesus from the Corinthian isthmus to the borders of Elis, or the later Achaia, according to the fable named from Egialeus, son of Inachus, 2, 575; cf. Apd.

Aiγίαλος, a little town and territory of the Henčti, in Paphlagonia, 2, 855. αἰγίβοτος, ον (αἰξ, βόσκω), goat-pastur-

ture, Od. 13, 246.

αιγίλιψ, ενος, ό η (λείπω), prop. abandoned of goats, high, steep, inaccessible; epith. of πέτρη, *11. 9, 15.

Αἰγ/λιψ, επος, η, pr. n. of a place in Acarnania, built upon a rock, according to Strabo, IX. p. 452; according to others in Ithaca, or a little island near Epirus.

Aiγίνα, ή (according to Herm. Quessatia), Ægina, an island of the Saronic gulf, originally Enone and Enopie, which received its name from Ægina the daughter of Asopus; now Engin; 2, 562. (Airing h. in Ap. 31.)

Aίγιον, τό, Ægium, one of the chief towns in Achaia, later the rendezvous of the Achaian league; now Fostizza, 2, 574. aiyioxos, o (exw), the ægis-bearer, ægis-brandisher; epith. of Zeus, Il. and Od.

· airemodys, ou, à (movs), goat-footed; epith of Pan. h. 18, 2.

aiyis, idos, i (either fr. aif, goat, because in ancient times goat-skin was used in constructing armour, or, in more strict accordance with Homeric usage, fr. aif, a storm, because the brandishing of it excited confusion), the egis, the shield of Zeus, emblem of powerful protection. Hephæstus made it of metal, 15, 308. It was similar to other shields of heroes, and upon it were terrific images, the Gorgo, surrounded by Eris, Alce, and Ioce. By its movement Zeus excited terrour and confusion. Apollo and Athene (Minerva) also sometimes bore it, 15, 308. 2, 448. The ægis however served not only to excite terrour, but also for protection, 21, 400. 18, 204. 24, 40. It is described 5, 738. cf. 2, 448.

Λίγισθος, ὁ, Ægisthus, son of Thyestes by his daughter Pelopea. He seduced Clytæmnestra the wife of Agamemnon, and slew him on his return from Troy, Od. 11, 409. He reigned twelve years over the wealthy Mycense, till at length he was slain by Orestes, Od. 1, 35. (According to mythology he was suckled by a goat; hence his name: aif bán, bijeas, El. V. H. 12, 42.)

αϊγλη, η (akin to ἀγάλλω), eplendour, brightness, of the sun and moon, Od. 4, 45; of brass, 2, 458; and generally, light, Od. 6, 45.

αίγλήτις, εσσα, εν (αίγλην), glittering, brilliant, shining, bright; epith. of Olympus, 11. and Od. The neut. as adv. h. 31,

aiyöriós, δ, a large bird of prey, prob. the Lammergeyer, a vulture, fr. aif and γύψ, 17, 466. Od. 16, 217. Aiyörines, in, ou, Egyptian (always to be pronounced in Hom. as a trisyllable,

9, 382). 2) Subst. an Egyptian, Od. 4, 83. Διγύπτιος, δ. father of Antiphus and

Eurynomus, an old man in Ithaca, who opened the assembly convened by Telemachus, Od. 2, 15.

Alyumros. 4, 1) As fem. Egypt, a country in North Africa, Od. 17, 448. 2) ò worauos, the Nile, which had in Hom. the same name with the country, Od. 4, 351. 355. 14, 257. 258.

aideio for aidéo, see aidéopas. aidéopas, poet, aidepas, dep. fut. -écopa

poet. -σσ, aor. 1. mid. Ep. ήδεσάμην and αίδεσσάμην, and aor. pass. with like signif. to be abashed, to dread, to be ashamed; only in a moral sense, in reference to gods and venerable persons, etc. 1) Absol. with infin. aideover arrivactar, they were ashamed to refuse it, 7, 93; also with μήπως, 17, 95. 2) With accus. of the pers. to stand in awe of any one, to venerate, to reverence, to honour, 1, 23; spoken also of things, μέλαθρον, to honour the roof, i. e to respect the rites of hospitality, 9, 640. (aisomat only in the pres.)

ἀίδηλος, ον (a and ίδειν), prop. making invisible, hence decouring, destructive; epith. of fire, of Ares, and of Athene, Il. of the suitors, Od. 16, 29, (cf. Buttm. Lex. p. 50.

άιδήλως, adv. in a destructive manner,

21, 220.+

"Atôns ("), ao, ò, Ep. for "Atôns, Ep. gen. 'Atôns trisyllabic, Od. 10, 512; (from a and ideir, Nelucus, the invisible.) In Hom. always the name of a person, except in Il. 23, 244; Hades, Pluto, son Kronos (Saturn) and Rhea, third brother of Zeus, received, at the division, the under-world, 15, 187. He was ruler of the realm of shades and of the dead, hence Zeùs καταχθόνιος; his wife was Persephone. He was a powerful, inexorable god, yet Heracles (Hercules) bore off his dog Cerberus from the lower world, and even wounded the god, 5, 395. His abode was Hades (δωμ' 'Atδαο, 'Atδος δόμος). According to the universal imagination of later antiquity, Hades was beneath the earth, or in the interior of it. Even in Hom. we find unquestionable traces of this notion, cf. 20, 63 seq. Od. 5, 185. 20, 81. In other passages however the fancy of the poet places it only on the other side of the ocean, which separates it from the illuminated portion of the earth, Od, 10, 509. 11, 156; without distinctly fixing it beneath the earth as he does Tartarus, 8, 16. He describes it as a region spacious and dark, with mountains, woods, and waters, like the earth, Od. 10, 509 seq. Il. 8, 16. The entrance to the nether world was furnished with strong gates, which Cerberus watched, 8, 366. Od. 11, 622. Four rivers flowed through the realm of shades : the Acheron, Pyriphlegethon, Cocytus, and Styx, Od. 10, 513. All men after death were obliged to enter the lower world; still before burial they could not pass the river, but flitted about as shadows, see ψυχή. The shades have no memory, and only recollect after they have drunk blood (Od. of shame which one has in view of doing 11, 50. 153); with which, however, the representation in Od. 24, 10 seq. seems at from (yielding to) shame, 10, 238 toxe

variance. The entrance to the underworld Hom. places in the west, near the gloom of the Cimmerians. Here, with him, the entrance to Hades is northward and Elysium southward (Od. 11, init), comp. Völcker, Hom. Geogr. § 70. p. 136 seq. Concerning the situation of the lower world C. P. Grotefend has the following remark, in the Allgem. Geogr. Ephemer. B. XLVIII. 3 St. 1815, p. 258. As the earth's circuit on its upper surface had the form of a gradually declining shell, the same was imagined also to be true on the side turned from heaven, and that it was covered with a vaulted arch in a manner similar to the upper world. This nether and shade-inhabited surface was called acons, because it had no communication with the upper world. Cf., in regard to the vaulted roof, the dreadful abode of the Titans, Taprapos, 8, 13. 481, and 14, 279. Kindred forms of Atons are, by metaplasm: gen. Atons, dat. Atos; and the lengthened form Atonsevers, dat. Αιδωνήι. To go into the lower world is expressed by: πύλας 'Αίδαο περήσειν, 23, 71; eis 'Αίδαο δόμους οτ δόμον (also 'Αίδαο δώμα, Od. 12, 21), ιέναι, καταδύναι, etc.; and eie Aidao alone [sc. duna, etc.], 8, 367; also simply Acocce. To be in the lower world : elvat eiv 'Aidao dopotote, 22,

52; and without δόμοις Od. 11, 211.

* ἀίδιος, ίη, ιον, for ἀείδιος (ἀεί), eternal, everlasting, h. 29, 3.

aiδοία, τά, the pudenda, 13, 568.† prop. plur, from

aiδοίος, η, ον (aiδώς), 1) Act. having shame, modest, bashfut, discreet, chaste; αλοχος, 6, 250; αλήτης, a bashful beggar, Od. 17, 578. 2) Pass, inspiring shame, etc.; hence estimable, venerable, honorable, reverend; often united with derros; often άλοχος, 6, 250; παρθένος, 2, 514; έκυρός, 3, 172; and spoken only of persons, βασιλεύς, 4, 402; ξεΐνος, 19, 254.

Compar. αἰδοιότερος. αἰδοίως, adv. honorably, ἀποπέμπειν, Od. 19, 243.†

Od. 19, 225. 7
alšopas, poet, for alšćopas, q. v.
"Alšos, "Alšt, Ep. gen. and dat. by a
mateplasm, vid. Thiersch § 181, 45.
Buttm. § 56. note 8. Rost § 47. c. Often
in the construction "Alšos elow, 6, 284; 10 to construction Atoos atom, 0, 204; 10, 322; eiv Atōos, sc. δόμφ. 24, 593; hence the adv. Atōosca, to Hades, 7, 330;

(the formula eig Aldosde, Od. 10, 502, is changed by Wolf into eig Aldos de.) aldosin, n (aldosp), ignorance inexpe-rience, imprudence; only in plur. Od. 10, 281. 11, 272. *Od.

αιδρις, ιος, ι. Ep. dat. atôpei (ίδρις), ignorant, unintelligent, inexperienced, 3, 219; with gen. xápou, Od. 10, 282.

Aldereus, nos. 5, post. lengthened form of Aidrs, nom. 20, 61; dat. 5, 190.

alder, dos. contr. ovs. n. 1) the feeling

ciδώς καὶ δόος, shame and fear restrained, 15, 657. αἰδῶ θόσο ἐκὶ θυμῶ, have shame in (your) mind, 15, 561. δ) the diffidence, respect, awe, respecte of the younger before the elder, the inferior before the Superior. οὐ μέν σε χρὴ αἰδοῦς, there is no need of difidence, Od. 3, 14, 24, 8, 480. 17, 347. 2) that which inspires shame; hence a) shame, disgrace; αἰδως, 'λργείοι, it is a shame, a disgrace, 5, 787. 3, 228. 13, 122. δ) the pudendum; τὰ δ αἰδῶ μίναμαλύμτες, δε εἰματα, 2, 262.

aiei and aiev, Ion. and poet for aei, q. v.

aleiyevéτης, āo, ὁ (γιγνόμαι), eternal, everlusting, immortal; epith. of the gods, Il. and Od.

aieróc. ò (ánjuh). Ep. for åeróc, eagle, so called from his rustling ilight, Linn. Jaleo aquila. The eagle is of a black or brown colour and the strongest and most rapid of birds, 21, 253; for this reason especially the measenger of Zeus, 24, 310. 292. As a prophetic bird, the eagle, on account of his lofty flight and his symbolical acts, was peculiarly significant, 12, 200. Od. 19, 515; vid. Nitzsch on Od. 2, 146.

aiζήτος, lengthened Ep. form fr. aiζηός, 17, 520. Od. 12, 83.

άίζηλος, ov, according to Hesych, and Etym. Magn. = άιδηλος, invisible, with a change of the δ into ζ after the Æolic mode; prob. the correct reading in 2, 318, for ἀρίζηλογ, according to Buttm. Lexil. p. 52, but see Nägelsbach Anm. p. 134. τον μέν αίζηλον θήκεν θεός, the god made him again invisible, according to Clc. de Div. 2, 30, idem abdidit et duro framesti tegmina sazo. The connexion certainly favours this reading, since it demands an antithesis to δοπερ δήγηνεν, but Spitzner has retained ἀρίζηλον, as the only reading of the Cdd.

alζηθε, δ, lengthened alζηθες (perhaps from a intens. and ζέω, ζέω [Död. from a: aiθω]], prop. to bubble up, liveley, active, λοί, v:gorous, 16, 716. h. Ap. 449. As subst. in the pl. y. uin, men, with idea of strength and activity; aiζηθὶ θαλεροί, 3, 26.

Aifrns, āo, o, fr. ala, Tellurinus, according to Herm.), son of Helios (Sol) and Perse, brother of Circe, father of Medēa, the crafty king of Æa to whom Jason went in his expedition after the golden fleece, Od. 10, 137. 12, 70.

αίητος, ον (άημι), Ερ. for άητος (like aisτός); hence πέλωρ αίητον, the noisy monater; πνευστικός Hesych. 18, 410.† This epith. seems suitable for Hephæstus from the great noise connected with his occupation, cf. v. 409. The other explanations: (μέγας Eustath.) great of Buttin. and (πυρώδης Hesych.) soofly of Voss, seem less satisfactory; see Buttin. Lex. p. 47.

aiθαλόεις, εσσα, εν (αϊθαλος), sooty, black from smoke, soot-black, μέλαθρον, 2, 415; μέγαρον, Od. 22, 239. αιθαλόεσσα κόνες, sooty dust, i. e. ashes united with dust, or generally, dust, 18, 23.

αίθε, Dor. and Ep. for είθε, a particle expressing a wish, would that, oh that but, 1) With the optat. when it is uncertain whether the wish is of possible or impossible accomplishment: είθε είν φέρτερος είην, oh that I were stronger than thou, 16, 722. είθε ταλεντήσεων είπατα, would that he might accomplish it all, Od. 7, 331. 2) In connexion with εφελον, ες, ε, with an infin. following, to indicate a wish which cannot be accomplished; εί) Spoken of the present: είθ όφελες περά τηνούν εάδερυντος γόνοι, would that thou mightest sit here at the ships tearless, I, 415. b) Of the past: είθ είμα πάντες ώφέλετε πεφάσθαι, would that ye had ail been slain together, 24, 253. The form είθε is rare in Hom. Od. 2, 32.

Alθη, ή, Bay, name of a steed of Agamemnon, 23, 295; adj. aiθός, ή, όν, fire-coloured.

αίθήρ, έρος, δ. in Hom. also ή, 16, 365. 1) the pure, upper air, in distinction from the lower, ano, 14, 288; and which is often hidden from our eyes by clouds; hence ούρανόθεν ὑπερράγη άσπετος αἰθήρ, from heaven the infinite ether downward bursts, or opens [breaks up. clears off, Am. Ed], 8, 558; cf. 15, 20. Because Olympus extends its summit into the ether, it is represented as the abode of the gods; hence of Zeus it is said, αίθερι ναίων, dwelling in ether, 2, 412.
Od. 15, 523. 2) In general, clear, bright weather, serenity of the sky, = αίθρη, 16, 365. ως δ΄ ὅτ' ἀπ' Ολλύμπου νέφος έρχεται ούρανὸν είσω αίθερος ἐκ δίης, 28 when from Olympus a cloud comes over heaven after a serene sky; where ex is translated by after, signifying time, cf. Spitzn. in loc.

Albines, Ethines, a people of Thessalia, dwelling on Pindus, but afterwards on the borders of Epirus, 2, 744. Strabo, IX. p. 429

Aiθιοπεύς, $\hat{η}ος$, $\hat{ο}$, an assumed ep. form of Aiθίοψ, for the accus. plur. $Aiθιοπ\hat{η}ος$, 1, 423.

Aiθίοπes, οἰ, sing. Aiθίοψ, οπος, ὁ, ep. form Δίθιοπεύς (prop. the imbrowned, from αίθω and ωψ), the Ælhiopians; in Hom. they are represented as dwelling on Oceanus, 1, 423. 23, 206; as being the remotest people of the earth (έσχατοι), and as being separated into two divisions. dwelling partly in the east and partly in the west, Od. 1, 23, 24. They are neighbours of the Egyptians and Erembians, Od. 4, 83. The manifold opinions of commentators cannot be all cited here. The old geographers place them in the south, and consider the Nile or the Red Sea as the dividing line, Strabo, II. p. 103. Two classes of Æthiopians are mentioned by Herodotus, 7, 70. Vess supposes the Æthiopians oc-cupied the entire margin of the light-side (south). The poet imagined the Æthio-pians to be in the south, without possessing any very accurate knowledge. He considers them as dwelling easterly and

westerly, because on account of the great heat (as Nitzsch on Od. 1, 22. remarks) they could not live in the direct south itself. He regards them therefore as being partly in Lybia and partly in the remoter parts of Asia, perhaps as far as Phœnicia, cf.
Od. 4, 84. G. F. Grotefend, Geogr.
Ephem. B. 48. St. 3, correctly remarks:
—The Æthiopians dwelling in the remotest south belong to both hemispheres. As far as historical geography extends dwell busy, active men, Od 6, 8. Nearer the margin of the earth dwell the fabulous nations, the Æthiopians, the Phwaces, the Pygmies, etc. In regard to the epith. auvinores, the blameless, and in regard to the journeys of the gods to them, I will only cite a remark from Völcker, Hom. Geog. § 47: -The Æthiopians are with Hom. a general name for the last inhabitants of the earth, the most remote people he knew of; to whom he might send the gods, in order to gain time for events which according to his plan must occur. The epithet auvuoves rests perhaps on a similar ground with that on which certain Scythians are elsewhere denominated the most just among men (the Abii), viz., a confused notion of the innocence and justice of semi-savage nations that are but little known, which has in all ages been cherished, when an opposite opinion, a belief in their utter ferocity and wildness, has not yet been formed. See Völck. Hom. Geogr. § 46, 47.

alθόμενος, η, ον, prop. partep. mid. (αΐθω), burning, βaming, with πυρ, 6, 182; δαλός, 13, 320; δαξε, Od. 1, 428.

allowar, i), 30; oat, out, 1, 20.
allowar, i) (prop. partep. act. from allow, sc. orod, because the sun shone into it), porch, gallery, plazza, portico, which extended along the house on both sides of the door, Od. 4, 297. II. 6, 243. Above, the portico was covered by the projecting roof of the house, which was supported by pillars; towards the court it was open, so that the sun could shine in: through this porch was the passage from the court to the vestibule sposonos. Such porches were also attached to the out-buildings, 9, 468. Od. 8, 57. Their main design was to afford a place in which to enjoy the sun; the charlots were placed in them, Od. 4, 24; strangers were allowed to sleep in them, Od. 3, 399. In Od. 4, 302 [cf. 15, 5], the alboura is included in the πρόδομος δόμου, see Cammann

in the προσομός δόμου, see Cammann Hom. Vorsch. p. 325. αίθοψ, οπος, ὁ ἡ (αίθω, ωψ), prop. of flery look; then, sparkting, skining, gleaming, beaming; χαλκός; οίνος, the sparkling wine, 4, 239; not ruddy, see Od. 12, 19, where it stands connected with ἐρυθρός; καπνός, the dark smoke, Od. 10, 152.

αϊθρη, ή (αἰθήρ [for the same r. as ήρ, αιθήρ, αύρα. Lob. Path. 58]), pure,

whom she bore Theseus. Castor and Pollux, when they rescued Helen from Theseus, made her prisoner; she followed Heien to Troy, 3, 144.

aiθρηγενέτης, ου, δ. Od. 5, 296; and aiθρηγενής, ές (γίγνομαι), epith. of Boreas, 15, 171. 19, 356; ether-born, μ-roduced in pure or cold air; correctly passive Eustath., for compounds in yerne have always such a signification. other explanation cold-producing, or. according to Voss, clear-blowing [cloud-dispelling, Cp.] is against the analogy of the language.

* αίθριος, ον (αίθήρ), clenr, fair, serene; epith. of Zephyr, h. in Ap. 433.
αίθρος, ὁ (αίθρη), murning-cold, frost,

rime, Od. 14, 318.+

aiθυια, η, a water-fowl (V. Diver), fulica mergus ['sea-mew,' Cp.], *Od. 5, 337 and 353.

αίθω, whence comes αἰθόμενος, q. v. αίθων, ωνος, ὁ (αίθω), μτομ. burning, fery, 1) Of colour, shining, sparkling, fashing, gleuming, beaming; of trun, 4, 485. 7, 473; spoken of brass and vessels made of it, 9, 123. 2) Metaph, spoken of larger animals; flery, feece, spirited; as λέων, 10, 24; imπot, 2, 839; ταύρος, 16, 488. Oil. 18, 371, and alerós, 15, 690. The old grammarians referred it to the disposition; modern commentators, fiery-red, red, but it cannot well denote a common and regular colour, but describes rather the shining hide, plumage, &c. of smooth-coated or well-fed animals; the shining steeds, the sparkling lion, eagles, the fiery bull

Aίθων, ωνος, o, l) the name which Ulysses adopted before he discovered himself to Penelope, Od. 19, 183. 2) the steed of Hector, = Bay or Fiery, 8, 185. air' for aire, see ai

αική, ή ("" from αίσσω), an Ep. form or αιξ, a vehement rush. an attack, impelus; only in the plur. τόξων ἀϊκαί, a discharge of bows, V. II. 15, 709. τ

• а́іктоς, от (ікте́оµаі), inaccessible, unapproachable, h. Merc. 346; accord. to Herm. conject. for oo erros.

àixws, Ep. for acixws, in an unseemly manner, 22, 336.†

alua, aros, ró, 1) blood, with Hom. the seat of life, Od 3, 455; hence the shades were obliged to drink blood before they could recover the power of recollection, Od. 11, 50. 97 seq. γαστηρ έμπλείη κνίσσης τε καὶ αίματος, a stomach with fat and blood, as food, Od. 18, 118; cf. v. 45. 2) b oodshed, slaughter, ανδροκτασίη and κυδοιμός, 11, 164, φόνος re kai alua, 19, 214. 3) Like sanguis; blood, consanguinity, race, 6, 211. evaluation aimaros ayabolo, to be of noble blood, Od. 4, 611 (perhaps from αιω = άημι).

aiμασία, ή [usually explained]: thornbush, for hedging a field or garden; mly clear sir, fair weather, 17, 846. Od. 6, 44. a fence (prob. a dry-wed! loosely put to-Alopa, h. Ion. for Alopa, Æthra, gether: aunarias Aéreur=to collect and daughter of Pittheus, wife of Egeus, to yelle up stones, etc. to make a dry-wed!, a fence.] *Od. 18, 359. 24, 224; see Buttm. Lex. p. 76, 8. [der. from aluos, point, doubtful.]

erra, er (alµa), bloodu. αἰματόεις, sprinkled with blood, blood-red, blood-stained, 5, 82. Od. 22, 405; σμώδιξ, a bloody wheal ['whelk,' Cp.], 2, 267. 2) Transl. bloody, of duys, wars, etc. [прата, πόλεμος, 9, 326. 650.

Aiμονίδης, ου, ο, Hæmonides, son of Hæmon=Mæon, 4, 394.

Aipoviôns, ou, o. son of Æmon = Laerkes

of Tnessalia, 17, 467.

αίμοφόρυκτος, ον (φορύσσω), stained or sprinkled with blood, κρέα. Od. 20, 348.† aμνίλιος, ον (αίμνίλος), Ep. prop. stealing into the soul, flattering, wheedling, deceptive, λόγοι, Od. 1, 56. th. Merc. 317; (prob. from aluos, a point; hence, pointed, penetrating. [Lob. thinks that αἰμύλος itself came from αἰμύλλω, which the ancients derived from αμα οτ αῖμων, scitus.])

· αίμυλομήτης, ου, ο (μήτις), faltering,

cunning, h. in Merc. 13.

alμων, ονος, δ, Εp. = δαίμων, δάημων, acquainted with, experienced; with gen. θήρης. 5, 49.† Geist dispp. Hom. IV. I. derives it from atu, audio, sentio, and therefore writes aimor.

Αϊμων, ονος, ό, 1) a hero of 296. 2) father of Mæon, q. v. 1) a hero of Pylus, 4,

airá, neut. plur. from airós, q. v. airaperne, ou, ο (apern) [male fortis], brave to others' harm (fearfully or hurt-

fully brave); only in voc. alvapéra, of Achilles, 16, 31.†

Aireias, ao, and Aireia, 5, 334; (the praised, from aires, but acc. to h. in Ven. 198, from airos), Enens, son of Anchises and Aphroditê, a descendant of Tros, consequently related to Priam, king of the Dardanians, 2, 280 seq. 20, 215. He was, it is true, a brave hero; still he does not mingle much in the war. In the battle with Diomedes, Aphrodite (Venus) saved him. 5, 311; and in that with Achilles, Poseidon, 20, 178. According to Hom. Æneas remains in Troy, 20, 307; later traditions speak of him as having migrated to Italy.

airée (alvos), fut. airnow, Ep. for aireou. aor. I. frança, for freca, to praise, to commend, to approve; spoken of persons and things, with accus. Il. and Od. μή με μάλα αίνει μήτε νείκει, neither praise nor biame me, i. e. be silent about it, 10, 249. aiνίζομαι, depon. Ep. form fr. aiνέω, to praise, 13, 374. Od. 8, 487.

Aircos, o, a Pæonian slain by Achilles, 21, 210.

airóθεν, adv. poet. (airóς), i. e. ἐκ τοῦ airοῦ; only airóθεν airῶς, most korribly, from bad to worse; a periphrastic superl. like ologer olos, 7, 97.

aiνόμορος, ον, poet. (μόρος), ill-fated, miserable, unfurtunate, 22, 480. Od. 9,

alvonaθής, ές, gen. έος (πάσχω), dreadfully suffering, deeply afflicted ['sad mourner as I am.' Cp.] Od. 18, 201.†

alvos, δ, Ep. 1) discourse, narrative; elsewhere μῦθος, Od. 14, 508. 2) a commendatory discourse, praise, approbation, 23, 795. τί με χρη μητέρος αίνου, what need is there of my mother's praise, i. e. that I should praise her. Buttm. Lexil. p. 59, thinks it is distinguished from nuθos, discourse generally, by indicating a speech full of meaning, skilfully framed.

[Lob. says B. was too hasty in inferring the existence of airw, lando, Techn. 123.

Alvos, η, Enus, a town in Thrace, at the mouth of the Hebrus, previously Πολτυοβρία, i. e. the town of Poltys according to Strabo, VII.; hence adv. Airoθer, from Ænus, 4, 520.

airos, n. ov. Ep. and lon. for detrois, dreadful, frightful, terrific, great; spoken of every thing which by its greatness, producing fearful and especially sad effects, excites our astonishment and terrour; of the gods: terrible, i. e. cruel, stern; Zeus, 4, 25; Athênê, 8, 423; of other objects; of battle: 3, 20. Od. 8, 519; of passions: 4, 169, 7, 215. airorares λόχος, a most dreadful ambuscade, Od. 4. 441. ev aivijouv vexádeoouv, in the horrible heaps of the dead, 5, 885. Neut. plur. aivà máoxes, to suffer dreadful things, 22, 431. Often as adv. airà ολοφύρεσθαι, to lament greatly, Od. 22, 447. αίνα τεκούσα, bearing for misfortune, 1, 414: Schol. ent κακώ. Superl. αἰνότατος, η, ον, 4, 25. (The derivation is obscure. Damm derives it from the interjection at, contr. from alaros: Buttm. Lexil. derives it from a root aw, from which by means of the ending vos (as delvos from delgas) airos is formed.)

airvuat, dep. Ep. (for apropat fr. aipe [Lob. supposes a radical verb aire, capio, Whence airvuat and arairopat, repudiare, Techn. 124]), only pres. and impf. without augm. to take, to take away, to seize; with accus. τεύχεα ἀπ' ώμων, 11, 580; διστόν, 15, 459; with gen. τυρών αἰνύμενος, taking some of the cheeses, Od. 9, 223; metaph. πόθος αίνυταί με, longing desire seizes me, Od. 14, 144.

ainos, adv. (ainos), terribly, frightfully, reiperθau, 5, 352; and mly greatly, exceedingly, φιλεῖν, ἐοικόναι, τήρπεσθαι, also of wretchedness, miserably, Od. 17, 24

αιξ, αιγός, ή (άισσω), dat. plur. αίγεσω, 10, 486, goat; aypios, wild goat, 4, 105. and Od.

alfancov, es, e, iter. sor. 1. fr. alone. Aloλίδης, ου, è, son of Æolus=Sisy-phus, 6, 154; Cretheus, Od. 11, 237.

Alohin rijors, b, the Zolian island, the abode of Zolus, son of Hippotas, ruler of the winds; a mythic island, surrounded by a brazen, impregnable wall, in the west of the Hom. Geog., Od 10, 1. 25. The ancients made it one of the Lipari islands, and Strabo Strongule, the largest of them, now Stromboti, formerly famed for its volcanic eruptions. Since, however, Ulysses sailed without obstruction with a west wind to Ithaca in the east, and was driven directly back by the tempest, the moderns have, with greater probability, placed it immediately beyond the southern point of Sicily, between Sicily and Africa. Völcker, Hom. Geog. finds it in one of the Argades; Voss, on the other hand, explains the epithet πλωτή to mean foating, and gives it a double location, once east of Trinacria, and once west of Atlas; see πλωτός.

* Αἰολίς, ίδος, ἡ, Æolian, Ep. 4. Διολίων, ωνος, ὁ, son of Æolus = Macar,

h. in Ap. 37. Aἰόλλω, poet. (αἰόλος), to move rapidly hither and thither, to turn often; e. g. γαστέρα, to turn the stomach (breast) of

γαστέρα, το είναι in rossting it, Od. 20, 27.†
αἰολοθώρηξ, κος, ὁ (θώραξ), having a
fexible cuirass or coat of mail (rapid or
active in his cuirass, V.); or, having a variegated, richly adorned cuirass, Köp., 4, 489. see alokes [and Buttm. Lex. 12].

aἰολομίτρης, ου, ὁ (μίτρα), haring a flexible belt (active in the belt, V.); or, with a variegated belt, 5, 707. † see aioλos. aloλόπωλος (πώλος), with rapid steeds, 3, 185.† and h. 3, 138; or, with piebald

steeds, see alohos.

αιόλος, η, ον (prob related to αελλα, fr. الكس, وتكس), moving or turning rapidly, moreable, active; spoken of animals: πόδας αιόλος επτος, the light-footed courser, 19, 404. αιόλος όφις, the lithe or writhing serpent, 12, 208. σφήκες μέσον αιόλοι, wasps moveable in the middle, 12, 161. ('Ring-streaked' cannot be reconciled with μέσου). αίδλος οἶστρος, the flitting gad-fly, Od. 22, 300. αίδλαι εὐλαί, swarming worms, 22, 509; spoken of arms, easily moved, rapid; revixea, arms which can be easily handled (light, wieldy), 5, 295: σ ágos, 7, 222. This is the true meaning in the Hom. poems, as the derivation shows, see Buttm. Lexil. p. 63. 2) later it had the signif. changeful of hue, gleaming, variegated, since rapid motion gives objects this appearance; aiddor corpagor, the variegated shell of the turtle, h. Merc. 33. (Some annotators adopt this signif. in the case of the wasps, arms, etc. but Hom. for this uses TOURINOS.)

Δίολος, ὁ (the rapid, adi, αἰόλος), 1) son of Hellen and the nymph Osreis, or of Zeus; king of Thessaly, father of Cretheus, Sisyphus, Athamas, etc. 6, 154. 2) son of Hippotes and Melanippe, according to Homer; or, according to Diod. 4, 311, son of Poseidon and Arne, greatgrandson of Hippotes, king of the Æolian island. He is represented as a friend of the gods and as the disperser of the winds. He lived with his twelve children, six sons and six daughters, in blissful abundance. Od. 10, 5-9. He entertained hospitably the wandering Ulysses, and even gave

Od. 10, 25 seq. (see Völck. Hom. Geogr. p. 115.)

Alπeia, ή, Æpēa, a maritime town in Messenia; according to Strabo, the later Thuria ; or, according to Paus., Corone, 9, 152.

ainervos, i, ov, poet. (a form of ainvis), high, loftily situated, eminent; espec-epith. of towns situated upon mountains, Γονόεσσα, 2, 573; "Ιλιος, 13, 773; κάρηνα, lofty summits, 2, 869. Od. 6, 123.

aiπήεις, εσσα, εν (poet. form of aiπνς), lying high, lofty, Πήδασος, 21, 87.† aiπόλιον, τό (aiπόλος), a herd of gonts;

mly αἰπόλια αἰγών, 2, 474; alone, Od. 17, 213. 20, 174.

aiπόλος, δ (aif and πολέω), prop. goalpasturing, ἀνήρ, 2, 474. As subst. goal-herd, generally with αἰγῶν, Od. 17, 247. αἰπός, ή, όν, Ep. form of αἰπός, e. g. πόλις. 13. 625. Od. 3. 130. αἰπὰ ἀἰσθοα.

8, 369. Alru, 76 (adj. airú), Epy, a town in Elis on the borders of Messenia, prob. the later Aimior; according to Strab. VIII. p. 349, Margalia on the Selleis, 2, 592. h.

in Ap. 423. αἰπύς, εία, ύ, poet. forms are αἰπεινός, αἰπήεις, αἰπός, 1) high, loftily siruated, αιπητες, αίπος, 1) πιση, ισητις επιστες, eminent; spoken of mountains and towns, ρρος, πτολιεθρον, 'Lλιον αίπύ, τείχος, ll.; βρόχος, a high depending cord, ll.; 278.
2) Metaph. deep, dreadful, difficult, δλαθρος, dreadful destruction, 6, 57. Accompany to Nivesh (cd. 1) 11 - 23.46. cording to Nitzsch, Od. 1, 11, αίπ. ολεθ. is deep destruction in which it is easy to plunge;' [an epith. of death, where the discourse relates to escape from great danger, Nitzsch in loc.;] dorors, dreadful slaughter, 17, 365. Od. 4, 843; xôλos, 15, 223. aimos moros, 11, 601. aimo oi corserrat, hard will it be for him, 13, 317.

Αίπυτος, δ, Æpytus, son of Elatus, king of Phæsans in Arcadia. His monument was on the declivity of the Cykenian mountain; from this, Aimirros, or, the Æpytian; τύμβος, 2, 604. cf. Paus. 8, 16, 2.

[Δίπύτιος, ον, see Δίπυτος.] αιρέω, fut. αιρήσω, aor. 2. art. είλον, Ερ. αίρεω, τατ. αιρησω, αυτ. είρησομαι, αυτ. είλου and ελεσκον, fut. mid. αιρήσομαι, αυτ. mid. είλομην, Ερ. ελόμην, 1) to take, to catch, to grusp, to seize; with accus.. e. g. ζωόν τινα, to take one alive, 6, 38; by what, with gen. Tirà kouns, to take one by the hair, 1, 197; xerpos, by the hand, 1, 323. 4, 542; with whal, with dat. χαλκὸν ὀδοῦσιν, to hold the brass with the teeth; xepoi sopo, yaiar ayoorne; but, kasapa xpoi ainas doora, having taken or put clean attire upon her body, Od. 17, 58; metaph. xóλos aipes µe, anger seizes me, 4, 23. In like manner τμερος, δέος, λήθη, υπνος. 2) to take away, τὶ ἀπ΄ ἀπήνης, from the carriage, 24, 579; ἀχλὺν ἀπ΄ ὀφθαλμῶν, the cloud from the eyes, 5, 127; with two accus. The arm φρένας είλε, confusion took away his senses, 16, 805. b) Espec. in war, a) Of him the winds enclosed in a bag; and things, to take, to capture, πόλιν, νησε, sent after him only the gentle Zephyr, 2, 12. β) Of persons, to overpower, to

slay, τινά, 4, 457, and often [spuken of] 23, 14. αἰσίμα ἔργα ἀνθρώπων, the just enemies meeting in battle, it has always works of men, piety, Od. 14, 84. Often this meaning, unless accompanied by ζωόν the neut. αἰσίμα with παρειπείν, to ador something equivalent in the context]; Am. Ed. to take, to seize, ζωόν τινα, 6, 38, II) Mid. 1) to take for oneself, to seize, έγχος, δόρυ, 3, 338. 10, 31; the connected preposition to govern the translation τόξα ἀπὸ πασσάλου, to take down the how from the hook or peg, 5, 210; ἀπ' ωμων τεύχεα, 7, 122; ἐκ δίφροιο, to take out of the chariot, 10, 501. 2) to take, to obtain, to procure, to receive; τί, 18, 500; δόρπον, Od. 14, 347. Metaph. υπνου δώρον, to enjoy the gift of sleep, 7, 482: ἄλκιμον ήτορ, to take bold heart, 5, 529; ορκον s, to take an oath from any one, Od. 4, 746; also τινί, 22, 119. 3) to select, to choose, τέμενος. γυναϊκάς. 9. 578. Od. 9, 334.

Aipos, o (i)from a and Ipos, a sportive play upon the name Irus: not-Irus, un-

kappy Irus, Od. 18, 73.+

aipu, contr. for acipu, q. v. Hom. has of the common form only the pres. act. in είδοντο νέκυν αίροντας, 17, 724; the aor. 1. mid. ηράμεθα, ήρατο; of the aor. 2. the indic. without augm. ἀρόμην, and the other moods ἄρωμαι, ἀροίμην, ἀρέσθαι, see ἀείρω.

"Aic, obsolete nom, of "Aid ic, a. v. alσα, ή, Ep (from aiw, akin to δαίω). 1) share, in general, which one has of a thing: Anidos, a share of the booty, 18, \$27. Od. 5, 40. Hence, that which is fitting, justice, propriety. Kar' alway, according to right, or propriety with jus-tire (= good reason); often with ei-reir. is raphs aim, see rip. 2) the assigned lot of life, fate, destiny, which the gods accord to men, fortune or misfortune, 1, 416. Often in Hom. aloá pos, with infin. following, et de mot aloa redrámeras, if it is my lot to die, 24, 224. cf. 16, 707. Od. 5, 113. έτι γάρ μοι έλπίδος αίσα, I have still some hope, Od. 16, 101. 19, 81; kann aloa, evil fate, 5, 209; com. in a bad signif. 3) the fateful decree of a god; Διὸς, of Zeus, 9, 608. ὑπὲρ Διὸς αἶσαν, against the decree of Zeus, 17, 321. Sainoros aloa kari, Od. 11, 61.

Alora, n. the goddess of Fate, like Moopa, who at birth assigns to every one his lot. 20, 127, Od. 7, 197. The poet thus personifies eternal, unchangeable, governing fale, the inviolable law of nature, without however giving a form to the deity.

Alorayens opos, to, an unknown mountain in Asia Minor, near Clarus, h. Ap.

see Αἰγαγόη.

Aίσηπος, ο, Æsēpus, 1) a river in Asia Minor, which falls into the Propontis near Cyzicus, 2, 825. 12, 21. 2) son of Bucolion, a Trojan, slain by Euryalus,

atσθω, Ep. (anμι), only pres. part. and imperf. to breathe out (=anonviw), bunov.

·16, 468. 20, 403.

vise that which is suitable, 6, 62. airua wiver, to drink moderately, Od. 21, 294. φρεσίν αίσιμα είδέναι, to know in mind that which is right, i. e. to be just, well disposed, 15, 207 aioqua marra river, to pay every thing just, to make all due amends, Od. 8. 348. 2) destined by fate, only αισιμον ήμαρ, the day of fate; and in the construction, alougor fer, it was destined by fate, 9, 245. Od. 15, 239.

aious, ov, Ep. (aloa), sent by fate. auspicious; only in a good sense: air. ocoπόρος, a traveller sent for good, 24, 376, †

aίσσω (a und i), aor. I. act η iξa, subj. atte. partep. attas, aor, pass, nixon, innn. άιχθήναι, 1) Intrans, to more rapidly, to hasten, to run, to rush, to spring. Spoken of things animate and manimate; of gods: of Athene, ηξεν έπὶ χθόνα, she sprang to the earth, 4, 78; often βη άξεσσα, rushing she went, 2, 167; of men. mostly in a hostile sense: to rush upon, to attack impetuously, έγχει, with the lance; φασγάνω, ιπποις, the sword, the chariot; of the flitting motion of the shades in the under world: τοὶ δὲ σκιαὶ ἀίσσουσιν, Od. 10, 495 : of animals : οι ζπποι μάλ' ὧκα ἤίξαν πεδίονδε, swiftly rushed the steeds to the plain, Od. 15, 183; of wild boars, 12, 147; of birds: to fly, to soar, προς οὐρανόν, 23, 868; ὑπὲρ ἄστεος, 24, 320. Od. 15, 164. b) Spoken of inanimate things; of missiles : δούρατα έκ χειρών ήϊξαν, the spears flew from the hands, 5, 657; of smoke: and xθονός, to rise from the earth. Metaph. of the soul: be d'or av (orav) aten voos άνέρος, as when darts a man's thought, 15, 80. 2) Pass. as depon. ex xeiper hvia ηίχθησαν, the reins flew from his hands, 16, 404.

αιστος, ον, Ερ. (ίδειν), prop. that of which nothing is known, unseen, unknown, vanished, annihilated, 14, αιστον ποιείν τινα, to make one invisible, used of Ulysses, because it was not known whether he would return, Od. 1, 235.

άιστόω. pnet. (ἄιστος), fut. ώσω, aor. optat. ἀιστώσειαν, and aor. pass. ἀιστώθην, to make invisible, to destroy, Od. 20. 79. Hence pass, to be destroyed, to vanish, Od. 10, 259.

αισυητήρ, ήρος, δ, poet. (related to αίσυμνήτης), princely regal. royal, κούρος 24, 347.; Instead of this word, whose signif. and derivation were unknown even to the ancients, the edition of Spitzner has αἰσυμνητήρ.

Αιστήτης, ου. δ (αισυητηρ), a Trojan, father of Alcathous, 2, 793. 13, 427.

alσυλοεργός, όν, practising wickedness, 5, 403.† (Thus Spitzner, as the reading of Aristarchus for ὁβριμοεργός.)
αίσυλος, ον (prob. from alσα), Ερ. αυήκει,

αίσιμος, ον, Ep. (αίσα), and ος, η, ον, implous, improper. αίσυλα ρέζειν, to practise implety, 5, 403 : μυθήσασθαι, to speak σίμη ήσθα, thou wert sound in mind, Od. implous things, II.; εἰδέναι, h. Merc. 164.

Αἰσύμηθεν, from Æsymê.

αίσυμν τήρ, ήρος, δ = αίσυμνήτης, 24 347 : and the ancients explain it here by βασιλικός, royal. Cf. αισυητήρ.

αισυμνήτης, ου. ο, poet. (αισυμνάω), he who adjudges to persons what is due; the arbiter or judge of a contest, Od. 3, 258.† Αίσυμνος, ò, a Greek, 11, 303.

αισχιστος, η. ον, superl. and αισχίων

compar. of aioxpos.

alσχος, cos, το, shame, indignity, insult; in the piur. τὰ αίσχεα, shaineful deeds, 3, 342. Od. 1, 229. ὸς ἢδη νέμεσίν τε καὶ αίσχεα πόλλ' ἀνθρώπων, one who lelt the blame and many taunts of men, i. e. so felt them as to give no occasion for them. 6. 351.

αίσχρός, ή, όν (αἶσχος), compar. αἰσχίων, tov, superi. αισχιστος, η, ον, 1) ugly, de-formed; in a physical sense, αισχιστος άνηρ ὑπὸ Ἰλιον ἡλθεν, the ugliest man who came to Troy (under its walls), 2, 216. h. Ap. 197. 2) shameful, disgraceful, insulting; αἰσχρὰ επεα, abusive, insulting words, 3, 38. The neut. followed by intin. 2, 119.

aloxpus, adv., shamefully, insultingly,

23, 473 Od. 18, 321.

αίσχύνω (αἴσχος), αοτ. 1 ήσχυνα. perf. pass. ησχυμμαι, 1) Act. 1) to make ugly, to deform, to disfigure; with accus. πρόσ ωπον, 18, 24. νέκυς ήσχυμμένος, a corpse, i. e. treuted with indignity, dishonoured (mutilated), 18, 180. 2) Metaph. to insult. to dishonour, to disgrace, γένος. λέχος, to dishonour a man's bed, Ou. 8, 269. 11) Mid. to be ashamed; absolute, Od. 18, 12; τί, to shrink from any thing with shame; to fear any thing, Od. 21, 323.

Alow, ovos, o, (according to Herm. Op-

portunus, from aloa,) son of Cretheus and Tyro, grandson of Æolus I., father of Jason, king of Ioleus, in Thessaly. According to a later tradition Medea re-

newed his youth, Od. 11, 259.

aiτέω, tut. αίτήσω, sor. infin. αίτησαι, h. Ven. 225, to ask, to beg, to demand; absol. Od. 18, 49: with accus. of the pers. and thing, αίτειν τι, 5, 358; τινά, Od. 17, 365; also both, τινὰ δόρυ, to ask any one for a spear, 22, 295; Tivi, for any one, κούρησ' αιτήσουσα τέλος θαλεροίο γάμοιο, to so icit youthful nuptials for the damsels, Od. 20, 74. b) With infin. following, 6, 176.

αιτιάασθαι. Ep. form for αιτιάσθαι, see αἰτιάομαι.

airiáouas (airía), depon. mid. 3 sing., optat. airιοφτο, Ep. for airιφτο, 3 pl. impf. grιόωντο, Ep. for grιώντο, to blame, to accuse; with accus. 11, 78. Od. 20, 135; also with two accus. when the thing is expressed by a neut. pron., Od. 1, 32.

airi(ω, Ep. (airiω), to ask earnestly, to beg; absol. Od. 4, 651. 17, 228; with ac-cus. of the thing, Od. 17, 222, and of the person, Od. 17, 346.

αίτιος, ίη, ιον (αίτία), having the blame of any thing, guilty, blameworthy; used

Αἰσύμη, ή, a city in Thrace, 8, 304. in Hom. only in a bad sense. οῦτι μοι αίτιοί cίσιν, they have in no respect

wronged me, 1, 153. Od. 1, 348. αἰτιόψτο, Εμ. for αἰτιψτο, 3 sing. optat.

pres. from airiáopai.

Αιτώλιος, ίη, ιον, Ælulian, 4, 399. Αιτώλοι, οι, the Ælulians, inhabitants of Ætolia, in Greece, between Acarnania and Thessay, which received its name from Ætolus, son of Endymion, 2, 638.

αίχμάζω (αίχμή), fut. άσω, Ερ. άσσω, to brundish the lunce ; constr. with aixuas, 4, 324.†

αίχμή, ἡ (ἀκμή οτ ἀΐσσω), prop. the point of the lance, χαλκείη, 4, 461; mly the lance, the spear.

αίχμητά, ό, Ep. and Æol. for αίχμητής. 5, 197.

αίχμητής, οῦ, ὁ, a lancer, a spearman,

hence g. t. for warrier, 1, 152, and often, 2) As adj. warlike, 1, 846; avip, 3, 49. alipa, adv. quickly, directly, immediately. alipa & meetra, immediately thereupon; alipa be in the narration of a fact, 2, 664. Od. 2, 6; and alipa te in general propositions, 19, 221; see Herm. ad Hymn. in Cer. 485.

αίψηρός, ή, όν (αίψα), hasty, quick. aiψηρὸς κόρος γόοιο, quick is the satiety of grief (one is quickly sated with grief, V.) Αὐσεν ἀγορὴν αἰψηρήν for αἰψα, he quickly dispersed the assembly; or with V. the busy council, 19, 276. Od. 2, 257. Nitzsch ad loc. translates: the stirring, the quickly moving assembly.

άίω, poet. only pres. and impf. without augm. alov, to observe, to perceive, like sentire; mly to hear, with gen., seldom with accus. φθογγής, to hear the voice, 16, 508; πληγής, to feel the blow, 11, 532; or, rather, to hear the lash (i. e. the crack of the whip); φίλον αιον ήτορ, 15, 252, I feit my heart, (viz. its pulsation, because hoop occurs for the most part in a physical sense.) Others: I knew it in my mind. Voss and Bothe: for I was breathing out my life, (with the Schol.

απέπνεον, so that ατω = αω, αημι.)
αιών, ωνος, δ, comm. ή, 1) duration,
long time. 2) an age, life, connected with ψυχή: αίωνος αμέρδεσθαι, to be bereaved of life, 22, 58; απ' αίωνος ολέσθαι, to perish from life, 24, 725. b) Spoken of animals: αίωνα έκτορείν, to pierce the life, h. Merc. 42; (according to Ruhnken. the spinal marrow, also plur. δι' αίωνας τορείν, spoken of cattle, h. Merc. 119.

ἀκάκητα, Ep. for ἀκακήτης, ου, δ=ἄκακος (Kakos), who is free from evil, from guile, &c. the bearer of happiness, the deliverer from evil, epith. of Mercury, 16, 185. Od. 24, 10.

άκαλαβρείτης, αο, ὁ (ἀκαλός = ήκαλος.

άκαλαβρείτης, αο, δ (άκαλός = ηκαλος, still) δέω), gently-flowing, softly-flowing, epith. of Oceanus, 7, 422, and Od. άκαμας, αυτος, δ, η (κάμω), unwearied, untiring, epith. of Sol, of the Sperchius, and of the wild boar, 18, 239, 484, 16, 176.

'Arauas, arros, ò. 1) son of Antênde.

and Theans, leader of the Dardahauns. 21, 89; the feminine however account slain by Meriones, 2, 823. 16, 342. 2) son of Eussorus, leader of the Thracians, slain by the Telamonian Ajax, 2, 844. 6, 8. 3) son of Asius, 12, 140.

άκάματος, ον=ἀκάμας, untiring, never-resting, epithet of fire, 5, 4. Od 20, 123. ακανθα, ή (ἀκή), thorn, thistie, Od. 5,

* Ακάστη, ή (greatly distinguished, from a intens. and κέκασμαι), daughter of Oceanus and Thetis, h. Cer. 421.

Accords, king of Dulichium, Od. 14,

ἀκαχείατο, see ἀκαχίζω.

akaxeir, see akakisw.

ἀκαχήμενος, see ἀκαχίζω,

ακαχήσω, see ακαχίζω.

άκαχιζω, Ep. and Ion. ('AXO) aor. 2 ήκαχον, whence again fut. ἀκαχήσω, aor. l ἡκάχησα, mid. ἀκαχίζομαι, kindred form of άχομαι οτ άχνυμαι, αυτ. ήκαχόμην, perf. άκάχημαι and ακήχεμαι, 3 pl. άκηχέδαται (perhaps άκηχέαται is preferable), 17, 637; 3 pl. plupí. άκαχείατο for άκάχηντο; infin. perf. ἀκάχησθαι. paricp. ἀκαχήμενος. fem. ακηχεμένη (the accent on perf. ind. and partep. is drawn back; see Buttin. § 111, note 2; also a parter. pres. axéwr. overa. 1) Act. to trouble, to affict; with accus. Od. 16, 432. 2) Mid. to trouble oneself, to grieve. to be grieved, θυμφ, 6, 486; τῷ μήτι θανὼν ἀκαχίζευ, grieve not that thou art dead, Od. 11, 486; in the perf. to be troubled, sad, often also ute with θυμόν and ήτορ: θεοί δ άκαχείατο θυμόν, were troubled at heart, 12. 179. b) With gen. and dat. of the object; επτων, about the steeds, 11, 702. δ μοι πυκινώς ἀκάχηται, who is deeply troubled about me, Od. 23, 360.

caxχμάνος, η, ον. Ep. sharpened, pointed, epith of the lance, 11.: of the axe, Od. 5, 235; of the sword, Od. 22, 80: (prop. partcp. perf. pass. from theme AKΩ, acuo, for aκαγμάνος with Att. redupl.)

ἀκάχοιτο, see ἀκαχίζω.

ἀκείομαι, Ερ. for ἀκέομαι; but ἀκειά-μενοι, a false reading for ἀκειόμενοι, trom

artoua.

ἀκέσμαι, Depon. Ep. mid. ἀκείσμαι (ἀκήν [hence originally = to quiet] , aor. I necoaμην, imper. exéσσαι, 1) to heal, to cure; μην, imper accords, 10 hers, 10 cere, with acc. δλεεα, woulds, 16, 29; also rivá, any one, 5, 448; metaph. to calm, to allay, to help. δίψαν, to allay thirst, 22, 2; absol. 13, 115. Od. 10, 69. 2) to reodir, to restore, νῆας, Od. 14, 383.

απερσεκόμης, ου, ο (κείρω, κόμη), υπthorn, having long hair, ep:th. of Apollo,

'Accorances, à (partep. decoances), father of Peribosa, king of Thrace, founder of the city Akesamenæ, 21, 142.

akecros, f, ov (ikéopai), curable, that

may be calmed, φρένες, 13, 115.†
ἀπέων, έσυσα, dual ἀπέωντε, silent, still,
quiet [cf. ἀπήν]. ἀπέων is for the most part used as an adv. without distinction glorious; accus. sing. andéa, for andea, of gender or number, 4, 22, 8, 459. Od. Od. 4, 728; plur. nom. andrews, puet,

occus I, 565, and once the dual accourt, Od. 14, 195 (prob. from a and zás for acco, Ion. accour, Buttm. Lexil. p. 27 [Cf. Död. Hom. Gloss. 130]).

aπήδεστος, ον (πηδέω), uncared for neglected; spoken of the dead unburied, 6, 60.†

άκηδέστως, adv. in a cruel, pitiless man-ner, remorselessly, *11. 22, 465, 24, 417.

άκηδέω (κήδος), 20r. l άκήδεσα, to ne lect, to slight, to disregard; with gen. *11.

14, 427, 23, 70.

acronis, és, gen. éos (knôéw), without care, 1) Act. free from care, at ease, 21, 123; spoken of the gods, 24, 526; negligent, Od. 17, 319. 2) Pass. nncared for, gent, od. 11, 15, 18, 18, 18, 19, 18, 20, 18, 21, 18, 20, 130. Il. 21, 123; of a corpse: unbursed, 24, 554. Od. 24, 187.

ἀκήλητος, ον (κηλέω), not to be charmed, stubburn, unbending, voos, Od. 10, 329.†

ακημα, ατος, τό (ακέομαι), a remedy, an alleriation, relief, δδυνάων, 15, 394.

ἀκήν, adv. (prop. acc. from obs. ἀκή [=ησυχία, Hesych. ἀκῆ, cuimiy, Pind. Dod. 130. According to Suttin. adv from acc. ἀκάαν, Ion. ἀκέην' ἄκαος (χάω) πηπ hiscen-]), quielly, sil-ntly, still; often πάντες ἀκὴν ἐγένοντο σιωπῆ, all were quiet and silent, 3, 95; ἀκὴν ἔσαν, Od. 2,

àκηράσιος, ον, pnet. (κεράννυμι), un-mix-d, unadulterated, pure, olvos, Od. 9, 205; † untouched, unmown, Lequer, h. Merc. 72.

άκήρατος, ον (κεράννυμι), unmixed, pure, ύδωρ, 24, 300. 2) Metaph. uninjured, unwasted, κλήρος, 15, 498. Od. 17, 532.

ἀκήριος, ον (κήρ), without misfortune, wn njured, unharmed, Od. 12, 98. 23, 328. b) Act. innocuous, ῥάβδος, h. Merc. 530.

άκήριος, ον (κῆρ), without heart, 1) In physical signif, lifetess, dead, 11, 392. 2) Metaph. heartless, spiritless, cowardly, 7, 100; δέος (heartless fear. Cp.), 5, 812. Il.

άκηχέδαται, 800 άκαχίζω.

άκηχεμένη, see ἀκαχίζω. ἄκιδνος, η, ον, only compar. ἀκιδνότερος, weak, inferior, insignificant, Od. 18. 130; with eldos, in appearance, Od. 5,217. 8,169. ακίκυς, νος, ο, ή, Εp. (κίκυς), without power, weak, feeb:e, *Od. 9, 515. 21, 131; (according to Thiersch, § 199, 5, from a and xiw, unable to go.)

ακίχητος, or, poet. (κιχάνω), not to be attained, unattaine ble. ακίχητα διώκειν, to pursue what is unattainable, 17, 75 ακλαυστος, or, later form for ακλαυστος.

Od. 11, 54, 72; [in some editions]

ακλαυτος, ον (κλαίω), 1) unwepi, un-lamented; spoken of one dead, 22, 386. 2) Act. without tears, tearless, Od. 4, 494. Voss : unwept.

ακλεής, έος, ο, ή, pret. (κλέος), ακλειής and ακληής, without fame, fam-less, in-

åκλεèς αύτως, the neut. prob. is as πίν. 7, 100 ; Buttm. [who allows that achees may =akheées], Lex. p. 296.

άκλειής, see ακλεής.

anderes, adv. ingloriously, 22, 304. Od. 1, 241.

åkhneis, poet. for åkheeis, see åkhens. allyses, post for alrease, see alrease, alrease, or (alignos), without lot, without possessions, hence 1) poor, needy, Od. 11, 489.† 2) unallotted, undivided, wild, yale, h. Ven. 123.

ακμή, ή (ars), edge. έπὶ ξυροῦ ἀκμῆς, on a razor's edge, νοιστατα ["in balance hangs, pois'd on a razor's edge," Cp], i. e.

it is on the point of decision (an adage),

ακμηνος, ον, fasting, with σιτοιο οτ πόσιος, without meat, or drink, •19, 163, 346. (ἀκμή [άκμη Lob. Path. 193] is said to be Æol. = moreia.)

ἀκμηνός, όν ([=ὁ ἀκμάζων] ἀκμή), full

ακμηνός, φτος 0d. 23, 191.†
ακμής, ήτος, ο, ή (κάμνω), unwearied,
vigorous, f.esh, *11, 802. 15, 697.

· άκμητος, ον=άκμής, h. Ap 520

ακμόθετον, τό (τίθημι), the place where the anvil is placed, anvil-block, stithy, 18, 410. Od. 8, 274.

ίκμων, ονος, ὁ (κάμνω), απ απτιί, 15, 19. Od. 8, 274.

άκνηστις, ιος, ή (άκανος), the back-bone, the spine, Od. 10, 161.+

άκοίτης, ου, ὁ (a copulat. and κοίτη), bed-jellow, husband, Il. and Od.

άκοιτις, ιος, ἡ, bed-fellow, wife, Il. ἀκοίτις, accus. plur. Od. 10, 7. ἄκολος, ὁ (κόλον), a morsel, a crumb,

Od. 17, 222.1

* ἀκόλυμβος, ον (κόλυμβος), ωλο cannot swim, Batr. 157.

ακομιστίη, ή (κομίζω), want of tending or care, privation, Od. 21, 284.

άκοντίζω (άκων), BOT. άκόντισα and ακόντισσα, prop. to hurl the javelin, but mly to cast, δουρί, έγχει; also with accus. aixuas, to hurl lances. The object aimed at stands in the gen. τινός, at any one; also κατά τι, ἐπί τινι, and είς Tira, 4, 490. 16, 358. Od. 22, 282; later also, rivá, to hit or pierce any one with a lance, Batr. 209

*akovrtov, to (dimin. of akwv), a dart, a javelin, h. Merc. 469.

άκοντιστής, ού, δ. DOct. (ἀκοντίζω). lancer, dartman, spearman, Il. and Od.

acornories, vos, p. Ep. for acornors (acornories), the act of casting spears, a contest with spears (i. e. as a marting game). ovide a acornorie dodorea, thou shalt not enter the contest of spears, 23, 622. +

άκόρητος, ον (κορέννυμι), unsated, insatiable; with gen. μόθου, πολέμου, άπειλάων, *7, 117. 12, 335. 14, 479; also h.

axos, eos, tó (àxéopai), cure, remedy, relief, alleviation. κακών άκος, Od. 22, 481. οὐδό τι μήχος ἐκχθύντος κακοῦ ἔστ' ἀκος εὐρεῖν, it will be impossible to

strengthened for andeeic, 12, 318. In | find a remedy when the evil is done, 9,

άκοσμος, ον (κόσμος), Without order, indecent, unbecoming, enea, 2, 213.†

snacens, unoromany, even, ε, 11.5., ακοστώς οτ ακοστώς, δοτ. 1 ακόστησα, 6, 506. 15, 263; in the phrase: επνος ακοστήσας έπὶ φάτνη, full fed at the manger. The best derivation is from ακοστή, =κριθή, barley [as being bearded, aκή]; hence, to consume barley, to be fed with barley, cf. Buttm. Lex. p. 72.

ἀκουάζω, h. Merc. 423; and ἀκουάζομαι, dep. mid. Ep. form of ἀκούω, to hear; with gen. Od. 9, 7. πρώτω γάρ καὶ δαιτὸς ακουάζεσθον έμειο, for ye are the first to hear from me of a feast, i. e. are first in-

vited, 4, 343. ἀκουή, ή (ἀκούω). Ep. for ἀκοή, properly, hearing; a sound (as heard), spoken of the crash of a tree when felled: exaber δέ τε γίγνετ' ἀκουή, there is hearing from afar, i. e. the sound, or crask of it is heard at a distance, 16, 634; others give here the signif. echo, noise. 2) that which is heard, information, perà marpòs ακουήν ικέσθαι, to go in quest of intelligence of his father, Od. 2, 308; Bnvas, Od. 4, 701. 5, 19.

ἄκουρος, ον (κοῦρος), without son, childless, Od. 7, 64.+

*aκουστός, ή, όν, heard, audible, h. Merc. 512.

ἀκούω, fut. ἀκούσομαι, 201. Ι ήκουσα, 1) to hear, with the gen. of the person heard; doc600; the thing generally in accus. μυθον, the discourse, and τί τινος, any thing from any one (ex alique), Od. 12, 389; but also in gen. μυκηθμού ἤκουσα, I heard the roar or bellowing, Od. 12, 265. The person about whom any thing is heard is mly put in the gen. Od. 1, 287. 289, rarely in accus. and with περί Tiros, Od. 19, 204. 2) to hearken to any one, to listen, spoken of the gods : comm. with gen., rarely with dat., which is prop. dat. commod. ἀνέρι κηδομένφ, to hearken to a suffering man; of subjects, to obey, Od. 7, 11. 3) The pres. in the signit. of the past, have heard, know (cf. Gr. p. 766, g), Od. 3, 193. 4, 688. The mid. as depon. ruros, to hear, 4, 331.

άκράαντος, ον, poet. (κραιαίνω), un-finished, unaccomplished, έργον, 2, 138; spoken of a prophecy: unfulfilled, not to be fulfilled, Od. 2, 202. 19, 565.

άκραής, ές, gen. έος (ἄκρος, ἄημι), prop. high-blowing, strong-blowing, brisk, fresh, epith. of a favorable wind, *Od. 2, 421. 14,

άκρη, ή (prop. fem. from άκρος), the extreme, esply height, summit, citadel or fortress, promontory, 14, 36, 4, 425. karakpys, downwards, from above, Od. 5, 313; and hence utterly, from the summit, = from the foundation, 13, 557. Cf. Virg. Æn. ii. 290.

άκρητος, ον, Ion. for άκρατος (κεράνsumized, pure, olvos, spoken of wine unmixed with water, Od. 2, 341; γάλα, Od. 9, 297. 2) σπονδαί ἄπρητοι, a single combat with Hector, 7, 182. He | ing, goal-nourishing; epith. of the island contended with Ulysses for the arms of thacs, Od. 4, 606. As subst. goat-pas-Achilles, and slew himself in a fit of mad-ture, Od. 13, 246. ness, when he failed to optain them. Od. 11, 544.

Aiγαγέη, η, Hom. h. in Ap. 40, a conjectural reading of Ilgene's for Aiσαγέη. He derives it from aif and yn, and understands by it the promontory Airas in Molis; according to Hermann the change is unnecessary.

Aiyai, ai, 1) ai 'Ayaïkai, a little town in Achaia, on the Crathis, with a temple of Poseidon, not far from Helice, 8, 203. h. Ap. 32. 2) a city on the island Eubœa, on the west coast, also having a temple of Poseidôn, 13, 21. Od. 5, 381; or an island near Eubora, according to Strabo, p. 386, and Steph. B.; or, according to Voss, a rocky island between Tenos and Chios: comp. Eustath. 13, 21. Plin. IV. Other ancient commentators understood in this place also the Achaian Ægm. (Aiyaí plur. fr. aiyá=aif, the dashing of the waves.)

Aiyaiwr, wros. o (the stormy, fr. aif a storm), a hundred-handed sea-giant, so called among men, but among the gods Briareus. According to Apd. 1, 1, son of Uranus and Gæa. Thetis called him to the help of Zeus when the gods threatened

to bind him, 1, 403.

aiyaνόη, η (aiξ), a javalin, a huntingspear, prop. that used for hunting wild
goats. (Coraes, on Plut. T. V. 343, derives
it from axή. Lob. Path. 186.]

Aireions, ou, son of Ægeus = Theseus, 1,

aiγειος, είη, ειον, poet. also aiγεος (aiξ), of goats, relating to goats; hence rupos, goat's-milk cheese, 11, 639. 2) made of goat's skin; ἀσκος, a goat-skin bottle, 3, 247. κυνέη αἰγείη, a helmet of goat-skin, Od. 24, 231.

αίγειρος, ή, the poplar, perhaps blackpoplar, aspen, populus nigra, Linn., 4, 482; as a tree of the under-world, Od. 10, 510

αίγεος, έη, εον, poet. for αίγειος, Od, 9, 196.

Aiγιάλεια, ή, daughter of Adrastus, wife of Diomēdes, king of Argos, 5, 412; according to others, daughter of Ægialeus, grand-daughter of Adrastus. According to later fable she lived in adulterous intercourse with Cometes son of Sthenelus, and caused her husband on his return to be expelled with violence; vid. Diomedes.

aiγιαλός, è (prob. from atf and aλε a place where the sea beats), a coast, a shore, beach, Il. and Od.

Δίγιαλός, è (the coast-land), the part of the Peloponnesus from the Corinthian isthmus to the borders of Elis, or the later Achaia, according to the fable named from Egialeus, son of Inachus, 2, 575; cf. Apd. 2, 11.

Aiγίαλος, a little town and territory of the Henëti, in Paphlagonia, 2, 855. αἰγίβοτος, ον (αἰξ, βόσκωὶ, goat-pastur-machus, Od. 2, 15.

aiγίλιψ, επος, ο ἡ (λείπω), prop. abandoned of goats, high, steep, inaccessible; epith. of πέτρη, *Il. 9, 15.

Aiγίλιψ, ιπος, ή, pr. n. of a place in Acarnania, built upon a rock, according to Strabo, IX. p. 452; according to others in Ithaca, or a little island near Enirus.

Aιγίνα, ή (according to Herm. Quessatia), Ægina, an island of the Saronic gulf, originally Enone and Enopie, which received its name from Ægina the daughter of Asopus; now Engia; 2, 562. (Aiyira, h. in Ap. 31.)

Αίγιον, τό, Ægium, one of the chief towns in Achaia, later the rendezvous of the Achaian league; now Fostizza, 2, 574.

aiγίοχος, δ (έχω), the ægis-bearer, ægis-brandisher; epith of Zeus, II. and Od. • αίγιπόδης, ου, δ (πούς), goat-footed; epith of Pan. h. 18, 2.

aiyiş, idoş, û (either fr. aif, goat, be-cause in ancient times goat-skin was used in constructing armour, or, in more strict accordance with Homeric usage, fr. art, a storm, because the brandishing of it excited confusion), the ægis, the shield of Zeus, emblem of powerful protection. Hephæstus made it of metal, 15, 308. It was similar to other shields of heroes, and upon it were terrific images, the Gorgo, surrounded by Eris, Alce, and Ioce. By its movement Zeus excited terrour and confusion. Apollo and Athênê (Minerva) also sometimes bore it, 15, 308. 2, 448. The ægis however served not only to excite terrour, but also for protection, 21, 400. 18, 204. 24, 40. It is described 5, 738. cf. 2, 448.

Δίγισθος, δ, Ægisthus, son of Thyestes by his daughter Pelopea. He seduced Clytæmnestra the wife of Agamemnon, and slew him on his return from Troy, Od. 11, 409. He reigned twelve years over the wealthy Mycenæ, till at length he was slain by Orestes, Od. 1, 35. (According to mythology he was suckled by a goat; hence his name: aif bán, bijous, Æl. V. H. 12, 42.)

αίγλη, η (akin to ἀγάλλω), splendour, brightness, of the sun and moon, Od. 4, 45; of brass, 2, 458; and generally, light,

aiyλήσες, eσσα, er (αίγλην), glittering, brilliant, shining, bright; epith. of Olym-pus, Il. and Od. The neut. as adv. h. 31, 11.

αίγυπιός, δ, a large bird of prey, prob. the Lammergeyer, a vulture, ir. aif and γύψ, 17, 466. Od. 16, 217. Αίγυπτιος, ίη, ιον, Egyptian (always to be pronounced in Hom. as a trisyllable, and a second of the sec

9, 382). 2) Subst. on Egyptian, Od. 4, 83. Alyontos, 6, father of Antiphus and Eurynomus, an old man in Ithaca, who opened the assembly convened by TeleΑίγυπτος, ή, 1) As fem. Egypt, a country in North Africa, Od. 17, 448. 2) δ ποταμός, the Nile, which had in Hom. the same name with the country, Od. 4, 351. 355. 14, 257, 258.

aibelo for aibéo, see aibéopai.

αιδέσμαι, poet. αιδομαι, dep. fut. -έσομαι. poet. -σσ, aor. 1. mid. Ep. ηδεσάμην and αίδεσσάμην, and aor. pass. with like signif. to be abashed, to dread, to be askamed; only in a moral sense, in reference to gods and venerable persons, etc. 1) Absol. with infin. αίδεσθεν ἀνήνασθαι, they were ashamed to refuse it, 7, 93; also with μήπως, 17, 95. 2) With accus. of the pers. to stand in ame of any one, to venerate, to reverence, to honour, 1, 23; spoken also of things, μέλαθρον, to honour the roof, i. e to respect the rites of hospitality, 9, 610. (account only in the pres.)

άίδηλος, ον (a and ίδειν), prop. making invisible, hence derouring, destructive; epith. of fire, of Ares, and of Athene, Il. of the suitors, Od. 16, 29. (cf. Buttm. Lex. p. 50.

αιδήλως, adv. in a destructive manner, 21, 220.+

Atons ("), ao, b, Ep. for Alons, Ep. gen. Atôew trisyllabic, Od. 10, 512; (from a and ideir, Nelucus, the invisible.) In Hom. always the name of a person, except in Il. 23, 244; Hudes, Pluto, son of Kronos (Saturn) and Rhea, third brother of Zeus, received, at the division, the under-world, 15, 187. He was ruler of the realm of shades and of the dead, hence Ζεύς καταχθόνιος; his wife was Persephone. He was a powerful, inexorable god, yet Heracles (Hercules) bore off his dog Cerberus from the lower world, and even wounded the god, 5, 395. His abode was Hades (δωμ' 'Αίδαο, 'Αϊδος δόμος). According to the universal imagination of later antiquity, Hades was beneath the earth, or in the interior of it. Even in Hom. we find unquestionable traces of this notion, cf. 20, 63 seq. Od. 5, 185. 20, 81. In other passages however the fancy of the poet places it only on the other side of the ocean, which separates it from the illuminated portion of the earth, Od, 10, 509. 11, 156; without distinctly fixing it beneath the earth as he does Tartarus, 8, 16. He describes it as a region spacious and dark, with mountains, woods, and waters, like the earth, Od. 10, 509 seq. Il. 8, 16. The entrance to the nether world was furnished with strong gates, which Cerberus watched, 8, 366. Od. 11, 622. Pour rivers flowed through the realm of shades : the Acheron, Pyriphlegethon, Cocytus, and Styx, Od. 10, 513. All men after death were obliged to enter the lower world : still before burial they could not pass the river, but flitted about as shadows, see ψυχή. The shades have no memory, and only recollect after they have drunk blood (Od. recollect after they have drunk blood (Od. of shame which one has in view of doing 11, 50. 153); with which, however, the any thing wrong, shame: also eigen, representation in Od. 24, 10 seq. seems at from [yielding to] shame, 10, 238 ioxe

variance. The entrance to the underworld Hom. places in the west, near the gloom of the Cimmerians. Here, with him, the entrance to Hades is northward and Elysium southward (Od. 11, init), comp. Völcker, Hom. Geogr. § 70. p. 136 seq. Concerning the situation of the lower world C. P. Grotefend has the follower world C. P. lowing remark, in the Allgem. Geogr. Ephemer. B. XLVIII. 3 St. 1815, p. 258. As the earth's circuit on its upper surface had the form of a gradually declining shell, the same was imagined also to be true on the side turned from heaven, and that it was covered with a vaulted arch in a manner similar to the upper world. This nether and shade-inhabited surface was called àiôis, because it had no communication with the upper world. Cf., in regard to the vaulted roof, the dreadful abode of the Titans, Taprapos, 8, 13. 481, and 14, 279. Kindred forms of 'Atôns are, by metaplasm: gen. 'Atôns, dat. 'Atôns are, by metaplasm: gen. 'Atôns, dat. 'Atôns and the lengthened form 'Atônsevers, dat. Aເດືອນທີ່ເ. To go into the lower world is expressed by: πύλας Αίδαο περήσειν, 23, 71; eis Λίδαο δόμους οτ δόμου (also Λίδαο δώμα, Od. 12, 21), έναι, καταδύναι, etc.; and eis Λίδαο alone [sc. δώμα, etc.], 8, 367; also simply 'Λιδόςδε. Το be in the lower world : είναι είν 'Αίδαο δόμοισιν, 22, 52; and without δόμοις Od. 11, 211.

* ἀίδιος, ίη, ιον, for ἀείδιος (ἀεί), eternal, everlasting, h. 29, 3.

aiboia, vá, the pudenda, 13, 568.† prop. plur, from

aiδοίος, η, ον (aiδώς), 1) Act. having shame, modest, bashful, discreet, chaste: αλοχος. 6, 250; αλήτης, a bashful bergar, Od. 17, 578. 2) Pass. inspiring shame, etc.; hence estimable, venerable, honorable, reverend; often united with beiros; often άλοχος, 6, 250; παρθένος, 2, 514; έκυρός, 3, 172: and spoken only of per-sons, βασιλεύς, 4, 402; ξεΐνος, 19, 254. Compar. aidocórepos.

αίδοίως, adv. konorably, ἀποπέμπειν, Od. 19, 243.†

Od. 19. 243.†

αίδομαι, poet. for αίδέομαι, q. v.

"Αΐδος, 'Αΐδι, Εμ. gen. and dat. by a
metaplasm. vid. Thiersch § 181, 45.

Buttm. § 56. note 8. Rost § 47. c. Often
in the construction 'Αΐδος είσω, 6, 284;
sc. δόμον, and είς 'Αΐδος, 13, 415; in full,
19, 322; είν 'Αΐδος, sc. δόμω, 24. 593;
hence the adv. 'Αΐδοςδε, to Hades, 7, 330;
(the formula είς 'Αΐδοςδε, Od. 10, 502, is
changed by Wolf into είς 'Αΐδος δά.)

ἀίδρεςη, ἡ (ἄίδρες), ignorance. inexperience, imprudence: only in plut, Od. 10.

rience, imprudence; only in plur. Od. 10. 281. 11, 272, *Od.

αιόρις, ιος, ι. Ep. dat. ἀίδρει (ίδρις), ignoaubies, tos. ε. Ε. απ. αιορεί (τορεί, ερπο-rant, uninelligent, inexperiences, 3, 219; with gen. χώρου, Od. 10, 282. 'Αιδωνεύε, ησε, ὸ, poet lengthened form of 'Αίδης, nom. 20, 61; dat. 5, 190. αιδώς, όσε, contr. ούς, η. 1) the feeling

aiδως καὶ δέος, shame and fear restrained, 15, 657. αἰδω θέοθ ἐνὶ θνιμῶ, have shame in (your) mind, 15, 561. b) the diffdence, respect, awe, reverence of the younger before the elder, the inferior before the Superior. οὐ μέν σε χρη αἰδοῦς, there is no need of diffidence, Od. 3, 14. 24. 8, 480. 17, 347. 2) that which inspires shame; γειοι, it is a shame, a disgrace, 5, 787. 8, 228. 13. 122. Δ) /Δα 228. 13, 122. b) the pudendum; τὰ δ αἰδῶ ἀμφικαλύπτει, sc. εῖματα, 2, 262. aisi and aise, Ion. and poet for asi,

alecyevéτης, do, δ (γιγνόμαι), eternal, everlusting, immortal; epith. of the gods,

Il. and Od.

aieτός, ὁ (ἄημι), Ep. for åeτός, eagle, so called from his rustling flight, Linn. falco aquila. The eagle is of a black or brown colour and the strongest and most rapid of birds, 21, 253; for this reason expecially the messenger of Zeus, 24, 310. 292. As a prophetic bird, the eagle, on account of his lofty flight and his symbolical acts, was peculiarly significant, 12, 200. Od. 19, 545; vid. Nitzsch on Od. 2, 146.

αίζήτος, lengthened Ep. form fr. αίζηός,

17, 520. Od. 12, 83.

αίζηλος, ον, according to Hesych. and Etym. Magn.=alδηλος, invisible, with a change of the δ into ζ after the Æolic mode; prob. the correct reading in 2, 318, for αρίζηλος, according to Buttm. Lexil. pp. 52, but see Nāgelsbach Anm. p. 134. τον μὲν ἀξζηλον δήκεν θεός, the god made him again invisible, according to Cic. de Div. 2, 30, idem abdidit et duro firmavit tegmina saxo. The connexion certainly favours this reading, since it demands an autithesis to δοπερ έφηνεν, but Spitzner has retained ἀρίζηλον, as the only reading of the Cdd.

aiζηός. δ, lengthened aiζηίος (perhaps from a intens. and ζέω, ζάω [Död. from aiθω]], prop. to bubble up, lively, active, kot, vigorous, 16, 716. h. Ap. 449. As subst. in the pl. y uth, men, with idea of atrength and activity; αίζηοὶ θαλεροί, 3,

Aintes, do, o, fr. ala, Tellurinus, according to Herm.), son of Helios (Sol) and Perse, brother of Circe, father of Medea, the crafty king of Æa to whom Jason went in his expedition after the golden

fleece, Od. 10, 137. 12, 70.

αίητος, ον (άημι), Ep. for άητος (like aisτός); hence πέλωρ αἴητον, the noisy monster; πνευστικός Hesych, 18, 410. This epith. seems suitable for Hephæstus from the great noise connected with his occupation, cf. v. 409. The other explanations: (μέγας Eustath.) great of Buttm. and (πυρώσης Hesych.) sooty of Voss, seem less satisfactory; see Buttm. Lex. p. 47.

αἰθαλόεις, εσσα, εν (αἰθαλος), sooty, black from smoke, soot-black, μέλαθρον, 2, 415; μέγαρον, Od. 22, 239. αἰθαλόεσσα over, sooty dust, i. e. ashes united with dust, or generally, dust, 18, 23,

aide, Dor. and Ep. for eide, a particle expressing a wish, would that, oh that but, With the optat, when it is uncertain whether the wish is of possible or impossible accomplishment: αίθε σέο φέρτερος eiηr, oh that I were stronger than thou, 16, 722. αίθε τελευτήσειεν άπαιτα, would that he might accomplish it all, Od. 7, 331. 2) In connexion with worker, es, e, with an infin. following, to indicate a wish which cannot be accomplished; a) Spoken of the present: ail openes mand νηυσίν άδάκρυτος ήσθαι, would that thou mightest sit here at the ships tearless, 1, 415. b) Of the past : aif aua marres ώφέλετε πεφάσθαι, would that ye had all been slain together, 24, 253. The form eiθe is rare in Hom. Od. 2, 32.

Aίθη, η, Bay, name of a steed of Agamemnon, 23, 295; adj. αἰθός, ή, όν, firecoloured.

aiθήρ, έρος, δ, in Hom. also ή, 16, 365. 1) the pure, upper air, in distinction from the lower, aip, 14, 288; and which is often hidden from our eyes by clouds; hence ούρανόθεν ύπερράγη άσπετος αίθήρ, from heaven the infinite ether downward bursts, or opens [breaks up. clears off, Am. Ed], 8, 558; cf. 15, 20. Because Olympus extends its summit into the ether, it is represented as the abode of the gods; hence of Zeus it is said, αίθερι ναίων, dwelling in ether, 2, 412. Od. 15, 523. 2) In general, elear, bright weather, serenity of the sky, = αίθρη, 16, 365. ως δ' ότ' ἀπ' Ουλύμπου νέφος έρχεται oupardy clow aidepos ex ding, as when from Olympus a cloud comes over heaven after a serene sky; where ex is translated by after, signifying time, cf. Spitzn. in

Albiner. Ethikes, a people of Thessalis, dwelling on Pindus, but afterwards on the borders of Epirus, 2, 744. Strabo, IX. p.

Aiθιοπεύς, ηος, ὁ, an assumed ep. form of Aidiow, for the accus. plur. Aidiomias, 1, 423.

Aiθίσπες, oi, sing. Aiθίοψ, οπος, ò, ep. form Aiθισπεύς (prop. the imbrowned, from aiθω and ωψ), the Æthiopians; in Hom, they are represented as dwelling on Oceanus, 1, 423. 23, 206; as being the remotest people of the earth (σσχατοι), and as being separated into two divisions, dwelling partly in the east and partly in the west, Od. 1, 23, 24. They are neighbours of the Egyptians and Erembians, Od. 4, 83. The manifold opinions of commentators cannot be all cited here. The old geographers place them in the south, and consider the Nile or the Red Sea as the dividing line, Strabo, II. p. 103. Two classes of Æthiopians are mentioned by Herodotus, Voss supposes the Æthiopians occupied the entire margin of the light-side (south). The poet imagined the Æthlo-pians to be in the south, without possess-ing any very accurate knewledge. He considers them as dweiling easterin and westerly, because on account of the great | heat (as Nitzsch on Od. 1, 22, remarks) they could not live in the direct south itself. He regards them therefore as being partly in Lybia and partly in the remoter parts of Asia, perhaps as far as Phœnicia, ef. Od. 4, 84. G. F. Grotefend, Geogr. Ephem. B. 48. St. 3, correctly remarks: -The Æthiopians dwelling in the remotest south belong to both hemispheres. As far as historical geography spheres. As far as historical geography extends dwell busy, active men, Od 6, 8. Nearer the margin of the earth dwell the fabulous nations, the Æthiopians, the Phæaces, the Pygmies, etc. In regard to the epith. ἀμύμονες, the blameless, and in regard to the journeys of the gods to them, I will only cite a remark from Völcker, Hom. Geog. § 47: The Æthiopians are with Hom. a general name for the last inhabitants of the earth, the most remote people he knew of: to whom he might send the gods, in order to gain time for events which according to his plan must occur. The epithet auvuoves rests perhaps on a similar ground with that on which certain Scythians are elsewhere denominated the most just among men (the Abii), viz., a confused notion of the innocence and justice of semi-savage nations that are but little known, which has in all ages been cherished, when an opposite opinion, a belief in their utter ferocity and wildness, has not yet been formed. See Völck. Hom. Geogr. § 46, 47.

aiθόμενος, η, ον, prop. partcp. mid. (aiθω), burning, saming, with πῦρ, 6, 182; δαλός, 13, 320; δαίς, Od. 1, 428.

αίθουσα, ή (prop. partep. act. from αίθω, sc. στοά, because the sun shone into it), porch, gallery, piazza, portico, which extended along the house on both sides of the door, Od. 4, 297. Il. 6, 243. Above, the portico was covered by the projecting roof of the house, which was supported by pillars: towards the court it was open, so that the sun could shine in; through this porch was the passage from the court to the vestibule mpolomos. Such porches were also attached to the out-buildings, 9, 468. Od. 8, 57. Their main design was to afford a place in which to enjoy the sun; the charlots were placed in them, Od. 4, 24; strangers were allowed to sleep in them, Od. 3, 399. In Od. 4, 302 [cf. 15, 5], the albowra is included

202 [cf. 15, 5], the ausoura is included in the πρόδομος δόμου, see Cammann Hom. Vorsch. p. 325.

αΐθοψ, στος, δ ἡ (αΐθω, δψ), prop. of flery look; then, sparkting, shining, gleaming, beaming; χαλκός; olvos, the sparkling wine, 4, 29; not ruddy, see Od. 12, 19, where it stands connected. with ερυθρός; καπνός, the dark smoke, Od. 10, 152.

whom she bore Theseus. Castor and Pollux, when they rescued Helen from Theseus, made her prisoner; she followed Helen to Troy, 3, 144.

αίθρηγενέτης, ου, δ. Od. 5, 296; and aiθρηγενής, ές (γίγνομα), epith. of Boreas, 15, 171. 19, 356; etter-birn, produced in pure or cold air; correctly passive Eustath., for compounds in years's have always such a signification. other explanation cold-producing, or. according to Voss, clear-blowing i cloud-dispelling, Cp.] is against the analogy of the language.

* albpoot, or (albip), clear, fair, serene; epith of Zephyr, h. in Ap. 433. albpoot, o (albip), mouning-cold, frost, rime, Od. 14, 318.†

alθυια, ή, a water fowl (V. Diver), fulica mergus ['seu-mew,' Cp.], *Od. 5, 337 and 353.

αίθω, whence comes αἰθόμενος, q. v. aiθων, ωνος, δ (aiθω), prop. burning, fery, 1) Of colour, shining, sparkling, fashing, gleuming, beaming ; of iron, 4, 485. 7, 473; spoken of brass and vessels made of it. 9, 123. 2) Metaph, spoken of larger animals; flery, flerce, spirited; as λέων, 10, 24; επποι, 2, 839; ταῦρος, 16, 488. Ο.Ι. 18, 371, and aieros, 15, 690. The old grammarians referred it to the disposition; modern commentators, fiery-red, red, but it cannot well denote a common and regular colour, but describes rather the shining hide, plumage, &c. of smoothcoated or well-fed animals : the shining steeds, the sparkling lion, eagles, the flery bull.

Albur, wros, &, 1) the name which Ulusses adopted before he discovered himself to Penelope, Od. 19, 183. 2) the steed of Hector, = Bay or Fiery, 8, 185.

air' for aire, see ai.

άϊκή, ή (from άἰσσω), an Ep. form or αξέ, a vehement rush. an attack. impelus: only in the plur. τόξων ἀϊκαί, a discharge of bows, V. Il. 15, 709. †

* aiktos, or (ikréoual), inaccessible, unapproachable, h. Merc. 346; accord, to Herm. conject. for 55 exros.

dirus, Ep. for deurus, in an unseemly manner, 22, 336.+

αίμα, ατος, τό, 1) blood, with Hom. the seat of life, Od 3, 455; hence the shades were obliged to drink blood before they could recover the power of recollection, Od. 11, 50. 97 seq. γαστήρ έμπλείη κνίσσης τε καὶ αίματος, a stomach filled with fat and blood, as food, Od. 18, 118; cf. v. 45. 2) b ordshed, slaughter, with arthornaufy and kutoupies, 11, 164. power τε καὶ αίμα, 19, 214. 3) Like sanguis; blood, consanguinity, race, 6, 211. eival αίματος αγαθοίο, to be of noble blood, Od. 4, 611 (perhaps from αίω = άημι).

aiβης, ἡ (aiθήρ [for the same r. as aiβης, αίθηρ, αύρα. Lob. Path. 58]), pure, clear air, fair weather, 17, 645. Od. 6, 44. a fence [prob. a dry-wall loosely put to-Aiβης, ἡ, Ion. for Aiβρα, Æthra, gether: aiμασίας λέγενι=to cultet and daughter of Pittheus, wife of Ægeus, to pile up stones, etc. to make a dry-wall, a

fence.] *Od. 18, 359. 24, 224; see Buttm. Lex. p. 76, 8. [der. from aluos, point, doubtful.]

ainaróeis, eσσα, ev (alμα), bloody, sprinkled with blood, blood-red, bloodstained, 5, 82. Od. 22, 405; σμωδιξ, a bloody wheal ['whelk,' Cp.], 2, 267. 2) Transl. bloody, of days, wars, etc. [" para, πόλεμος, 9, 326. 650.

Aimoriôns. ov. ò, Hæmonides, son of Hæmon=Mæon, 4, 391.

Aiμονίδης, ου, δ. son of Æmon=Laerkes

of Tnessalia, 17, 467.

αίμοφόρυκτος, ον (φορύσσω), stained or sprinkled with blood, κρέα. Od. 20, 318.

aμυλιος, ον (αμυλος), Εp. prop. stealing into the soul, futtering, wheeding. deceptive, λόγοι. Od. 1, 56. †h. Merc. 317; (prob. from aluos, a point; hence, pointed, penetrating. [Lob. thinks that αἰμύλος itself came from αἰμύλλω, which the ancients derived from αμα οτ αἰμων, scitus.])

· αἰμυλομήτης, ου, ὁ (μῆτις), faitering,

cumning, h. in Merc. 13.

αιμων, ονος, δ, Ερ. = δαίμων, δάημων, αcquainted with, experienced; with gen. θήρης. 5, 49.† Geist dispp. Hom. IV. 1. derives it from atw, audio, sentio, and therefore writes aimor.

Αϊμων, ονος, ο, 1) a hero of 296. 2) father of Mæon, q. v. 1) a hero of Pylus, 4,

aira, neut. plur. from airos, q.

airaperns, ου, ὁ (ἀρετή) [male fortis], brave to others' harm (fearfully or hurtfully brave); only in voc. αἰναρέτη, of Achilles, 16, 31.†

Aireias, ao, and Aireim. 5, 334; (the raised, from airem, but acc. to h. in Ven. 198, from airos), Enens, son of Anchises and Aphrodite, a descendant of Tros. consequently related to Priam, king of the Dardanians, 2, 280 seq. 20, 215. He was, it is true, a brave hero; still he does not mingle much in the war. In the battle with Diomedes, Aphrodité (Venus) saved him, 5. 311; and in that with Achilles, Poseidon, 20, 178. According to Hom. Æness remains in Troy, 20, 307; later traditions speak of him as having migrated to Italy.

airém (alvos), fut. airýow, Ep. for airéow, aor. l. ήνησα, for ήνεσα, to praise, to commend, to approve; spoken of persons and things, with accus. Il. and Od. μή με ιάλα αίνες μήτε νείκες, neither praise nor biame me, i. e. be silent about it, 10, 249. airiCouas, depon. Ep. form fr. airio, to

praise, 13, 374. Od. 8, 487.

Aircos, o, a Pæonian slain by Achilles, 21, 210.

aiνόθεν, adv. poet. (αἰνός), i. e. ἐκ τοῦ εἰνοῦ ; only αἰνόθεν αἰνῶς, most horribly, from bad to worse; a periphrastic superlike οἰοθεν οἶος, 7, 97. †

aiνόμορος, ον, poet. (μόρος), ill-fated, miserable, unfurtunate, 22, 480. Od. 9,

airomaθής, és, gen. éoς (πάσχω), dread-fully suffering, deeply afficied ['and mourner as 1 am.' Cp.] Od. 18, 201.†

alvos, δ, Ep. 1) discourse, narrative; elsewhere μύθος, Od. 14, 508. 2) a commendatory discourse, praise, approbation, 23, 795. τί με χρη μητέρος αίνου, what need is there of my mother's praise, i. e. that I should praise her. Butm. Lexil. p. 59, thinks it is distinguished from µxi00x, discourse generally, by indicating a speech full of meaning, itsifully framed. [Lob. says B. was too hasty in inferring the existence of airs, lando, Techn. 123.] Alvos, η, Enus, a town in Thrace, at the mouth of the Hebrus, previously Πολτυοβρία, i. e. the town of Poltys

according to Strabo, VII.; hence adv. Αινοθεν, from Ænus, 4, 520.

airos, ij, ov. Ep. and Ion. for Serves, dreadful, frightful, terrific, great; spoken of every thing which by its greatness, producing fearful and especially sad effects, excites our astonishment and terrour; of the gods: terrible, i. e. cruel, stern; Zeus, 4, 25; Athênê, 8, 423; of other objects; of battle: 3, 20. Od. 8, 519; of passions: 4, 169, 7, 215. airoraros λόχος, a most dreadful ambuscade, Od. 4, 441. ev aivijour verádeoou, in the horrible heaps of the dead, 5, 885. Neut. plur. airà πάσχειν, in suffer dreadful things, 22, 431. Often as adv. airà ολοφύρεσθαι, to lament greatly, Od. 22, 447. τεκούσα, bearing for misfortune, 1, 414: Schol. eri κακφί. Superl. αινότατος, η, ον, 4, 25. (The derivation is obscure. Damm derives it from the interjection at, contr. from alaros: Buttm. Lexil. derives it from a root aw, from which by means of the ending vos (as dervos from beirar) airos is formed.)

airvuat, dep. Ep. (for aprunat fr. aipu [Lob. supposes a radical verb airu, capio, Whence airouat and arairouat, repudiars, Techn. 124]), only pres. and impf. without augm. to take, to take away, to seize; with accus. τεύχεα απ' ώμων, 11, 580; διστόν, 15, 459 ; with gen. τυρών αἰνύμενος, taking some of the cheeses, Od. 9, 223; metaph. πόθος αίνυταί με, longing desire seizes me, Od. 14, 144.

airus, adv. (airos), terribly, frightfully, respectful, 5, 352; and mly greatly, exceedingly, φιλειν, έσικέναι, τέρπεσθαι, also of wretchedness, miserably, Od. 17,

αίξ, αίγός, ή (ἀίσσω), dat. plur. αίγεσυ 10, 488, goat; aypios, wild goat, 4, 105. and Od.

átfaoxov, es, e, iter. sor. 1. fr. átoou. Aioλίδης, ου, à, son of Æolus=Sisy-phus, 6, 154; Cretheus, Od. 11, 237.

Aἰολίη νῆσος, ὁ, the Æolian island, the abode of Æolus, son of Hippotas, ruler of the winds; a mythic island, surrounded by a brazen, impregnable wall, in the west of the Hom. Geog., Od 10, 1. 25. The ancients made it one of the Lipari islands, and Strabo Strongyle, the largest of them, now Stromboli, formerly famed for its volcanic eruptions. Since, however, Ulysses sailed without obstruction with a west wind to Ithaca in the east, . and was driven directly back by the tempest, the moderns have, with greater probability, placed it immediately beyond the southern point of Sicily, between Sicily and Africa. Völcker, Hom. Geog. finds it in one of the Argades; Voss, on the other hand, explains the epithet πλωτή to mean foating, and gives it a double location, once east of Trinacria, and once west of Atlas; see πλωτός.

* Alohis, idos, i, Eolian, Ep. 4. Alohiw, wros, o, son of Eolus = Macar.

h. in Ap. 37.

Αἰόλλω, poet. (αἰόλος), to move rapidly hither and thither, to turn often; e. g. yacrepa, to turn the stomach (breast) of

au animal in roasting it, 0d. 20, 27.1 aioλοθώρηξ, κος, δ (θώραξ), having a βεχίδλε cuirass or coat of mail (tapid or active in his cuirass, V.); or, having a variegated, richly adorned cuirass, Köp., 4, 489. see aiolos [and Buttm. Lex. 12].

aιολομίτρης, ου, ο (μίτρα), haring a flexible belt (active in the belt, V.); or, with a variegated belt, 5, 707. + see aioλos. αιολόπωλος (πώλος), with rapid steeds, 3, 185. t and h. 3, 138; or, with piebald

steeds, see aioλos.

αιόλος, η, ον (prob related to αελλα, fr. الكس, وتكس), moving or turning rapidly, moveable, active; spoken of animals: πόδας αίόλος ἴπτος, the light-footed courser, 19, 404. αίόλος ὄφις, the lithe or writhing serpent, 12, 208. σόμας μέσον αίόλοι, wasps moveable in the middle, 12, 161. ('Ring-streaked' cannot be reconciled with μέσου). αἰόλος οἴστρος, the flitting gad-fly, Od. 22, 300. αἰόλαι εὐλαί, swarming worms, 22, 509; spoken of arms, easily moved, rapid; revixea, arms which can be easily handled (light, wieldy), 5, 295; σάκος, 7, 222. This is the true meaning in the Hom. poems, as the derivation shows, see Buttm. Lexil. p. 63. 2) later it had the signif. changeful of hue, gleaming, variegated, since rapid motion gives objects this appearance; αἰδλον δοτρακον, the variegated shell of the turtle, h. Merc. 33. (Some annotators adopt this signif. in the case of the wasps, arms, etc. but Hom. for this uses workilos.)

Aιολος, ο (the rapid, adj. αιόλος), 1) son of Hellen and the nymph Osreis, or of Zeus; king of Thessaly, father of Cretheus, Sisyphus, Athamas, etc. 6, 154. 2) son of Hippotes and Melanippe, according to Homer; or, according to Diod. 4, 311, son of Poseidon and Arne, greatgrandson of Hippotes, king of the Æolian island. He is represented as a friend of the gods and as the disperser of the winds. He lived with his twelve children, six sons and six daughters, in blissful abundance, Od. 10, 5-9. He entertained hospitably

Od. 10, 25 seq. (see Völck. Hom. Geogr. p. 115.)

Aiπεια, ή, Æpēa, a maritime town in Messenia; according to Strabo, the later Thuria; or, according to Paus., Corone,

aiπεινός, ή, όν, poet. (a form of aiπύς), high, loftily situated, eminent; espec. Γονόεσσα, 2, 573; Ίλιος, 13, 773; κάρηνα, lofty summits, 2, 869, Od. 6, 123.

ainjeis, eσσα, er (poet. form of ainis). lying high, lofty, II ήδασος, 21, 87.+

αιπόλιον, τό (αιπόλος), a kerd of gouls; mly αιπόλια αιγών, 2, 474; alone, Od. 17, 213, 20, 174.

aiπόλος, ο (aif and πολέω), prop. goatpasturing, ἀνήρ, 2, 474. As subst. goal-herd, generally with αίγῶν, Od. 17, 247. aiπos, ή, όν, Ep. form of aiπύς, e. g. πόλις, 13, 625. Ο ... 3, 130. αίπα ρέεθρα, 8, 369.

Alπυ, τό (adj. aiπύ), Æpy, a town in Elis on the borders of Messenia, prob. the later Aimior; according to Strab. VIII. p. 349, Margalia on the Selleis, 2, 592. h.

in Ap. 423.

ainus, eia, ú, poet. forms are aineiros, ainieis, ainos, 1) high, loftily situated, eminent; spoken of mountains and towns, ορος, πτολιεθρον, Ίλιον αίπύ, τείχος, 11.; βρόχος, a high depending cord, 11, 278.
2) Metaph. deep, dreadful, difficult, ολεθρος, dreadful destruction, 6, 57. cording to Nitzsch, Od. I, II, αίω. ὅλεθ. is 'deep destruction in which it is easy to plunge;' [an epith. of death, where the discourse relates to escape from great danger, Nitzsch in loc.;] φόνος, dreaful slaughter, 17, 365. Od. 4, 843; γόλος, 15, 223. αἰπὸς πόνος, 11, 601. αἰπὸ οἱ ἐσσείται, hard will it be for him, 13, 317.

Αίπυτος, ο, Æpytus, son of Elatus, king of Phæsana in Arcadia. His monument was on the declivity of the Cykenian mountain; from this, Αίπύτιος, ον, the Epytian; τύμβος, 2, 604. cf. Paus. 8, 16, 2.

[Αιπύτιος, ον, see Αιπυτος.]

aiρέω, fut. aiρήσω, aor. 2. act. είλον, Ep. έλον and έλεσκον, fut. mid. αἰρήσομαι, aor. mid. εἰλόμην, Ερ. ἐλόμην, 1) to take, mid. εἰλόμην, Ερ. ἐλόμην, to catch, to grasp, to seize; with accus.. e. g. ζωόν τινα, to take one alive, 6, 38; by what, with gen. Twa Kouns, to take one by the hair, 1, 197; χειρός, by the hand, 1, 323. 4, 542; with what, with dat. καλκού δδουσιν, to hold the brass with the teeth; χερσὶ δόρυ, γαῖαν ἀγοστῷ; but, καθαρὰ χροὶ είμαθ ἐλοῦσα, having taken or put clean attre upon her body, Od. 17, 58; metaph. χόλος αίρει με, anger seizes me, 4, 23. In like manner τμερος, δόος, λήθη, ύπνος. 2) to take away, τι απ' απήνης, from the carriage, 24, 579; αχλύν απ' οφθολμών, the cloud from the eyes, 5, 127; with two accus. Tor arm φοένας είλε, confusion took away his the wandering Ulysses, and even gave senses, 16, 805. b) Espec. in war, a) Of him the winds enclosed in a bag; and things, to take, to capture, πόλιν, νηας, sent after him only the gentle Zephyr, 2, 12. β) Of persons, to overpower, to senses, 16, 805. b) Espec. in war, a) Of things, to take, to capture, πόλιν, νησε. sluy, τινά, 4, 457, and often [spoken of | 23, 14. αἰσίμα ἔργα ἀνθρώπων, the just enemies meeting in battle, it has always | works of men, piety, Od. 14, 84. Often this meaning, unless accompanied by ζωόν or something equivalent in the context]; Am. Ed. to take, to seize, ζωόν τινα, 6, 38, II) Mid. 1) to take for onesetf, to seize, έγχος, δόρυ, 3, 338. 10, 31; the connected preposition to govern the translation τόξα ἀπὸ πασσάλου, to take down the how from the hook or peg, 5, 210; ἀπ ωμων τεύχεα, 7, 122; ἐκ δίφροιο, to take out of the chariot, 10, 501. 2) to take, to obtain, to procure, to receive; τί, 18, 500; δόρπον, Od. 14, 347. Metaph. υπνου δώρον, to enjoy the gift of sleep, 7, 482: αλκιμον ήτορ, to take bold heart, 5, 529; ορκον os, to take an oath from any one, Od. 4, 746; also τινί, 22, 119. 3) to select, to chonse, τέμενος. γυναϊκας. 9. 578. Od. 9, 334.

"Aïpos, o (i) from a and Ipos, a sportive play upon the name Irus: not-Irus, un-

happy Irus, Od. 18, 73.†

pe, contr. for aciou, q. v. Hom has of the common form only the pres. act. in είδοντο νέκυν αίροντας, 17, 724; the sor. 1. mid. ηράμεθα, ήρατο; of the aor. 2. the indic. without augm. ἀρόμην, and the other moods ἄρωμαι, ἀροίμην, ἀρέσθαι, see delow.

Ais, obsolete nom. of 'Aibos, q. v.

aiσa, ή, Ep (from aiω. akin to δαίω), 1) share, in general, which one has of a thing: Apidos, a share of the booty, 18, 327. Od. 5, 40. Hence, that which is fitting, justice, propriety. Kar' aloar, according to right, or propriety with justire (= good reason); often with eiπείν. ἐν καρὸς αἴση, see κάρ. 2) the assigned lot of life, fate, destiny, which the gods accord to men, fortune or mis-fortune, 1, 416. Often in Hom. αἰσά μοι. With infin. following, εὶ δέ μοι αἶσα τεθνάμεναι, if it is my lot to die, 24, 224. cf. 16, 707. Od. 5, 113. ἔτι γάρ μοι ἐλπίδος αἴσα, I have still some hope, Od. 16, 101. 19, 1 have still some nope, Ud. 15, 101. 19, 84; κακή αΙσα, evil fate, 5, 209; com. in a bad signif. 3) the fateful decree of a god: Διός, of Zeus, 9, 608. ὑπὸρ Διός αΙσαν, against the decree of Zeus, 17, 321. δαίμονος αΙσα κακή, Od. 11, 61. ΔΙσα, ή, the goddess of Fate, like Μοῖρο, who at birth assigns to every one his lot,

20, 127. Od. 7, 197. The poet thus personifies eternal, unchangeable, governing fule, the inviolable law of nature, without however giving a form to the deity.

Airayens opos, to, an unknown mountain in Asia Minor, near Clarus, h. Ap.

10; see Aiyayen.
Αίσηπος, ο, Ευθρως, 1) a river in Asia Minor, which falls into the Proportis near Cyzicus, 2, 825. 12, 21. 2) son of Bucolion, a Trojan, slain by Euryalus, 6, 21.

atoθω, Ep. (άημι), only pres. part. and imperf. to breathe out (=άποπνέω), θυμόν,

·16, 468, 20, 403,

aισιμος, ον, Ep. (aισa), and oς, η, ον, 1) Atting, right, proper, just. poévas aiσίμη ήσθα, thou wert sound in mind, Od. implous things, Il.; είδεναι, h. Merc. 164.

works of men, piety, Od. 14, 84. Often the neut. aioua with mapeuseir, to advise that which is suitable, 6, 62. aloug πίνειν, to drink moderately, Od. 21, 294. φρεσίν αίσιμα είδεναι, to know in mind that which is right, i. e. to be just, well disposed, 15, 207 alouna marta tiveur, 10 pay every thing just, to make all due amends, Od. 8. 348. 2) destined by fate, only αισιμον ήμαρ, the day of fate; and in the construction, alouper her, it was destined by fate, 9, 245. Od. 15, 239.

aioros, ov, Ep. (aioa), sent by fate. auspicious; only in a good sense: air. oco-

πόρος, a traveller sent for good, 24, 376.† αίσσω (ā and ī), aor. l. act ηϊξα, subj. άίξω. partep. άίξας, aor. pass. ἡέχθην, intin. άιχθήναι. 1) Intrans. to more rapidly, to hasten, to run, to rush, to spring. Spoken of things animate and manimate; of gods: of Athene, ηξεν έπὶ χθόνα, she sprang to the earth, 4, 78; often βη αίξασα, rushing she went, 2, 167; of men. mostly in a hostile sense: to rush upon, to attack impetuously, έγχει, with the lance; φασγάνω, ιπποις, the sword, the chariot; of the flitting motion of the shades in the under world: τοὶ δὲ σκιαὶ ἀίσσουσιν, Od. 10, 495 : of animals : οι επποι μάλ' ώκα η έξαν πεδίονδε, swiftly rushed the steeds to the plain, Od. 15, 183; of wild boars, 12, 147; of birds: to fly, to soar, προς ουρανόν, 23 868; ὑπὲρ ἀστεος, 21, 320. Od. 15, 164. b) Spoken of inanimate things; of missiles; δούρατα ἐκ χειρῶν ἤιξαν, the spears flew from the hands, 5, 657; of smoke: ἀπὸ xboros, to rise from the earth. Metaph. of the soul: ws & or av (orav) atty voos άνέρος, as when darts a man's thought, 15, 80. 2) Pass, as depon. ἐκ χειρῶν ἡνία ήτχθησαν, the reins flew from his hands, 16. 404.

αιστος, ον, Ep. (ίδειν), prop. that of which nothing is known, unseen, un-known, vanished, annihilated, 14, 258. αιστον ποιείν τινα, to make one invisible, used of Ulysues, because it was not known whether he would return. Od. 1. 235

άϊστόω. pnet. (ἄϊστος), fut. ώσω, aor. optat. alorworear, and sor. pass. alorwone, to make invisible, to destroy, Od. 20. 79. Hence pass. to be destroyed, to vanish, Od. 10, 259.

αισυητήρ, ήρος, δ, poet. (related to αίσυμνήτης), princely regal. royal, κούρος 24, 347.† Instead of this word, whose signif. 347.+ and derivation were unknown even to the aucients, the edition of Spitzner has αἰσυμνητήρ.

Aiotifrys, ov. à (aiovyrup), a Trojan, father of Aicathous, 2, 793. 13, 427.

alouhoepyos, ov. practising wickedness, 5, 403.† (Thus Spitzner, as the reading of Aristarchus for οβριμοεργός.)
αΐσυλος, ον (prob. from αίσα), Εp. wwj.est,

impious, improper. αίσυλα ρέζειν, to practise impiety, 5, 103; μυθήσασθαι, to spenk

Aίσύμη, ή, a city in Thrace, 8, 304. Αίσύμηθεν, from Æsymê.

αίσυμν, τήρ, ήρος, δ = αίσυμνήτης. 24. 347; and the aucients explain it here by βασιλικός, royal. Cf. αισυητήρ.

αίσυμνήτης, ου. ο, poet. (αίσυμνάω), he who adjudges to persons what is due; the arbiter or judge of a contest, Od. 3, 258.† Αισυμνος, ò, a Greek, 11, 303.

αίσχιστος, η. ον, superl. and αίσχίων, compar. or αίσχρός.

alσχος, εος, το, shame, indignity, insult; in the piur. Tà aioxea, shameful deeds, 3, 342. Od. 1, 229. ος ήδη νέμεσίν τε καί αίσχεα πόλλ' ανθρώπων, one who telt the blame and many taunts of men, i. e. so felt them as to give no occasion for them, 6, 351.

αίσχρός, ή, όν (αἶσχος), compar. αἰσχίων, tov, superl. αίσχιστος, η, ον, 1) ugly, de-formed; in a physical sense, αίσχιστος άνηρ ὑπὸ Ἰλιον ἦλθεν, the ugliest man who came to Troy (under its walls), 2, 216. h. Ap. 197. 2) shameful, disgraceful, insulting; αἰσχρὰ ἐπεα, abusive, insulting words, 3, 38. The neut. followed by infin. 2, 119.

aiσχρώς, anv., shamefully, insullingly,

23, 473 Od. 18, 321.

αίσχύνω (αίσχος), αοτ. 1 ήσχύνα, perf. pass. ησχυμμαι. 1) Act. 1) to make ugly, to deform, to disfigure ; with accus. πρόσωπον, 18, 24. νέκυς ήσχυμμένος, a corpse, 1. e. treated with indignity, dishonoured (mutilated), 18, 180. 2) Metaph. to insult, to dishonour, to disgrace, yevos. Aexos, to dishonour a man's bed, Ou. 8, 269. 11) Mid. to be ashamed; absolute, Od. 18, 12; τί, to shrink from any thing with shame; to fear any thing, Od. 21, 323.

Alow, ovos. o. (according to Herm. Opportunus, from alora,) son of Cretheus and Tyro, grandson of Æolus I., father of Jason, king of Ioleus, in Thessaly. According to a later tradition Medea re-

newed his youth, Od. 11, 259.

αιτέω, tut αιτήσω, sor. infin. αιτήσαι, Ven. 225, to ask, to beg, to demand; absol. Od. 18, 49; with accus, of the pers. and thing, αἰτεῖν τι, 5, 358; τινά, Od. 17, 365; also both, τινὰ δόρυ, to ask any one for a spear, 22, 295; Tivi, for any one, κούρησ' αιτήσουσα τέλος θαλεροίο γάμοιο, to so icit youthful nuptials for the damseis, Od. 20, 74. b) With infin. following, 6, 176.

αιτιάασθαι, Ep. form for αιτιᾶσθαι, see

αιτιάομαι (αιτία), depon. mid. 3 sing. optat. airiogro, Ep. for airiogro, 3 pl. impf. griowro, Ep. for friouro, to blame, to accuse; with accus. 11, 78. Od. 20, 135; also with two accus. When the thing is expressed by a neut. pron., Od. 1, 32.

airiów, Ep. (airéw), to ask earnestly, to beg; absol. Od. 4, 651. 17, 228; with ac-cus. of the thing, Od. 17, 222, and of the

person, Od. 17, 346.

airιος, ίη, ιον (αἰτία), having the blame of any thing, quilty, blameworthy; used

in Hom. only in a bad sense. ours mos wronged me, 1, 153. Od. 1, 348.
aircoero, Ep. for aircero, 3 sing. optat.

pres. from αἰτιάομαι.

Αιτώλιος, ίη, ιον, Ælolian, 4, 399. Λίτωλοί, oi, the Etolians, inhabitants of Ætolia, in Greece, between Acarnania and Thessay, which received its name from Ætolus, son of Endymion, 2, 638.

αίχμάζω (αίχμή), fut. άσω, Ep. άσσω, to brandish the lance; constr. with αίχμάς.

4, 324.†

αίχμή, ἡ (ἀκμή or ἀΐσσω), prop. the point of the lance, xalkein, 4, 161; mly the lunce, the spear.

αίχμητά, ό, Ep. and Æol. for αίχμητής.

αίχμητής, οῦ, ὁ, a lancer, a spearman,

hence g. t. for warrior, 1, 152, and often, 2) As adj. warlike, 1, 816; avno, 3, 49. alψa, adv. quickly, directly, immediately. αίψα δ' έπειτα, immediately there-

upon; alua de in the narration of a fact, 2, 664. Od. 2, 6; and αἶψά τε in general propositions, 19, 221; see Herm, ad Hymn.

în Ċer. 485.

αἰψηρός, ή. όν (αἶψα), hasty, quick. αἰψηρὸς κόρος γόοιο, quick is the satiety of grief (one is quickly sated with grief, V.) λύσεν άγορην αίψηρην for αίψα, he quickly dispersed the assembly; or with V. the busy council, 19, 276. Od. 2. 257. Nitzsch ad loc. translates: the stirring, the quickly moving assembly.

άίω, poet. only pres. and impf. without augm. alov, to observe, to perceive, like senture; mly to hear, with gen., seldom with accus. φθογγής, to hear the voice, 16, 508; πληγής, to feel the blow, 11, 532; or, rather, to hear the lash (i. e. the crack of the whip); φίλον αιον ήτορ, 15, 252, I fest my heart, (viz. its pulsation, because frop occurs for the most part in a physical sense.) Others: I knew it in my mind. Voss and Bothe: for I was breathing out my life, (with the Schol.

ἀπέπνεον, so that ἀίω = ἄω, ἄημι.)
αἰών, ῶνος, ὁ, comm. ἡ, Ι) duration, long time. 2) an age, life, connected with ψυχή: αίωνος αμέρδεσθαι, to be bereaved of lite, 22, 58; απ' αίωνος δλέσθαι, to perish from life, 24, 725. b) Spoken of animals: αἰῶνα ἐκτορεῖν, to pierce the life, h. Merc. 42; (according to Ruhnken, the spinal marrow, salso plur. δι' αίωνας τορείν, spoken of cattle, h. Merc. 119.

ἀκάκητα, Ep. ίσι ἀκακήτης, ου, ò=ἄκακος (rarós), who is free from evil, from guile, &c. the bearer of happiness, the deliverer from evil, epith. of Mercury, 16, 185. Od.

24, 10.
ἀκαλορείτης, αο, ὁ (ἀκαλός = ἦκαλος, εἰίι]. ῥώω), gently fluming, εσ[τίν, fluxing, ep]th. ο (Ocenus, 7, 422, and Od. ἀκάμας, αντος, ὁ, ἡ (κάμνω), unwearied, untiring, epith. of Sol, of the Sperchius, and of the wild bear, 18, 239. 484. 16, 176.

'Arauas, arros, o, 1) son of Antende

and Theans, leader of the Dardahams, 21, 89; the feminine however actions slain by Meriones, 2, 823. 16, 342. 2) son of Eussôrus, leader of the Thracians, slain by the Telamonian Ajax, 2, 844. 6, 8. 3) son of Asius, 12, 140.

άκάματος, ον=άκάμας, untiring, never-resting, epithet of fire, 5, 4. Od 20, 123. ακανθα, η (ακή), thorn, thistle, Od. 5,

328.+ *Aκάστη, ή (greatly distinguished, from a intens. and rinapual), daughter of Oceanus and Thetis, h. Cer. 421.

Accords, king of Dulichium, Od. 14, 336.

ἀκαχείατο, see ἀκαχίζω. άκαχείν, see ἀκακίζω.

άκαχήμενος, see άκαχίζω

άκαχήσω, see ἀκαχίζω. ἀκαχίζω, Ep. and Ion. ('AXO) aor. 2 ἥκαχον, whence again fut. ἀκαχήσω, αοτ. Ι ἡκάχησα, mid. ἀκαχίζομαι, kindred form of αχόμαι οτ αχνυμαί, aor. ήκαχόμην, perf. ακάχημαι and ακήχεμαι, 3 pl. ακηχέδαται (perhaps ακηχέσται is preferable), 17, 637 ; 3 pl. plupf. ἀκαχείατο for ἀκάχηντο ; infin. perf. ἀκάχησθαι. paricp. ἀκαχήμενος. fem. aknyemenn (the accent on perf. ind. and partep, is drawn back : see Buttin, § 111, note 2; also a partep. pres. ἀχέων, ovoa. 1) Act. to trouble, to afflict; with accus. Od. 16, 432. 2) Mid. to trouble oneself, to grieve, to be grieved, θυμφ, 6, 486; τῷ μήτι θανών ἀκαχίζευ, grieve not that thou art dead, Od. 11, 486; in the perf. to be troubled, sad, often also ute with θυμόν and ήτορ: θεοί δ' ἀκαχείατο θυμόν, were troubled at heart, 12. 179. b) With gen. and dat. of the object; iππων, about the steeds, 11, 702. δ μοι πυκινῶς ἀκάχηται, who is deeply truubled about me, Od. 23, 360. ἀκαχμένος η, ον, Ερ. sharpened, pointed,

epith of the lance, Il. : of the axe, Od. 5, 235; of the sword, Od. 22, 80; (prop. partcp. perf. pass. from theme AKΩ, acuo, for akayµévos with Att. redupl.)

ακάχοιτο, see ακαχίζω. ακείομαι, Ερ. for ακέομαι; but ακειάμενοι, a false reading for ακειόμενοι, from ακέομαι.

ἀκτομαι, Depon. Ep. mid. ἀκτίσμαι (ἀκτήν [hence originally = to quiet] , ant. I heeraμην, imper. ἀκέσσαι, 1) to heal, to cure; with acc. elkea, wounds, 16, 29; also rivá, any one, 5, 448; metaph. to calm, to allay, to help, δίψαν, to allay thirst, 22, 2; absol. 13, 115. Od. 10, 69. 2) to renair, to restore, vijas, Od. 14, 383.

ακερσεκόμης, ου, δ (κείρω, κόμη), un-thorn, having long hair, ep:th. of Apollo, 20, 39.†

'Aregrapheros, o (partep. aregrapheros), father of Periboss, king of Thrace, founder of the city Akesamense, 21, 142,

occurs 1, 565, and once the dual accorte, Od. 14, 195 (prob. from a and xiss for acces, Ion. access, Buttm. Lexil. p. 27 [Cf. Död. Hom. Gloss. 130]).

ακήδεστος, ον (κηδέω), uncared for, neglected; spoken of the dead unburied, 6, 60.+

ἀκηδέστως, adv. in a cruel, pitiless man-

ner, remarselessly, *11. 22. 465. 24, 417. ἀκηδέω (κήδος), nor. 1 ἀκήδεσα, to neg lect, to slight, to disregard; with gen. *11. 14, 427. 23, 70.

àκηδής, ές, gen. έος (κηδέω), without care, 1) Act. free from care, at ease, 21, 1:3; spoken of the gods, 24, 526; negligent, Od. 17, 319. 2) Pass. uncared for, neylected, disregarded, as Od. 6, 26, 19, 18, 20, 130. Il. 21, 123; of a corpse: unburied, 24, 554. Od 24, 187.

ἀκήλητος, ον (κηλέω), not to be charmed, stubborn, unbending, voos, Od, 10, 329.† ἄκημα, ατος, τό (ἀκόομαι), ε remedy, απ alleriation, relief, ὀδυνάων, 15, 394.

ἀκήν, adv. (prop. acc. from obs. ἀκή [=novxia, Hesych, ana, culmly, Pind. Dod. 130. According to Suttm. adv from acc. akaav, Ion. akény akaos (xaw) non hiscen.]), quielly, sil-nlly, sill: often πάντες ἀκὴν ἐγένοντο σιωπῆ, all were quiet and silent, 3, 95; ἀκὴν ἔσαν, Od. 2,

άκηράσιος, ον, poet. (κερώννυμι), un-mix-d, unadulterated, pure, οἶνος, ()d. 9, 205; † untouched, unmown, λειμών, h. Merc. 72.

ἀκήράτος, ον (κεράννυμι), unmixed, pure, ύδωρ, 24, 300. 2) Metaph. uninjured, unwasted, κλήρος, 15, 498. Od. 17, 532.

actious, or (κήρ), without misfortune, wn njured, unharmed, * Od. 12, 98. 23, \$23. b) Act. innocuous, ράβδος, h. Merc. 530.

άκήριος, ον (κῆρ), without heart, 1) In physical signif. lifetess, dead, 11, 392. 2) Metaph. heartless, spiritless, cowardly, 7, 100; δίος (heartless fear, Cp.), 5, 812. Il.

άκηχέδαται, see άκαχίζω. άκηγεμένη, see άκαχίζω.

άκηχεμένη, εσε άκαχίζω. ἄκιδνος, η, ον, only compar. ἀκιδνότερος, weak, inferior, insignificani, Od. 18. 130; with eldos, in appearance, Od. 5,217. 8,169. dates, vos. 6, 7, Ep. (keus), without power, weak, feeb.e, Od. 9, 515. 21, 131; (according to Thiersch, § 199, 5, from a and xiw, unable to go.)

ακίχητος, ον, poet (κιχάνω), not to be attained, unattaineble. axignta dimere, to pursue what is unattainable, 17, 75 axaavoros, op, later form for axaavos, Od. 11, 54, 72; [in some editions]

ακλαυτος, ον (κλαίω), 1) unwept, un lamented; spoken of one dead, 22, 386,

of the city Akesamenies, 21, 142.

ἀκεστός, ή, όν (κόφμαι), exrable, that

may be calmed, φρένες, 13, 115.†

ἀκέων, όνονα, dual ακόφντε, sitent, still,

guide [cf. ἀκήν]. ἀκόων is for the most

part used as an adv. without distinction

of gender or number, 4, 22. 3, 459. Od.

Od. 4, 728; plur. nom. ἀκλητίς, poet.

anders aurus, the neut, prob. is as adv. 7. 100 ; Buttm. [who allows that achees may = aκλεέες], Lex. p. 296.

άκλειής, see άκλεής. άκλειώς, adv. ingloriously, 22, 304. Od.

1, 241.

άκλητίς, poet. for άκλττίς, see άκλτής. ακληρος, ον (κληρος), without lot, without possessions, hence 1) poor, needy, Od. 11, 489.† 2) unallotted, undivided, wild, γαΐα, h. Ven. 123.
ακμή, ἡ (ἀκἡ), edge. ἐπὶ ξυροῦ ἀκμῆς,

on a razor's edge, ~ iorarat ['in balance hangs, pois'd on a razor's edge," Cp], i. e. it is on the point of decision (an adage), 10, 173.†

akunpos, or, fasting, with outoto or πόσιος, without meat, or drink, *19, 163, 346. (ἀκμή [ἄκμη Lob. Path. 193] is said

το be Æοί, = νηστεία.)
ἀκμηνός, όν ([=ο ἀκμάζων] ἀκμή), full grown, grown up, Od. 23, 191.

ἀκμής, ήτος, ὁ, ἡ (κάμνω), unwearied, vigorous, fiesh, °11, 802. 15, 697.

άκμητος, ον=άκμής, h. Ap 520. ακμόθετον, τό (τίθημι), the place where

the anvil is placed, anvil-block, stithy, 18, 410. Od. 8, 274.

ακμων, ονος, ο (κάμνω), an anril. 15. 19. Od. 8, 274. άκνηστις, ιος, ή (άκανος), the back-bone,

the spine, Od. 10, 161.+ άκοίτης, ου, ο (a copulat. and κοίτη),

bed-jellow, husband, Il. and Od.

aκοιτις, ιος, ή, bed-fellow, wife, Il. aκοίτις, accus. plur. Od. 10, 7. aκολος, ὁ (κόλον), a morsel, a crumb,

Od. 17, 222.+ * ἀκόλυμβος, ον (κολυμβος), ευλο cannot

swim, Bair. 157.

ακομιστίη, ή (κομίζω), want of tending or care, privation, Od. 21, 284.†
ακοντίζω (άκων), 201. ακόντισα and ακόντισσα, prop. to hurl the javelin, but

mly to cast. Soupi, eyxei; also with accus. aixuas, to hurl lances. The object aimed at stands in the gen. τινός, at any one; also κατά τι, ἐπί τινι, and εἰς τινα, 4, 490. 16, 358. Od. 22, 282; later also, rivá, to hit or pierce any one with a lance, Batr. 209

*ἀκόντων, τό (dimin. of ἄκων), a dart, a javelin, h. Merc. 460.

άκοντιστής, οῦ, ὁ, poet. (ἀκοντίζω), lancer, dariman, spearman, Il. and Od.

ακοντιστύς, ύος, ή, Ep. for ακόντιστς (ακοντίζω), the act of casting spears, a contest with spears (i. e. as a martial game). ovoé τ' ἀκοντιστὸν ἐσδύσεαι, thou shalt not enter the contest of spears, 23, 822 +

ἀκόρητος, ον (κορέννυμι), unsated, insatiable; with gen. μόθου, πολέμου, ἀπει-λάων, *7, 117, 12, 335, 14, 479; also h. Ven.

άκος, εος, τό (ἀκόυμαι), cure, remedy, περήτος, ον, Ion. for άκρατος (κερά relief, alleviation. κακῶν ἀκος, Οά. 22, νυμι), unmixed, pure, οἶνος, εγοκει (481. οὐδά τε μῆχος δερόεντος κακοῦ ἔστ΄ wine unmixed with water, Οά. 2, 34 άκος εὐρεῶν, it will be impossible to γάλα, Οά. 9, 297. 2) στονδαὶ ἄκρητοι,

strengthened for anderec, 12, 318. In ; find a remedy when the evil is done, 9,

άκοσμος, ον (κόσμος), Without order. indecent, unbecoming, έπεα, 2, 213.† ἀκοστάω οτ ἀκοστέω, 201. Ι ἀκόστησα,

6, 506. 15, 263; in the phrase: επνος άποστήσας έπὶ φάτνη, full fed at the man-ger. The best derivation is from ἀποστή, =κριθή, barley [as being bearded, aκή]; hence, to consume barley, to be fed with barley, cf. Buttm. Lex. p. 72.

aκουάζω, h. Merc. 423; and aκουάζομαι, dep. mid. Ep. form of ακούω, to hear; with gen. Od. 9, 7. πρώτω γάρ καὶ δαιτός ακουάζεσθον έμειο, for yo are the first to hear from me of a feast, i. e. are first invited, 4, 343.

ἀκουή, ἡ (ἀκούω). Ep. for ἀκοή, properly, hearing; a sound (as heard), spoken of the crash of a tree when felled: exader δέ τε γίγνετ' ἀκουή, there is hearing from afar, i. e. the sound, or crash of it is heard at a distance, 16, 634; others give here the signif. echo, noise. 2) that which is heard, information, perà narpos άκουὴν ἰκέσθαι, to go in quest of intelligence of his father, Od. 2, 308; βῆναι. Od. 4, 701. 5, 19.

ἄκουρος, ον (κοῦρος), without son, childless, Od. 7, 64.+

*aκουστός, ή, όν, heard, audible, h. Merc. 512.

ἀκούω, fut. ἀκούσομαι, sor. 1 ήκουσα, 1) to hear, with the gen. of the person heard; aocoo; the thing generally in accus. μύθον, the discourse, and τί τινος, any thing from any one (ex aliquo), Od. 12, 389; but also in gen. μυκηθμού ήκουσα. I heard the roar or bellowing, Od. 12, 265. The person about whom any thing is heard is mly put in the gen. Od. 1, 287. 289, rarely in accus. and with περέ Tiros, Od. 19, 204. 2) to hearken to any one, to listen, spoken of the gods; comm. with gen., rarely with dat., which is prop. dat. commod. ἀνέρι κηδομένφ, to hearken to a suffering man; of subjects, to obey, Od. 7, 11. 3) The pres. in the signit. of the past, have heard, know (cf. Gr. p. 766, g), Od. 3, 193. 4, 688. The mid. as depon. rivos, to hear, 4, 331.

ακράαντος, ον, poet. (κραιαίνω), finished, unaccomplished, epyov. 2, 138; spoken of a prophecy: unfulfilled, not to be fulfilled, Od. 2, 202. 19, 565.

άκραής, ές, gen. έος (ἄκρος, ἄημι), prop. high-blowing, strong-blowing, brisk, fresh, epith, of a favorable wind, *Od. 2, 421, 14,

άκρη, ή (prop. fem. from άκρος), the extreme, esply height, summit, citadel or fortress, promontory, 14, 36. 4, 425. Kar aκρης, downwards, from above, Od. 5, 313; and hence utterly, from the summit, =from the foundation, 15, 557. Cf. Virg. Æn. ii. 290.

άκρητος, ον. Ion. for άκρατος (κεράννυμι), unmixed, pure, olvos, spoken of wine unmixed with water, Od. 2, 341; and Theans, leader of the Dardahans, 21, 89; the feminine however actions slain by Meriones, 2, 823. 16, 342. 2) son of Eussorus, leader of the Thracians, slain by the Telamonian Ajax, 2, 844. 6, 8. 3) son of Asius, 12, 140.

άκάματος, ον=άκάμας, untiring, never-resting, epithet of fire, 5, 4. Od 20, 123. ακανθα, ή (ἀκή), thorn, thistle, Od. 5, 328.†

"Aκάστη, ή (greatly distinguished, from a intens. and κέκασμαι), daughter of Oceanus and Thetis, h. Cer. 421. 'Ακαστος, king of Dulichium, Od. 14,

336.

ἀκαχείατο, see ἀκαχίζω. akaxeîr, see akakiç ἀκαχήμενος, see ἀκαχίζω.

άκαχήσω, see άκαχίζω. άκαχίζω, Ερ. and Ion. ('ΑΧΩ) aor. 2 ἥκαχον, whence again fut. ἀκαχήσω, αοτ. ὶ ἡκάχησα, mid. ἀκαχίζομαι, kindred form of άχομαι οτ άχνυμαι, αοτ. ήκαχόμην, perf. άκάχημαι siid ακήχεμαι, 3 pl. άκηχέδαται (perhaps άκηχέαται is preferable), 17, 637 ; 3 pl. plupf. ἀκαχείατο for ἀκάχηντο ; infin. perf. ἀκάχησθαι. partcp. ἀκαχήμενος. fem. acrycuevy (the accent on perf. ind. and partcp. is drawn back : see Buttin. § 111, note 2; also a partep. pres. ἀχέων, overa. 1) Act. to trouble, to afflict; with accus. Od. 16, 432. 2) Mid. to trouble oneself, to grieve. to be grieved, θυμφ, 6, 486; τφ μήτι θανών ακαχίζευ, grieve not that thou art dead, Od. 486; in the perf. to be troubled, sad, often abso ute with θυμόν and ήτορ: θεοί δ άκαχείατο θυμόν, were troubled at heart, 12, 179. b) With gen. and dat. of the object; ιππων, about the steeds, 11, 702. ο μοι πυκινώς ἀκάχηται. who is deeply troubled about me, Od. 23, 360.

aκαχμάνος, η, ον. Εp. sharpened, pointed, epith of the lance, Il.: of the axe, Od. 5, 235; of the sword, Od. 22, 80; (prop. partcp. perf. pass. from theme AKΩ, acue, for ακαγμένος with Att. redupl.)

άκάχοιτο, see ἀκαχίζω. ἀκείομαι, Ερ. for ἀκέομαι; but ἀκειάμενοι, a false reading for ἀκειόμενοι, from ἀκέομαι.

ἀκέομαι, Depon. Ep. mid. ἀκείομαι (ἀκήν aκτόμαι, Depon. Ep. min. arecopal (arry hence orizinally = 10 quiet), sor: i ηκεσάμην, imper. ἀκάσσαι, 1) to heul, to cure; with acc. δικεα, wounds, 16, 29; also τικά, any one, 5, 448; metaph. to calm, to allay, to help. δίψαν, to allay thirst, 22, 2; absol. 13, 115. Od. 10, 69. 2) to revair, to restore, vijas, Od. 14, 383.

ακερσεκόμης, ου, δ (κείρω, κόμη), υπ-korn, huving long hair, ep:th. of Apollo,

20, 39.†

Accoranceros, à (partep. accoranceros), father of Periboes, king of Thrace, founder of the city Akesamenæ, 21, 142.

άκεστός, ή, όν (ἐκέομαι), curable, that may be calmed, φρένες, 13, 115.†
ακέων, έουσα, dual ἀκέοντε, silent, still,

guist [cf. ἀκήν]. ἀκόων is for the most and ἀκλητής, without fame, fam less, in-part used as an adv. without distinction glorious; accus. sing. ἀκλέα, δυτ ἀκλέα, of gender or number, 4, 22. 8, 459. Od. 04. 4, 728; plur. nom. ἀκλητής, poet.

occuis I, 565, and once the dual accourt, Od. 14, 195 (prob. from a and xess for araos, Ion. aress, Buttn. Lexil. p. 27 [Cf. Död. Hom. Gioss. 130]).

άκήδεστος, ον (κηδέω), uncared for, neglecked; spoken of the dead unburied, 6, 60.+

ἀκηδίστως, adv. in a cruel, pitiless manner, remarselessly, *11. 22, 465, 24, 417.

άκηδέω (κήδος), 20τ. Ι άκήδεσα, to πες lect, to slight, to disregard; with gen. *11. 14, 427. 23, 70.

άκηδής, ές, gen. éoς (κηδέω), without care, 1) Act. free from care, at ease, 21, 1:3; spoken of the gods, 24, 526; negligent, Od. 17, 319. 2) Pass. uncared for, neylected, disregarded, as Od. 6, 26, 19, 18, 20, 130, 11, 21, 123; of a corpse: un-

burred, 24, 554. Od 24, 187. ἀκήλητος, ον (κηλίω), not to be charmed, stubborn, unbending, voos, Od. 10, 329.†

άκημα, ατος, τό (ἀκέσμαι), a remedy, an alleriation, relief, δδυνάων, 15, 394.

ἀκήν, adv. (prop. acc. from obs. ἀκή [=ήσυχία, Hesych. aκq, culmly, Pind. Dod. 130. According to Suttin. adv from acc. akaav, Ion. akény akaos (xaw) non hiscen]), quietly, silently, still; often πάντες ακήν εγένοντο σιωπή, all were quiet and silent, 3, 95; ακήν εσαν, Od. 2,

aκηράσιος, ον, poet. (κερώννυμι), un-mixed, unadulterated, pure, οίνος, Od. 9, 205; † untouched, unmown, Acquir, h. Merc. 72.

άκήρατος, ον (κεράννυμι), unmixed, pure, ύδωρ, 24, 300. 2) Metaph. uninjured, unwasted, κλήρος, 15, 498. Od. 17, 532.

axipos, or (κήρ), without misfortune, un njured, unharmed, * Od. 12, 98. 23, 328. b) Act. innocuous, ράβδος, h. Merc. 530.

ἀκήριος, ον (κῆρ), without heart, physical signif. lifetess, dead, 11, 392. 2) Metaph. hearticss, spiritless, cowardly, 7, 100; 860s (heartless fear. Cp.), 5, 812. Il.

άκηχέδαται, εσε άκαχίζω. ακηχεμένη, 500 ακαχίζ

άκιδνος, η, ον, only compar. ἀκιδνότερος, weak, inferior, insignificant, Od. 18. 130; with eldos, in appearance, *Od. 5,217. 8,169.

ακίκης, νος, δ, ἡ, Ερ. (κάκης), without power, κeak, feeb.c, *Od. 9, 515. 21, 131; (according to Thiersch, § 199, 5, from a and κίω, unable to go.)

ακίχητος, ον, poet. (κιχάνω), not to be attained, unattain ble. ακίχητα διώκειν, to pursue what is unattainable, 17, 75 ακλαυστος, ον, later form for ακλαυτος, Od. 11, 54, 72; [in some editions]

aκλαυτος, ον (κλαίω), 1) unwepi, unlamented; spoken of one dead, 22, 386. 2) Act. without tears, tearless, Od. 4,

494. Voss : unwent.

άκλεής, έος, ὁ, ἡ, pnet (κλέος), ἀκλειής and ἀκληής, without fame, fam-less, in-

strengthened for acheeis, 12, 318. In | find a remedy when the evil is done, 9, anders arrows, the neut. prob. is as adv. 7, 100 ; Buttm. [who allows that ankers may =anderes], Lex. p. 296.

ἀκλειής, see ἀκλεής.

anλeims, adv. ingloriously, 22, 304. Od. 1, 241.

ἀκληεῖς, poet. for ἀκλεεῖς, see ἀκλεής. ακληρος, ον (κληρος), without lot, with-out possessions, hence 1) poor, needy, Od. 11, 489.† 2) unallotted, undivided, wild, yala, h. Ven. 123.

άκμή, ή (άκή), edge. ἐπὶ ξυροῦ άκμῆς, on a razor's edge, ∾ίσταται ("in balance hangs, pois'd on a razor's edge," Cp], i. e.

it is on the point of decision (an adage),

πόσιος, without meat, or drink, *19, 163. 346. (ἀκμή [ἄκμη Lob. Path. 193] is said to be Æol. = νηστεία.)

άκμηνός, όν ([=ο ἀκμάζων] ἀκμή), full grown, grown up, Od. 23, 191.† ἀκμής, ήτος, ὁ, ἡ (κάμνω), unwearied, vigorous, fiesh, *11, 802. 15, 697.

• акиптос, от = акине, h. Ap 520.

ἀκμόθετον, τό (τίθημι), the place where the anvil is placeu, anvil-block, stithy, 18. 410. Od. 8, 274.

акµшт, отос, о (ка́µты), an antil, 15, 19. Od. 8, 274.

άκνηστις, ιος, η (άκανος), the back-bone, the spine, Od. 10, 161.+

άκοίτης, ου, ο (a copulat. and κοίτη), bed-jellow, husband, Il. and Od.

άκοιτις, ιος, ή, bed-fellow, wife, Il. άκοίτις, accus. plur. Od. 10, 7. ἄκολος, ὁ (κόλον), a morsel, a crumb,

swim, Bair. 157.

aκομιστίη, ή (κομίζω), want of tending or care, privation, Od. 21, 284.†
ακοντίζω (ακων), aor. ακόντισα and ακόντισσα, prop. to hurl the javelin, but mly to cast, δουρί, εγχεί; also with accus, αίχμας, to hurl lances. The object aims to see the second care care and care account of the ject aimed at stands in the gen. τινός, at any one; also κατά τι, ἐπί τινι, and είς τινα, 4, 490. 16, 358. Od. 22, 282; later also, rwa, to hit or pierce any one with a lance, Batr. 209

*ἀκόντιον, τό (dimin. of ἄκων), a dart, a javelin, h. Merc. 460.

ακοντιστής, ου, ό, poet. (ακοντίζω),

lancer, dariman, spearman, II. and Od. accorrioris, vos. 4, Ep. for accorriors (accorrige), the act of caeting spears, a contest with spears (i. e. as a martial game). ovot t acornorre eodifocat, thou shalt not enter the contest of spears, 23,

άκόρητος, ου (κορέννυμι), unsated, in-satiable; with gen. μόθου, πολέμου, απει-λάων, *7, 117. 12, 335. 14, 479; also h. Ven.

äκος, cos, τό (ἀκέομαι), cure, remedy, ακρητος, ου, το (απομαί, επικ, επικας) πετίεξ, alteriation. κακῶν ἄκος, Od. 22, νυμι), unmixed, pure, οἶνος, spoken 481. οὐδό τι μήχος ἐρχθόντος κακοῦ ἔστ ἀκος εὐρεῶν, it will be impossible to γάλα, Od. 9, 297. 2) σπουδαὶ ἄκρητοι,

ακοσμος, ον (κόσμος), Without order, indecent, unbecoming, exea, 2, 213.†

άκοστάω οτ άκοστάς, τοι 1 ἀκόστησα, 6, 506. 15, 263; in the phrase: ἐννος ἀκοστήσας ἀπὶ φάτνη, full fed at the man-ger. The best derivation is from ἀκοστή. =κριθή, barley [as being bearded, aκή]: hence, to consume barley, to be fed with barley, cf. Buttm. Lex. p. 72.

άκουάζω, h. Merc. 423; and άκουάζομαι, dep. mid. Ep. form of ἀκούω, to hear; with gen. Od. 9, 7. πρώτω γάρ καὶ δαιτός ἀκουάζεσθον εμείο, for ye are the first to hear from me of a feast, i. e. are first in-

vited. 4. 343.

ἀκουή, ἡ (ἀκούω). Ep. for ἀκοή, properly, hearing; a sound (as heard), spoken of the crash of a tree when felled: exader δέτε γίγνετ' ἀκουή, there is hearing from afar, i. e. the sound, or crash of it is heard at a distance, 16, 634; others give here the signif. echo, noise. 2) that which is heard, information, mera marphs acount interfact, to go in quest of intelligence of his father, Od. 2, 308; Birat, Od. 4, 701. 5, 19.

ἄκουρος, ον (κοῦρος), without son, childless, Od. 7, 61.+

*άκουστός, ή, όν, heard, audible, h. Merc. 512.

ἀκούω, fut. ἀκούσομαι, 201. 1 ήκουσα, 1) to hear, with the gen. of the person heard; ἀοιδοῦ; the thing generally in accus. μύθον, the discourse, and τί τινος, any thing from any one (ex alique), Od. 12, 389; but also in gen. μυκηθμού ήκουσα, I heard the roar or bellowing, Od. 12. 265. The person about whom any thing is heard is mly put in the gen. Od. 1, 287, 289, rarely in accus, and with week Tiros, Od. 19, 204. 2) to hearken to any one, to listen, spoken of the gods; comm. with gen., rarely with dat., which is prop. dat. commod. ἀνέρι κηδομένω, to hearken to a suffering man; of subjects, to obey, Od. 7, 11. 3) The pres. in the signif. of the past, have heard, know (cf. Gr. p. 766, g), Od. 3, 193. 4, 688. The mid. as depon. rivos, to hear, 4, 331.

depáarros, ov. poet. (epaiaire), un-finished, unaccomplished, épyov. 2, 138; spoken of a prophecy: unfuffiled, nos to be fulfilled, Od. 2, 202. 19, 565.

aκραής, és, gen. éoς (άκρος, άημι), prophigh-blowing, strong-blowing, brisk, fresh, epith, of a favorable wind, *Od. 2, 421. 14, 253.

ακρη, ή (prop. fem. from ακρος), the extreme, esply height, summit, citadel or fortress, promontory, 14, 36, 4, 425. κατ άκρης, downwards, from above, Od. 5, 313; and hence utterly, from the summit, =from the foundation, 15, 557. Cf. Virg. Æn. ii. 290.

ακρητος, ον, Ion. for ακρατος (κεράννυμι), unmixed, pure, olvos, spoken of wine unmixed with water, Od. 2, 341; 'Λλάομαι.

libation of pure wine, because, in com- a thing; hence experience species, the pacts, unmixed wine was officed to the top of a ship's poop, h. 33, 10. gods, 2, 341. 4, 159.

άκρις, ιδος, ή, α locust, 21, 12.† άκρις, ιος, ή, Ion. and Ep. for άκρη, point, summit, peak; always in the plur. accus. & acpeas, through (amongst) t e mountain tops, Od. 10, 281; nom. plur. h. Cer. 383.

Aspirtos, & (unjudged, from a and κρίνω, Inseparationes, Herm.), son of Abas and Ocelia, great grandson of Danaus, father of Danae. He expelled his brother Proptus; after his return they divide a the kingdom, so that Acrisius reigned in Argos, and Proetus in Tiryns, And. 2, 21. Ακρισιώνη. ή, daughter of Acrisius =

Danae, 14, 319.

ακριτόμυθος, ον (μύθος), speaking in a confused manner, praing or bubbling foolishly, overpos, senseless dreams, or hard of explanation, Od. 19, 560. Il. 2,

άκριτος, ον (κριτός), 1) not separated, confused τύμβος, a common grave, in which the multitude were thrown indiseriminately, 7, 337; μῦθοι, confused discourse, prating, 2, 796. ἄκριτα πόλλ' άγορεύειν, Od. 8, 505. 2) undecided, unadjusted, veicea, unadjusted contentions, 14. 205. 304. 3) not to be decided, enduring, perpetual; axos, 3, 412; adv. axpιτον, endlessly. πενθήμεναι, Od. 18,

ἀκριτόφυλλος, ον (φύλλον), thickly leaved, covered with foliage, thickly wooded, opos, 2, 868.

ακροκελαινιάω, Ερ. (κελαινός), ратер, акронелациони, Ер. for акронеhairier, becoming black on the surface, dark-flowing, epith. of a river, 21, 249.+

ἀκρόκομος, ον, poet. (κόμη), having hair on the crown, crown-haired, epith. of the Thracians, because they wore the hair bound in a knot on the crown, or wore hair on the crown only, 4, 533.+ ἄκρον, τό (neut. from ἄκρος), the ex-

treme, the summit, the point; long, the summit of Ida, 16, 292: 'Αθηνέων, the promontory [head-land, Cp.] of Athens,

Od. 3, 278; modos, Batr. 253. 'Aκρόνεως, ὁ, a Phæacian, Od. 8, 111. ἀκρόπολις, ιος, ή (πόλις), the upper city, a citadel, a fortress, *Od. 8, 494. 505; in the Il. ἄκρη πόλις, 6, 88.

ακροπόλος, ον. Εp. (πολέω), be ng high, high-souring, lofty, epith. of mountains,

5, 523. Od. 19, 205.

ακρόπορος, αν, Ερ. (πείρω), penetrating with the point, sharp-pointed, όβελοί, Od. 3, 463.+

ακρος, η, ον (ἀκή), superl. ἀκρότατος, η, or, extreme, highest, ending in a point; in Hom. only in a physical sense: ex άπρω χείλει έφεσταότες, standing on the extreme brink, 12, 51; άπρη χείρ, the end of the hand, 5, 335. ές πόδας άπρους, to the extremities (toes) of the feet, 16,

Ακταίη, η (άκτή), prop. she who dwells

on the coast, a Nereid, 18, 41.

arth, h (dyrous, prop. fem. of arths, broken, crushed), 1) Poet, corn bruised or ground in the mill, comm. with ispos άλφίτου οτ Δημητέρος, 13, 322. Od. 2, 355; see άλφιτον. 2) the p'a:e where 255; see āλφιτον. 2) the p'a:e where the waves break, shore, coust, il. and Od. ἀπτήμων, ουος, ὁ, η (πτήμω), without postessions, poor, needy; with gen. χρυσοίο, in gold, *9, 126, 268.

*aκτήρ, ήρος=aκτίν, a now rejected reading, h. 32, 6.

artis, îνος, η, dat. artivessur and actious, Od. 5, 479. 11, 16; a ray, a beam, with 'Heλίοιο.

*aκτιτος, ον (κτίζω), poet. for aκτιστος, untilled, waste, h. Ven. 123.

'Aκτορίδης, ου, ò, a descendant of Actôr = Echecles, 16, 189.

'Ακτορίς, ίδος, ή, a female servant of Penelopê, Od. 23, 228.

'Ακτορίων, ωνος, ο, son of Actor. τω Artopiwes, the sons of Actor, Eurylus and Cteatus, who from their mother were a'so called the Moliones, 2, 621; see Μολίων.

'Ακτωρ, opos, ὁ (from ἄγω leader), 1) son of Deion, in Phocis, and Diomedes, husband of Egina, father of Mencetius, grandfather of Patroclus, 11, 785. Apd. 1, 9. 4. 2) son of Phorbas and Hyrmine, brother of Augeas, husband of Molione, father of Eurytus and Cteatus, 11. 785. Apd. 3) son of Azeus, father of As-tyoche, grandfather of Ascalaphus and laimenus of Orchomenus, 2, 513.

ακύλος, η, the edible acorn, fruit of the evergreen-oak (ilex), Od. 10, 242.+

άκωκή, ἡ (ἀκή), point, edge, έγχεος, δουρός, 11. and Od.

anur, orros, ò, a javelin, a dari, a spear.

έρκος ακόντων, see έρκος. άκων, ουσα, ου (ά contr. from άέκων g. v.) only in τω δ' οὐκ άέκοντε πετέσθην, Il. and Od.

ahabe, adv. into the sea, to the sea, also eis äλaδe.

άλάλημαι, Ep. perf. with pres. signif. from aláonas, q v.

alahntos, o (alahn), mly a loud cry, a battle-cry, a shout of victory, 4, 436. Od. 24, 463; but also a cry of distress, 21, 10.

άλαλκε, άλαλκών, άλαλκεῖν, see άλέξω. 'Adadequernis, idos, epith. of Athene, probably from the town Alulcomena, in Bosotia, where she had a temple; according to others, from adadreiv, the protectress, 4, 8, 5, 9 8.

άλαλύκτημαι, to toss oneself around restlessly, to be agilated with unxiety, to be in anguish, 94* (prop perf. from aλυ-aries, with pres. signif.).

*aλάμπετος, ου (λάμπω), without bright-

ness, dark, h. 32, 5.

610. The neut. άκρον, as adv. 20, 229.
ἀκρωτήριον, τό (άκρος), the extremity of sor. Ι ἡλήθην, Ερ. ἀλήθην, perí. ἀλάλη-

μαι, infin. ἀλάλησθαι, part. ἀλαλήμενος, to wander about without aim, to rave, to stray, to roam; with the prep. κατά, ἐπί, περί τι, 6, 201. Od. 4, 91. The perfect infin and parter. alalineros have the accent retracted on account of its pres. signif. 23, 74. Oct. 11, 167. 14, 122.

not seeing, blind. άλαός, ον (λάω, not seeing, blind, prop ", Od. 8, 195; but in μάντιος έλαου, Od. 10, 493. 12, 267, ";) cf. Thiersch. Gram. § 190, 22. *Od.

άλαοσκοπιή, ή (σκοπίη), lit. a blind lookout; a useless nutch, ~-ην έχειν, ['to look in rain, Cp.] 13, 10. αλαοσκοπίη is an incorrect reading 10, 515.

άλαόω, poet. (άλαός), αοτ. άλάωσα, to inke blind, to blind. τινὰ ὀφθαλμοῦ, to blind one's eye, *Od. 1, 69. 9, 516.

άλαπαδνός, ή, όν άλαπάζω, poet. compar. άλαπαδνότερος, 4, 305; eusy to ranquish. σθένος οὐκ ἀλαπαδνόν, insuperable strength, 5, 783; spoken of cattle. Od. 18. 373. 2) powerless, weak, unwarlike, 2, 675; μῦθος, h. Merc. 334.

άλαπάζω, poet. (λαπάζω), fut. άλαπάξω, aor. ἀλάπαξα without augm.; prop. to empty, to exhaust; πόλιν, to plunder a city, to sack, 2, 367, and often. 2) to overpower, to runquish, to destroy, φάλαγγας, στίχας, Od. 17, 424, 19, 80; absol. 11 12, 67:-then to ruin, to reduce to distress, Od. 17, 424. άλαστέω, poet. (άλαστος), partep aor.

άλαστήσας, prop. not to forget a thing; but mly, to be displeased, to be anyry, *12. 163. 15. 21.

'Aλαστορίδης, ου, ο, son of Alastor= Tros.

άλαστος, ον (λήθω οτ λάζομαι), not to be forgotten, intolerable, immeasurable, πέν-θος, 24, 105; ἄχος, Od, 4, 108. ἄλαστον οδύρεσθαι, to lament unceasingly, Od. 2) not to be forgotten or forgiven, abominable, accursed, 22, 261. Achilles applies the term to Hector: thou whose treatment of Patroclus I can never forget, 22, 261.

'Αλάστωρ, ορος, ὁ (one burdened with the guilt of blood, or who does not forget to take vengeance), 1) father of Tros, 20, 463. 2) a companion of Sarpedôn from Lycia, slain by Ulysses, 5, 677. 3) a Greek, who bore the wounded Teucer from the battle, 8, 333. 13, 422. 4) an Epean, 4, 295. 7, 333

aλωντός, ύος, ἡ, poet. (ἀλαόω). a blinding, a bereaviny of sight, Od. 9, 503.†
αλγέω (ἄλγος). fut. ἀλγήσω, 1) to feel pain, to be distressed by pain, primarily of the body; δδύνησι. 12, 206; with accus. κεφαλήν, Batr. 193. 2) Spoken of the mind: to be troubled, to be pained,

Od. 12, 27. άλγίων, ον, compar., άλγιστος, superl.

of aλεγεινός, q. v. aλγος, εος, τό, pain, suffering, primarily the mind, trouble. of the body; then of the mind, trouble, distress; comm. in plur. άλγεα πάσχειν, to endure sufferings, pain, distress; spoken of the sufferings of war, 2, 667. 9, 321; by sea, Od 1, 4.

άλδαίνω, poet. (άλδω). aor. 2 ήλδανον, to nourish, to make great, to enlarge, τε τινι. μέλε ηλδανε ποιμένι λαῶν, she dilated the limbs of the shepherd of the people, Od. 18, 70, 24, 768,

άλδήσκω. Ep. (άλδαίνω), to grow, to grow up; spoken of a harvest, 23, 599.†

αλέασθαι, see αλέομαι.

άλεγεινός, ή, όν, poet, for άλγεινός (άλγος), irreg. compar άλγίων, ον, superl. dayoros, η, ον, pain/ul, and, oppressire, burdenome, 2, 787. Od. 3, 206. 2) difficult, hard; with infin. εποι άλεγεινοὶ δαμήναι, hard to break, to be subdued, 10, 402; spoken of a mule: ἀλγίστη δαμάσασθαι, 23, 655. The compar. occurs only in the neut. ἄλγίον, mly in the signif. the worse, so much the worse. 18. 278. Od. 4, 292; where some [without reason] regard it as used for the positive.

'Αλεγηνορίδης, ου. ο, son of Alegenor= Promachus, [14, 503.]

άλεγίζω, poet. (άλέγω), only in pres. and impert to tro ble oneself about a thing, to care for; with gen. and always with a negat. our aleyiseir tiros, 1, 160. 8, 477; once absol. *15, 103.

άλεγθνω (=άλέγω), to trouble oneself about; with accus, always with δαίτα, to prepare a meal, *Od. 1, 374, 2, 139; δολοφροσύνην, to practise deceit, h. Merc. 361; aylaias, h. Merc. 476; absol. h.

Merc. 557.

αλέγω, poet. (α, λέγω), only pres.; kindred forms αλεγίζω and αλεγύνω, prop. to compute, to reckon together; hence, to value, to esteem, to be careful; comm. with negat. absol. 11, 389: absol. Kuves ούκ αλέγουσαι, careless sluts, spoken of Penelope's maidens [but without the coarse meaning that the words would have in English], Od. 19, 134. a) With gen. of the person: to trouble oneself about one, to care for him, 8, 483. Od. 9, 115.

275. b) With accus. of the thing: ones θεών, to regard the vengeance of the gods. 16, 388; νηῶν ὅπλα, to keep. to secure the tackle of ships, Od. 6, 268. c) With a partep. spoken of the Lita (Prayers): aiμετόπισθ 'Ατης αλέγουσι κιούσαι, who walk behind Atê carefully, steadily, 9,

άλεείνω, Ep. form of άλέομαι (άλέη). only pres. and imperf. to escape, to shun, to fee; with accus. absol. κερδοσύνη aleever, with craft (craftily) he turned away, avoided me, Od. 4, 251. b) With infin. κτείνειν, άλεξέμεναι άλέεινεν, 6, 167.

13, 356. αλεή, η, poet. (ἄλη), the act of avoiding,

ακη, η, pool (αλη), the act of abotaing, escaping, 22, 301.†
αλέη, ἡ (άλω), warmth, the heat of the sun. Od. 17, 23.

άλειαρ, ατος, τό, poet. (ἀλέω), prop. that which has been ground. four, wheaten four; in plur. Od. 20, 108.†

akeis, eloa, év. partep, aor, pass, from

eίλω.
'Αλείσιον, τό (λείος), Alrsium, a place in Elis, no longer in existence in the time of Strabo, who however mentions a re- | b) With dat. only: to defend any one, to gion near Olympia called τὸ ᾿Αλεσιαΐον, 2, 617.

Αλεισίου κολώνη, ή, either a hill near Alesium, or a monument of Alesius, who according to Eustath. on 2, 617, was a son of Scillus, suitor of Hippodameia, 11,

άλεισον, τό (prob. from λείος, not smoothly wrought, wrought in relief; embossed), a gobiet, always costly, and mostly of gold, 11, 774; and Od. 3, 53.

λείτης, ου, ο. poet. (άλιταίνω), a sinner, a seducer, a vile wretch; spoken of Paris, and of the suitors of Penelope, 3, 28. Od.

άλειφαρ, ατος, τό (άλείφω), salve, unguent, balsam, with which the dead were anointed before burning, 18, 351. Od. 3,

άλείφω (λίπος), aor. ήλειψα, aor. mid. πλειψάμην, 1) Act. to anoint, for the most part with λίπ' ἐλαίω, olive oil, 18, 350; also λίπ' alone, Od. 6, 227, see λίπα; spoken particularly of anointing after the bath, Od. 19, 505; κηρον ἐπ' ωσίν, to rub wax upon the ears, Od. 12, 200 2) Mid. to anoint oneself, with λίπ' ἐλαίφ, and with accus. χρόα, to anoint one's body,

of the Argonaut Leitus, 17, 602; 'Alex-

or the Argonaut Leitus, 11, 602; Αλεκτωρ, ραί, 1, 9. 16.
*ἀλέκτωρ, ορος, ὁ (α, λέγω), prop. the sleepless, the cock, Barr. 193.
'Αλέκτωρ, ορος, ὁ, son of Pelops and Hegesandra, whose daughter Iphilochê married Megapenthes, son of Menelaus, Od. 4, 10,

ἀλέκω, assumed theme of ἀλέξω.

άλεν, Dor. and Ep. for εάλησαν, see είλω. άλέν, neut. partcp. aor. pass. from είλω. 'Αλέξανδρος, ὁ (man-repelling, from ἀλέξω and ἀνήρ), an honorary name of Paris son of Priam, because according to the Schol. when a shepherd, he often bravely defended himself against robbers, 3, 16 [this is improbable].

άλεξάνεμος, ον (άνεμος), wind repelling, epith. of a thick mantle, Od. 14, 529.† άλέξασθαι, άλεξάμενος, 800 άλέξω.

άλεξέω furnishes tenses to άλέξω. άλεξητήρ, ῆρος, ὁ (ἀλέξω), repeller, de-fender, heiper, μάχης, a repeller of the battle (from others), protector in battle, 20, 396.+

άλεξίκακος, ον (κακός), averting evil, repelling misfortune, epith. of Nestor, 10,

άλέξω, (theme AΛΕΚ), infin. άλεξέμεναι, fut. ἀλεξήσω, aor. 1 optat. ἀλεξήσειεν, Od. 3, 346; Ep. aor. 2 ῆλαλκον, infin. ἀλαλκεῖν, partep. ἀλαλκών (from theme ΑΛΚΩ), whence an Ep. fut. ἀλαλκήσει, Od. 10, 288, where Wolf reads mid. sor. subj. αλεξώμεσθα, 10 Act. to ward off, to avert, τί τινι, any thing from any one; κακού πλιορ Δανωσίουν, the evil day from the Greeks, 9, 251; νήεσσι πῦρ, 9, 347. subj. from āλλομ...., 21, 536.

help, 3, 9. 5. 779. 2) Mid. to repel from oneself, rurá, any one, 13, 475. Od. 18, 62; absol. to defend oneself, 11, 348. Od.

αλόφιαι and αλεύφιαι, Ερ. and poet. (άλη), kindred form άλεεώνα, aor. 1 ήλενάμην and άλενάμην, subj. άλέηται, οριαι. άλέαστο, imper. άλεασθαι and άλέασσαι, partcp. άλευάμενος, to shun, avoid, fee; with accus. έγχεα, μήνιν, and absol. 5, 28. b) With infin. ὄφρα καὶ ἄλλος ἀλεύεται (Ep. for ἀλεύηται), ηπεροπεύειν, that another also may shrink from deceiving. Od. 14, 400. Il. 23, 340.

aleras, Ep. with shortened mood-vowel for άληται; subj. sor. where elsewhere we find άλεται, 11, 192; see άλλομαι.

άλετρεύω (άλετος), to grind; with accus. καρπόν, Od. 7, 104.t άλετρίς, ίδος, ή (άλέω), grinding, γυνή, a grinding woman, the female slave who grinds the corn, Od. 20, 105.†

άλεύομαι = άλεομαι, q. v. άλεω, αοτ. 1 ήλεσα, Ερ. άλεσσα, to grind, Od. 20, 109. † in Tmesis.

άλεωρή, ή (άλέομαι), poet. the act of avaiding, retreating, flight, 24, 216. 2) defence, protection ; spoken of the cuirass, 12, 57, 15, 533,

and, in the act of wandering or roaming about, Od. 10, 464. 21, 284.

αληθείη, ή (αληθής), Iruth; only άλη-θείην μυθεϊσθαι, καταλέγειν, 24, 407. Od. 11, 507.

άληθείς, see άλάομαι.

* ἀληθεύω (ἀληθής), fut. σω, to speak the truth, to be sincere. Batr. 14.

άληθής, ές (λήθω), undisguised, sincere, ταις, πρητήρες, γυνής, 12, 433. 2) ττις, often neut. plur. ἀληθέα είπεῖν, Π. and Od. Αλήῖον πεδίον, το, the Alelan plain in

Asia Minor, where Bellerophontes, hated by the gods, wandered solitarily about, 6, According to a later tradition, proud of having slain Chimæra, he here attempted to soar upon Pegasus to the abode of the gods; he was however thrown, and perished from grief. According to Herod, it was near the city Mallus in Cilicia, between the rivers Pyramus and Sinarus, Hdt. 6, 85. (Signif. prob. from άλη, the field of wandering, or from λήϊον, harvestless, uncultivated.)

ἀλήϊος, ον (λήϊον), without possessions, poor, destitute of an estate, .9, 125. 267. άληκτος, ον, Ερ. άλληκτος (λήγω), υπ ceasing, endless, incessant, bumós, 9, 636; νότος, Od. 12, 325. The neut. sing. as adv. incessantly, πολεμίζειν, 11, 12. Hom. has only the Ep. form.

άλήμεναι, Ep for άληναι, see είλω. άλήμων, ονος, δ (άλάομαι), wandering about, Od. 19, 74; subst. a vagrant, *Od.

άλητεύω (άλήτης), only pres. to wander about, to roam; often in Od., comm. spoken of vagrants, to bey, Od. 14, 126. 16, 101; but also of hunters, Od. 12,

άλήτης, ου, δ, a sagrant, a beygar, *Od.

Αλθαία, ή, daughter of Thestius and Erythemis, sister of Leda, wife of Œnius of Calydon, who bore to him Meleager, Deïanira, etc. The post-Homeric legends state that she slew Meleager by burning the fire-brand upon which, according to the prediction of the Parcæ his life depended, because in a contest concerning the prize in the Calydonian chase, he slew her two brothers, 9, 553.

άλθομαι, Ep. mid. to heal (intrans.), to be healed, to yet well, 5, 417.† (αλθω, akin to alo, to make grow.)

άλιαής, ές (άημι), gen. έος, blowing over or on the sea, epith. of a favorable wind, Od. 4, 361, t

Αλίαρτος, ὁ (situated on the sea, from άλς and άρω), Huliurtus, a town in Borotia, on the shore of the lake Copals, now Mazi, 2, 503; also ή, Diod.

αλίαστος, ον, poet. (λιάζομαι), unbrnd-

ing, not to be stayed, incessual, immense, μάχη, πόλεμος, δμαδος. The neut. as adv. αλίαστον δύνρεσθαι, to lament incessantly 24, 549. *11.

* aliyeitwe, or, poet. (yeitwe), near the sea, Lp 1.

άλίγκιος, ον (ήλιξ), prop. of equal age, but generally, like, equal, similar, rivi, 6, 401. Od. 8, 174.

άλιεψε, ηος, ὁ (άλε), a fisherman, Od. 12, 251. 22, 384, and mly, 1) a scaman, a sailor, Od. 24, 418; as adj. ἐρέται ἀλιῆες, rowers on the sea, Od. 16, 349. *Od. 'Αλιζώνες, οἰ, sing. 'Αλιζών, ῶνος, ὁ

(encircled by the sea, from αλς and ζώνη), the Halizones, a people on the Euxine, in Bithynia, neighbours of the Paphlago-nians, 2, 856. Steph. According to According to Strabo, prob. the later Chalybians, who in his time were called Chaidæi. Eustath. and Strabo also cite the nom. Αλίζωνος. 'Αλίζωνος. (They must not be confounded with 'Αλαζώνες, a nomadic people in Scythia)

Αλίη, ή (fem. of αλιος), daughter of Nereus and Doris, 18, 40.

'Αλιθέρσης, ου, ò, son of Mastôr, a faithful friend of Ulysses in Ithaca, Od. 2, 157, 17, 68.

άλιμυρήεις, εσσα, εν, poet. (μύρω), flowing into the sea, rushing seaward, ποταμός, 21, 190. Od. 5, 460.

αλιος, ίη, ιον (αλς), belonging to the sea, dwelling in the sea; γείσους το the stea dwelling in the sea; γείσους αλιος, the old man of the sea=Nereus, 1, 556; αλιαα δεαί, sea-goddesses, 24, 84: ἀθάναται αλιαα, 18, 84; alsα αλιαα slone, 18, 432. 2) fruitless, idle, νείπ, βάλος, μύθος, ὁδός, στουρος II and Od. (Τλα second simile ορκιον, Il. and Od. (The second signif. is comm. derived from αλη, but unnecessarily[?], since the earliest language connected with the sea the idea of unfruit-

fulness.) [Related to alr, alaos (blind, lit. bereuved), nhós Dod.]

Aλιος, ό, 1) a Lycian, 5, 678. 2) son of Alcinous, Od. 8, 119.

άλιοτρεφής, ές, poet. (τρέφω), gen. έος, nourished in the sea, sea-jattened; epith. of seals, Od. 4, 442.1

άλιοω (άλιος), aor. άλίωσα, without augm. to make rain, to frustrate, to render tuid, νόον Διός, Od. 5, 104; βέλος, to shoot an arrow without effect, 16, 737.

άλίπλοος, ον (πλέω), whelmed in the sea. τείχεα άλίπλοα θείναι, to sink the walls into the sea, 12, 26.+

άλιπόρφυρος, ον (πορφύρα), coloured with the pu pie of the murcx, sea purple, dark-purple, ηλάκατα, φάρεα, *Od. 6, 53. 13, 168

äλις, adv. (άλής), 1) in heaps, in multitudes, in crowas, in swarms, 2, 90. Od. 13, 136. Hom. never has a seq. gen. 2) sufficiently, enough, 14, 121. Τους άλες, is it not enough? with a seq. ότι οτ ώς, 5, 349. 23, 670. όθι έκειτο άλις εὐωδος έλαιον, where there was fragrant oil in abundance, Od. 2, 339.

άλίσκομαι (in the act. obsol. t Αλο-), fut. άλώσομαι only Batr. 286 2 ἐάλων, ῆλων only Od. 22, 230, άλώω Ερ. for άλω, optat. άλοίην άλώην, 9, 592, infin. άλωναι, μαι. άλους (άλόντε with ā, 5, 487), 1) be caught, taken, captured; spoken of men and cities, 2) Metaph. θανάτα λάλωναι, to be snatched away by death, 21 281. Od. 5, 312; hence also alone to b killed, 12, 172. 14, 81. 17, 506. Od. 18, • μήπως, ώς άψεσε λίνου άλόντε πανάγρου κύρμα γένησθε, lest ye, as if caught in the meshes of a net, should become a prey, 5, 487. (According to Buttm. Gr. Gram. § 33, 3, 1, the dual stands here as an abbreviated form of the plur.; it is more satisfactorily explained on the ground that the discourse relates to two objects, viz.: Hector, and the remainder of the people (see v. 485); or with the Schol.: ye and the women.) [To avoid the anomalous ā in αλόντε, Bothe proposes to read αλύοντε, from αλύω, trepide erro.]

άλιταίνω, poet. aor. 2 ήλιτον once, 9, 375; aor. mid. άλιτόμην, infin. άλιτέσθαι, with like signif. to do wrong, to sin; always with accus. Tivá, to sin against any one, 9, 375 19, 265; abavárovs, Od. 4, S78; Διὸς ἐφετμάς, to violate the commands of Zeus, 24, 570.

άλιτήμενος, η, ον, an Ep. perf. partcp. with accent of pres. for ήλιτημένος from άλιταίνω with active signif. aurng wrong, sinning; with dat. beois, against the gods, Od. 4, 807. According to Rost Volist. Lexik. under άλιταίνω, the dat. in this passage indicates the person in whose estimation the predicate is not true of the subject : 'for he is no sinner in the eyes of the gods.'

άλιτήμων, ονος, ὁ (ἀλιταίνω), sinning. wicked, *24, 157. 186.

άλιτρός, δ, contr. for άλιτηρός, a wicked man, a sinner, 8, 361; δαίμοστν, against the gods, 23, 595; also in a softer signif. knave, rogue, Od. 5, 182.

'Aλκάθοος, ὁ (quick in defence, from άλκή and θόος), son of Asyêtês; he was the husband of Hippodameia the sister of

Æneas, and had brought him up; Idomeneus slew him, 12, 93. 13, (427.) 465.

"Αλκάνδρη, η, wife of Polybus, in the Egyptian Thebæ, with whom Menelaus

lodged, Od. 4, 126.

'Αλκανδρος, δ (man-repelling, from aλκή and ἀνήρ), a Lycian, slain by

Ulysses, 5, 678.

άλκαρ, τό (άλκή), gen. and dat. obsol. defence, protection, butwark; with gen. 'Αχαιῶν, of the Achaians, 11, 823; and 'Aχαιών, of the Achaians, 11, 020; and dat. Τρώεσσι, for the Trojans, 5, 644; hut γήραος άλκαρ, a protection against age, h. Ap. 193. •11.

αλκή, ή, with metaplast. dat. άλκί, also άλκη, Od. 24, 509. 1) strength, physical power, 3, 45. 6, 263. Od. 22, 237. 2) defence, projection, help, o tol ex dide oux

άλεή, that help from Zeus follows not, 8, 140. 14, 786. Od. 12, 120. 3) ower to defend, whether of body or 1, strength, courage, boldness, 2, 234. μένος ἀλκήν, clothed with courage, 7, μέδεσθαι θουρίδος άλκης, to rememser, think of impetuous courage, 5, 718. i) Personified as a goddess and repre-

sented on the ægis, 5, 740.

*aλκήεις, εσσα, εν, poet. (aλκή), de-ending. courageous, brave, bold, h 28, 3. Αλκηστις, ιος, η, Alcestis, daughter of Pelias and Anaxibia, wife of Admêtus, king of Pheræ in Thessaly. By a decree of the Fates, according to later mytho-logy, Admetus was to be delivered from death, if some one should die for him. Alcestis laid down her life for him. but Persephone sent her back, 2, 715.

alei, Ep. dat. of aleni, from the obsol. root, αλέ; always άλκὶ πεποιθώς, trusting

to his strength, 5, 299.

*Αλκιμέδων, οντος, ὁ (meditating defence, from ἀλκή and μέδων), son of Lacrees, leader of the Myrmidons under Achilles, after the death of Patroclus, his c arioteer, 16, 197.

Aλκιμίδης, ου, δ, son of Alcimus= Mentor, Od. 21, 235.

άλκιμος, ον (άλκή), strong, έγχος, δόρυ. 2) Spoken of warriors, courageous, brave; also of animals, 20, 169.

Αλκιμος, δ. 1) father of Mentor. 2) a Myrmidon, friend of Achilles, 19, 392.

Admiroos, & (of a spirited disposition, from voos), son of Nausithous, grandson of Poseidon, king of the Phæaces in Scheria, by whom Ulysses, having suffered shipwreck, was hospitably received, Od. 6, 12 seq. 8, 118.

'Αλκίππη, ή, a female slave of Helen in Sparta, Od. 4, 124.

'Aλκμαίων, ονος, δ (from ἀλκή and μαίο-μαι striving for defence), son of Am-phiaraus and Eriphyle, brother of Am-

philochus, and leader of the Epigoni against Thebes, Od. 15, 248. According to later mythology, when Amphiaraus, betrayed by his wife, was obliged to go to the Theban war, he directed him, in case of his death, to slay his mother. He did it, and was on this account persecuted by the Furies, till at last he found rest in an island of the Achelous.

Adaudur, oros, o, Ep. for Adauaiwr, son of Thestor, a Greek, slain by Sarpe-

don before Troy, 12, 394.

'Αλκμήνη, ή, daughter of Electryon, king of Mycenæ, wife of Amphitryon In Thehes, mother of Heracles by Zeus, and of Iphicles by Amphitryon. Hêrê bated her, delayed the birth of Heracles and accelerated that of Eurystheus, that the latter might have the dominion over the former, 14, 323. 19, 119. Od. 11, 266.

άλκτήρ, ήρος, ὁ (άλκή), defender, helper, άρῆς, ανεττρο, σταικό, αυτοκό, αυτοκό, αρης, ανεττε of a curse, i.e. of calamity, injury, death, 14, 485. 18, 100; spoken of a javelin: κυνών καὶ ἀνδρών, a defence against dogs and men, Od. 14, 531. 21,

'Αλκυόνη, ή, a name of Cleopatra wife of Meleager; so named from Alcyone, daughter of Æolus, who after the death of her husband Ceyx, plunged into the sea, and was changed by Thetis into a kingfisher. The point of comparison would then consist only in this, that Marpessa, like Alcyonê. separated from her husband wept. More naturally and probably, Heyne and Spitzner understand by akever the kingfisher (see akever), 9,

'Αλκυών, όνος, ή. as prop. name='Αλ-κυόνη, 9, 563, ed. Wolf.

άλκυών, όνος, ή, Ion. for άλκυών, the sea-kingfisher, alcrdo (from ale and wier, because it was thought to brood in the sea). Heyne and Spitzner write 9, 563 αλκυόνος instead of 'Αλκ. because Hom. knew nothing of the transformation of Aleyone. They therefore refer the words wodwnerstos ofros exoura to the tender wallings of the kingfisher, which is often mentioned by the poets. These form a good point of comparison for the sed voice and tender complaints of Marpessa, separated by Apollo from her beloved. aken, obsol. root of akakeir, akee.

άλλά, conj. (prop. neut. from άλλος), but, still, yet, however, notwithstanding; it indicates in genera a greater or less opposition in the thought. It is used: 1) For connecting with the foregoing an entirely opposite idea, the first being quite set aside. It then often follows a negative proposition. = but, 1, 94: it indicates the antithesis after ovot. 2, 754. 2) For annexing a different thought of such a character, that the force of the preceding clause is but partially re-moved. This takes place both after affirmative and negative clauses, and is translated by but, however, still, yet; and the antithesis is prepared by µév

ητοι, γέ, etc. 1, 24. 16, 240. The antithesis also often consists in a hypothetic protasis, εί-αλλά, l, 281; είπεράλλά, 8, 154; είπερ τε, αλλά τε, 1, 82.
3) Το mark an exception, after a negative clause. After οῦτις ἄλλος, ἀλλά is translated than, 21, 275. Od. 3, 377; also after ούτι άλλος, Od. 8, 311 seq. cf. 12, 403 seq. 4) It stands at the beginning of a clause adverbially, to indicate the transition to a different thought; hence in exhortations, exclamations, etc. ahl' aye, ahl' is often connected with other particles: άλλ' άρα, but indeed, after a negative; άλλα γάρ, but certainly, still indeed (prop. each particle retains its original signif., the first marking the antithesis, the second the reason; still the antithesis must often be supplied from the connexion); ἀλλ' οὐ γάρ, but—not, Od. 14, 334. 19, 591; ἀλλ' ῆτοι, but yet [at pro-freto; at ridelicet. Klotz]; ἀλλὰ καὶ ως, but even thus; άλλ' οὐδ' ώς, but not even

andeyen, andéfai, Ep. for arédeyen, ἀναλέξαι from ἀναλέγω. ἄλλη, adv. (prop. dat. sing. from ἄλλος).

1) in another way, elsewhere, 13, 49; in another manner, opoveiv, h. Ap. 469. 2) away to some other place, elsewhere; that my reward is going away, i e. to unother, 1, 120; τρέπειν τι, 5, 187. 3) otherwise, 15, 51.

άλληκτος, ον, Ep. for άληκτος, q. v. άλλήλων (from άλλοι, άλλων, prop. άλλάλλων), only in gen. dat. accus. of plur.

and dual (the nom. is from the signif. impossible), one another, mutually, reci-procally. ίδμεν δ΄ ἀλλήλων γενεήν, We know each other's race, 20, 203; ἀλλήλοιίν Ep. for αλλήλοιν as gen. 10, 65.

άλλόγνωτος, ον (γιγνώσκω), known to others, hence strange to us, foreign, 8 huos, Od. 2, 366.†

άλλοδαπός, ή, όν (either lengthened from άλλος, or contracted with έδαφος [no Cf. Lexil. under ἐχθοδοπῆσαι]), from another lund, strange, foreign, Od. 14, 231. 2) Subst. a stranger. 3, 48.

άλλοειδής, ές (είδος), of a different form of different appearance, Od. 13, 194.1 (abboerdea is to be read as trisyllabic.)

άλλοθεν, adv. (άλλος), from another place, from a different place, Od. 3, 318; often αλλοθεν άλλος, which, like the Latin alius aliunde, expresses a double clause, see alλos; one from one place, another from another, 2, 75. Od. 9, 401.

Δλλοθε, adv. (Δλλος), elsewhere, some-

times with gen. άλλοθι γαίης, elsewhere upon earth, i. e. in a strange land, Od. 2, 131; πάτρης (elsewhere than in one's country=), far from one's country, .Od. 17, 318

άλλόθροος, ον (θρόος), sounding differ-

with the idea of comparison, ἀλλοῖός μοι το παραίδει το τουπρατίκοπ, αλλοιός μοι εφάνης η παροίθεν, thou appearest to me now a different person from what thou didst before, Od. 16, 181.

άλλομαι, aor 1 ήλάμην, only Batr. 252, comm. aor. 2 ηλόμην, of which only subj. αληται, Ερ. αλεται αλεται Wolf, cf. Spitz. on 11, 192), Ep. 2 and 3 sing. of sync. aor. 2 ἄλσο, ἄλτο, partcp. ἄλμενος, 1) to leup, έξ οχέων, from the chariot, Il. εἰς ἔππους. 2) Spoken of any vehement motion, to rush, to run, ent rive, upon any one, 13,

611: to fly, spoken of an arrow, 4, 125. αλλοπρόσαλλος (πρός, αλλος), turning from one to another, ulternately with both parties, fickle, inconstant, epith. of Ares, 5, 831. 889. •Il.

άλλος, η, ον, 1) another, with gen. άλλος 'Αχαιών; it seems to stand pleoαλλος Αχαίων; τι seems το stanu prev-nastically with πλήστος, εκαστος, 4, 81. 16, 697; άλλος μέν, άλλος δέ, the one, the other. 21 οι άλλος and άλλοι, the rest, 2, 1. 17, 280. τά άλλα, contr. τάλλα, better τάλλα (cf. Buttm. Gram. § 29. note 2), the rest, cætera, 1, 465. 3) another, i.e. different, not like the preceding, 13, 64. Od 2, 93; with alla following, 21, 275; or ei μή, h. Cer. 78; hence 4) Poet. = άλλότριος, strange, foreign, Od. 23, 274. 5) τὰ άλλα, and τὸ άλλο, in other respects, besides, 23, 454. 6) Hom. often connects άλλος with another case, or with an adv. of the same root, so that, like the Lat. alius, it contains a double clause: ἄλλος δ' ἄλλφ ἔρεζε θεῶν, one sacrificed to one, another to another of the immortal gods, 2, 400. cf. 2, 804. Od. 14, 228. 7) Sometimes allos, like the French autre, is anparently superfluous, marking something diverse from the thing mentioned. It may often be translated, on the other hand, 21, 22. Od. 1, 132. 2, 412.

άλλοσε, adv. (άλλος), to another place, in another place, *Od. 23, 184. 204.

aλλοτε. adv. (ότε). 1) another time, once, formerly. 2) Often αλλοτε - αλλοτε οτ ότε μεν-αλλοτε δέ, 11, 566; at one time-at another, now-then, now-now.
3) In connexion with άλλος: άλλοτε άλλφ Ζεύς αγαθόν τε κακόν τε διδοί, Zeus gives good and evil now to one, now to another, Od. 4, 237.

άλλότριος, η, ον (άλλος). 1) strange, i. e. belonging to another, βίστος, άλλοτρίων χαρίσασθαι, to be liberal with others' property, Od. 17, 452; οἱ δ' ἦδη γναθμοῖσι γελοίων ἀλλοτρίοισι, they laughed now with strange jaws, I. e. either immoderately (sparing their jaws in laughing as little as if they belonged to others), or with distorted countenance, i. e. with a forced, unnatural laugh, Od. 20, 347. 2) strange, i. e. from another land, φώς, a foreigner, Od. 18, 218;=hostile, 5, 214. Od. 16, 102.

άλλοφος, ον, Ερ. for άλοφος. ently, speaking in a foreign tongue, "Od.
1, 183. 3, 302.

αλλοφορονέω (φρονέω), prop. to be of another opinion, hence 1) to be thinking of something else, to be in thought, lify, differently formed, 4, 253; always

Od. 10, 374. 2) to lose one's witt or

one's senses, to be senseless, 23, 698, only |

άλλυδις, Ep. adv. (άλλος), to another place; with άλλος added, διά τ' έτρεσεν άλλυδις άλλος, they fled one to one place, another to another, 11, 486. 17, άλλυδις άλλη, one in this way, another in that, Od. 5, 71. του κακού τρέπεται χρώς αλλυδις αλλη, the colour of the dastard changes now in this way, now in that, 13, 279

άλλύεσκεν, poet. for άνελύεσκεν, iterat. imperf. fr. avakém.

άλλως, adv. (άλλος), I) otherwise, in another manner, 5, 218; sometimes in a good sense, otherwise, i. e. better, 11, 391. 14, 53, 19, 401. Od. 8, 176, 20, 211. 2) otherwise (than we believe [than as it should be]), i. e. rainly, in vain, 23, 144. 3) without aim, without object, Od. 14, 124. 4) in another view, in other respects, for the rest, besides, δ δ' άγήνωρ ἐστὶ καὶ ἄλλως, 9, 695. Od. 17. 577. 21, 87.

äλμα, ατος, τό (äλλομαι), the act of leuping, springing, *Od. 8, 103. 129.

 $\delta \lambda \mu \eta_1 \eta_2 \delta \eta_3$, $\delta \lambda \eta_1 \eta_3$, $\delta \lambda \eta_3$, $\delta \lambda \eta_4$, $\delta \lambda \eta_3$, $\delta \lambda \eta_4$, $\delta \lambda \eta_5$, $\delta \lambda$

ἀλμυρός, ή, όν (ἄλμη), salt, bring; only with ύδωρ, salt water, the briny flood, •Od. 4, 511.

άλογέω (λόγος), without care, to take πο heed, to disregard, to despise, 15, 162.+

άλόθεν, adv. αλς, from the sea; eξ άλόθεν, from the sea, 21, 335.

άλοιάω, poet. for άλοάω (άλωή), to beat

to strike; with acc. γαΐαν χερσίν, 9, 568.† άλοιφη, ή (άλείφω), what is used for anointing, fat, ointment, to make any thing supple, 17, 390; also oil for the human body, Od. 6, 220. 2) fat, eaply hog's fat, connected with the flesh, 9, 208. Od. 8, 476.

'Αλόπη, ή, a town in Phthiötis (Thessaly), near Larissa, under the dominion

of Achilles, 2, 682 (otherwise unknown).
Αλος, η, a town in Achaia Phthiotis
(Thessaly) on mount Othrys, not far from Pharsalus, belonging to Achilles' realm, 2, 682. (Better "Alos, as Dem. Strab. rom als, named from the salt pits.)

άλοσύδνη, ή, one living in the sea, name of Thetis, 10, 607. 2) pr. n. appellation of Amphitrus, Od. 4, 404 (from aks and νόνης, nourished from the sea; or poet. for αλοσύνη, from αλε and σύω = σεύομαι. with epenthetic 8, moving in the seal.

άλοφος, ον, Ερ. άλλοφος (λόφος), without crest, 10, 258.+

άλοχος, η (λέχος), bed-fellow, wife. 2) concubine, 9, 336. Od. 4, 623.

άλόω, Ep. for άλάου, imper. pres from άλάομαι, Ód.

άλδωνται, see άλδωμαι, Od. άλε, άλός, δ, salt, sing. only Ion. and poet. 9, 214; comm. plur. άλες; εἶδαρ άλεσσε μημεγμάνου, food seasoned with salt, Od. 11, 123. 23, 270. ovo ala soing. prov., thou wouldst not give even a grain of sait, i. e. not the smallest portion. Od.

17, 455. 2) ή αλς, poet. the bring deep, the sea, l, 141; and often opposed to γη, Od. [The latter is the primary idea; cf. Od. l1, 122. 123. Am. Ed.]

άλσο, Ep. syncop. 2 sing. aor. 2 of άλλομαι.

άλσος, εος, τό (άλδω), a sacred grove, οτ wood, and mly a region consecrated to a deity, 2, 506.

'Aλτης, αο and εω, ὁ, a king of the Leleges of Pedasus, father of Laothoë, 21, 85. 86. 22, 51.

άλτο, Ép. syncop. 3 sing. aor. 2 from

'Αλύβας, αντος, ή, a town of uncertain situation, according to Eustath. the later Metaponium, in Lower Italy, according to others = Αλύβη, Od. 24, 304.

'Αλύβη, ή, a town on the Pontus Euxinus, whence silver comes, 2, 858. According to Strabo the later Chalybes dwelt here, from whom the Greeks first procured their metals.

άλυσκάζω, only pres. and imperf. poet, lengthened form fr. ἀλύσκω, 1) to avoid to flee; with accus. υβρω, Od. 17, 581. 2) Absol. to fice, νόσφεν πολέμοιο, from the war, 5, 253. 6, 443.

άλυσκάνω, poet. form of ἀλύσκω in the imperf. Od. 22, 350.†

άλύσκω (άλεύομαι), poet. form, fut. άλύξω, nor. ήλυξα, to avoid, to escape, to shun; with accus. ὅλεθρον, to escape destruction, 10, 371; θάνατον, Od. 2, 353. ηλυξα ἐταίρους, I had withdrawn myself from my companions, Od. 12, 335. irom my companions, Od. 12, 335. 2) Absol. to fly, to escape, προτί άστυ, to the city, 10, 348. Od. 22, 460. ° ἀλύσσω (Ep. form from ἀλύω), to be

beside oneself, only of dogs which have

series oraces, only 0.005 which have tasted blood, to be fierce, 22, 70.†
άλυτος, ον (λύω), indistoluble, πέδαι, 13, 37; πειραρ, 13, 360; δεσμοί, Od 8,

άλύω, poet. (akin to άλη, to be breide onesetf, a) from pain, to be greatly distressed, 5, 352, 24, 12, Od. 9, 398. b) from joy: η ἀλύεις, ὅτι Ἰρον ἐνίκησας, art thou beside thyself, that thou hast conquered

Irus, Od. 18, 333 (v. once v. Od. 9, 398). ἀλφαίνω, poet. ἢλφον, optat. ἄλφοι, prop. to find; in Hom. to gain, to procure, των τι, αs μυρίου δύνου, a prodigious price, Od. 15, 453; βίστου πολύν, Od. 17, 230. 20, 383: ἐκατόμβουον, 21, 79. Αλφένε, δ. Λιμάθειε, a river in Elis, which rises in Arcadia, and flows into the

Ionian sea near Pitane, now Alfeo, 2, 592. 2) the river god, 5, 545. Od. 3, 489.

άλφεσίβοιος, η, ον (άλφειν, βούς), prop. cattle finding, epith. of virgins who have many suitors that bring cattle as presents (cora), to purchase them from their parents; hence much-wood, 18, 593.

άλφηστής, οῦ, ὁ (άλφεῖν), the inventor, the finder; adj. in the Od. avopes alonorai, inventive, gainful men (accord. Eustath. epith. of man, who thus distinguishes himself from the beasts; or better with Nitzsch on Od. 1, 349, industrious, intent upon gain, and therefore also inventive), *Od. 1, 349, h. Ap. 458. άλφι, τό, indeclin. poet. shorter form

for αλφιτον, h. Cer. 208.

άλφιτον, τό (άλφειν), uncooked or parched barley, because this was the earliest general food, reduced by a hand-mill to meal or a coarse powder; hence sing. ἀλφίτου ieροῦ ἀκτή, the ground or crushed meal of the sacred barley [a periphrasis for λόμτα or άστον, Schol.], Od. 14, 420. 11, 631, and μυλήφατον λόμ., Od. 2, 355. Oftener in the plur. άλφιτα, barley-four, from which bread, cakes, porridge, etc. were prepared, 11, 631. Od. 10, 234. Also in sacrifices it was sprinkled on the flesh, Od. 2, 290.

άλφοι, see ἀλφαίνω.
Αλωεύς, ἢος, ὁ (thresher, from ἀλωή),
son of Poseidôn and Canacê, husband of Iphimedeia, father of the Aloïdes, Otus, and Ephialtes, 5, 386.

άλωή, ή (άλοάω), poet. a threshing-floor, a level place in the field for threshing grain, 5, 499. 20, 496. 2) a cultivated piece of ground, sown with grain or planted with trees, fruit-garden, vineyard, corn-field, 9, 534. Od, 1, 193.

άλώη, Ep. for ἀλώ, 3 sing. subj. aor. 2, but ἀλώη, Ep. for ἀλοίη, 3 sing optat. from alionoual.

οιπι αλόκυμαι. αλώμενος, partcp. pres. from αλάομαι. αλώμεναι, Ep. for αλώναι, see αλίσκομαι. αλώω, Ep. for αλώ, see αλίσκομαι. αμ, abbrev. for ανά, before β, π, φ: αμ

πεδίον, αμ φόνον. αμα, 1) adv. at once: With τέ-καί, at once—and; both—and, 1, 417. 8, 64, &c.
2) prep. with dat. a) of time; at the same time with ; logether with, αμα δ' ηελίφ καταδύντι, together with the setting sun, 1, 592. b) of persons: together with, in company with, along with; αμα λαψ θωρηχθήναι, to arm with the people. c) Of equality, or similarity, prop. together with; then, like. Lua wrongs discussion like the blasts of wind (i. e. keeping pace with them), 16, 149. Od. 1, 98.

Aμαζόνες, αί (from a and μαζόνε, breast-less), the Assacous, warlike women of mythic antiquity, who allowed no man among them, and amputated the right breast in infancy, to allow a freer use of the bow. Their abode, according to most poets, was on the river Thermodon, in Cappadocia, or in Scythia, on the Palus Mæotis. According to 6, 186, they invaded Lycia, but were destroyed by Bellerophontes, and according to 3, 189, they also attacked Phrysia in the kingdom of Priam. Obscure traditions of armed Scythian women were probably the origin of this fable.

'Aμάθεια, ή (living in the downs, from αμαθος), daughter of Nereus and Doris, 13, 48.

aμaθος, ή, poet.=ψáμαθος, sand, dust, 5, 586.† Piur. the dunes on the seaeoast, h. in Ap. 439.

αμαθύνω (αμαθος), to reduce to dust, to Cp.], 23, 422.†

destroy, πόλιν, 9, 593. 2) to conceal [in the sand], κόνιν, h. Merc. 140.

άμαιμακετος, η, ον, very great, mon-strous, prodigious, epith. of Chimeera, and of a mast, 6, 179. Od. 14, 311 (of uncertain derivation, comm. from a and μήκος, or, according to Passow, from αμαχος, μαίμαχος, with reduplic. invincible, cf. δαίδαλος.)

ἀμαλδύνω (ἀμαλός), αυτ. ἡμάλδῦνα, prop. to render soft; hence to destroy, to demolish; reixos, to tear down a wall,

•7, 463. 12, 18.

άμαλλοδετήρ, ήρος, δ (ἄμαλλα, δέω), the sheaf-binder, *18, 553, 554. άμαλός, ά, όν, Ep. for ἀπαλός, tender, weak, 22, 310. Od. 20, 14.

άμαξα, ή, Ep. and Ion. for άμαξα (άγω), wagoa, in distinction from the two-wheeled war-chariot, άρμα, 7, 426. Od. 9, 241. 2) The Wagon, a constellation in the northern sky, a name of the Great Bear in the heavens [compare the name Charles's Wain]; see "Aparos, 18, 487. Od. 5, 273.

άμαξιτός, ἡ (ἄμαξα), sc. όδός, α wagon-road, a street, 22, 146. †h. Cer. 177. άμάρη, ή, a channel for water, a ditch.

21, 259. †

άμαρτάνω, fut. άμαρτήσομαι, aor. ήμαρτον, Ep. also ημβροτον (by metathesis, changing a into o, with \$ epenthetic, and a change of the breathing,) 1) to fail, to miss, not to hit the mark, rivos, any one; spoken exply of missiles, 10, 372; hence 2) metaph. to fail, to err, to deviate; vonματος ἐσθλοῦ, she swerved not from a noble mind, Od. 7, 292. οὐχ ἡμάρτανε μύθων, he mistook not the words, i. e. he always selected the right words, Od. 11, 511; also absol. to fail, err, mistake, 9, 501. Od. 21, 155. 3) to fail of what one has, to lose, to be deprived of, οπωπής, Od. 9, 512. 4) to make a failure in any thing; δώρων, failed not to bring gifts, 24, 68.

άμαρτή οτ άμαρτή, adv. (ἄμα, ἀρτάω), together, at the same time, 5, 656. Od. 22, 81. Others write αμαρτή or δμαρτή.

αμαρτοεπής, ές, Ep. (έπος), missing the proper words, idly prating, 13, 824. «ἀμαρυγή, ή (μαίρω), poet. for μαρμα-

ρυγή, the glimmering, Rashing, gleaming of the eyes, h. Merc. 45.

Αμαρυγκείδης, ου, δ, son of Amarynceus = Diores, 2, 622. 4, 517.

'Αμαρυγκεύς, ησς, ὁ (ἀμαρύσσω), son of Alector, a brave warrior who went from Thessaly to Elias, and aided Augeas against Heracles. As a reward, Augeas shared with him the throne. His funeral is mentioned 23, 631.

* ἀμαρύσσω, fut. ξω, to shine, to gleam, ἀπὸ βλεφάρων, h. Merc. 278. 415.

άματροχάω, poet. (τρέχω), only partep, pres. άματροχόων, Ep. for άματροχών, running with, Od. 15, 451.†

άματροχίη, ή, Εp. (τρέχω), the running together of chariots [a clash of chariots,

shining, dark, indistinct, eiowhor, Od. 4, 824. 835.

αμάχητι, adv. (μάχη), without battle, without contest, 21, 437.†

άμάω (άμα), 201. άμησα. Ep. for ημησα, nor. mid. aunoaueros, prop. to gather; hence 1) Act. to mow, to reap; absol. 18. 551; with accus. 24, 451. Od. 9, 135. 2) to collect for oneself; with accus. yaka ev ταλάροισι, the milk curd in baskets, Od. 9, 217.

άμβαίνω, άμβάλλω, and other words With auß; see avaβairw, avaβaλλω, etc. άμβατός, όν. poet. for άναβατός.

αμβλήδην, see αναβλήδην.

άμβολάδην. adv. see άναβολάδην.

άμβροσίη, η (υτορ. fem. from άμβρόσιος, sc. according to the ancients ຄວາມວ່າ), ambrosia, 1) the food of the gods, which was agreeable in taste, and secured immortality, Od. 5, 93, 199, 9, 359, 2) the oil of the gods, with which the immortals anointed themselves, 14, 170; cf. 172. 3) used as food for the horses of Hêrê, 5, 777, and Od. 4, 445. Eidothea gives ambrosia to Menelaus to remove a disagreeable smell. According to Buttm. Lexil. 79, it is a subst. and signifies immortality, for the gods eat immortality, they anoint themselves with it, and it is also the food of their steeds.

αμβρόσιος, η, ον. (βροτός) immortal, of divine nature, νύμφη, h. Merc. 230. 2) Spoken of what belongs to the gods : ambrosial, divine, as χαίται, πέδιλα, έλαιον. 1, 529. 3) Of what comes from the gods: divine, sacred, as νύξ, υπνος, 2, 19. 57.

αμβροτος, ον (βροτός) = αμβρόσιος, im-mortal, divine. θεός, 20, 358; and spoken of whatever belongs to the gods: ambrosinl, αίμα, 5, 539; κρήδεμνον. Od. 5, 347. 2) divine, sacred, and generally excellent, lovely; spoken of whatever comes from the gods. vie, Od. 11, 330.

άμέγαρτος, ον (μεγαίρω), prop. not to be envied; hence 1) Spoken of things: πόνος, 2, 420; sad, dreadful, severe. άντμη ἀνέμων, Od. 11, 400. 2) Of persons. as epith. of contempt; wicked, rile, mise-rable, Od. 17, 219 (cf. Buttm. Lexil, p. 407).

άμείβοντες, see άμείβω.

ἀμείβω, fut. ἀμείψω, fut. mid. ἀμείψομαι, aor. 1 ημειψάμην, I) Act. to alternate, to change, to exchange, a) Intrans. only in partep. of auciborres, the alternating, i. e. the rafters, 23, 712. b) Comm. trans. to change, to exchange; with accus. errea. 17, 192; ti tivos, one thing for nnother; τεύχεα χρύσεα χαλκέων πρός τινα, to exchange golden weapons for hrazen with any one, 6, 235; γόνυ γουνός, one kuee with the other, i. e. to walk slowly, 11, 547. II) Mid. to change for oneself, to exchange; hence 1) to interchange, to alternate; in partop. ἀμειβό-μενος, alternating, 1, 604. 9, 471. ἀμείβεσθαι κατὰ οικους, to change by houses, αμήχανος, ον (μηχανή), without means, i.e. to go from house to house, Od. 1, 375. i. e. 1) helpless. unfortunate, at a loss

άμαυρός, ή, όν, pnet. (μαίρω), not | b) Often ἐπέεσσι, μύθοισι τινά, to alternate with words with any one, i. e. to reply. 2) Spoken of place: to exchange, to leave; with accus. ψυχη αμείβεται έρκος δδόντων, the soul passes over the wall of the teeth, i. e. the lips, 9, 469; and spoken of drink, which goes over the lips into the mouth, Od. 10, 328. 3) to requite, to compensate; δώροισι. to requite with presents, i. e. to make compensatory gifts. Od. 24, 285.

> αμείλικτος. ον (μειλίσσω), not gent e, harsh, inexorable, οψ, *11, 137; also h. Cer. 260.

άμείλιχος, ον=άμείλικτος, 'Αίδης, 9, 159; ήτορ, v. 372.

aμείνων, ον, gen. ονος, irreg. compar. of aγαθός; spoken of persons: bracer, more valunt ; of things : better, more profitable, 1, 116 (prob. originally more pleasant, from a root related to the Latin posit. amænus; see Kühner I. § 325. 2). αμέλγω, only pres and imperf. to milk, μήλα, Od. 9, 238. Mid. δίες άμελγόμεναι γάλα, sheep yie ding milk, 4, 434.

αμελέω (μέλει, 201. αμέλησα, Ep. for ημέλ. to be free from trouble, to neglect, to furget, with gen. always with neg. κασιγρήτοιο, not to forget a brother, *8, 330 13, 419

αμεναι, Ep. for αέμεναι, infin. pres. sec 'AΩ.

auernros. or (uévos), without power, weak, feeble, epith, of the wounded and dead, 5, 887, Od. 10, 521; of dreams, Od. 19, 562. h. Ven. 189

άμενηνόω (άμενηνός), 201. άμενήνωσα, to render weak, inefficacious; with accus. αίχμήν, to make the lance inefficacious. 13, 562.+

αμέρδω (fr. άμείρω, cf. κείρω, κέρδος), aor. act. ήμερσα, Ep. αμερσα, aor. pass. αμέρθην, prop. to deprive of a share; but mly, to deprive, to bereare: with accus. of the person: τὸν ὁμοῖον ἀμέρσαι, to rob *n equal, i. e. one having equal claims, 16, 53. b) With accus. of the person and gen, of the thing: τινὰ ὀφθαλμών, to deprive any one of eyes, Od. 8, 64; pass. αίωνος, 22, 58; δαιτός, Od. 21, 290. blind, to obscure; with accus. avyn ἄμερδεν ὄσσε, the brightness blinded their eyes, 13, 340 καπνός άμερδει καλά έντεα, the smoke injured the beautiful weapons, Od. 19, 18,

άμέτρητος, ον (μετρέω), immensurable, prodigious, πόνος, *Od. 19, 512. 23, 249. αμετροεπής, ές, immoderate in words,

endlessly prating, loquacious, 2, 212.† ἀμητήρ, ήρος, ὁ (ἀμάω), mower, reaper,

αμητος, δ (άμάω), the act of mowing or renping, the hurrest, 19, 223. †(a).

* ἀμηχανής, ές, poet. for ἀμήχανος, h Merc. 447.

άμηχανιη, ή (άμήχανος), embarrassment, hesitation, perplexity, despair [inopia consilii], Od. 9, 295.

rusós, about any one, Od. 19, 363. 2) alternately, successively, 18, 506. Od. 18, Pass. against which there is no expedient; spoken of things: difficult, impossible; speces, inexplicable dreams, Od. 19, 560; epya, deeds not to be averted, irremediable evils (Eustath. Seura), 8, 130. b) Of persons: not to be subdued, impracticable, unyielding, hard-hearted, absol. 16, 29; but αμήχανός έσσι παραφόητοισι πιθέσθαι, thou art not easily brought to obey exhortations, 13, 726.

'Αμισώδαρος, ὁ, king of Caria, father of Atymnius, 16, 328.

άμιτροχίτωνες, οί, poet. epith. of the Lycians, 16, 419†; either, without a girdle ['uncinctured,' Cp.], (from a priv. μίτρα and χιτών, those who wear no girdle under the cuirass, cf. µirpa,) or having the girdle joined to the curass (from a copulat. mir. and xir.).

άμιχθαλόεις, εσσα, εν, poet. (μίγνυμι), inaccessible, inhospitable, epith. of Lemnos, 24, 753, th. Ap. 36 (prob. lengthened from auteros, and not from µίγνυμι and

άμμε, άμμες, άμμι, Æol. and Ep. for

πμας, σαμας, τους από τρ. του πμας, ήμαις, etc. αμμίξας, poet. for ἀνομίξας. αμμορίη, ή. Ευ. for ἀμορία (μόρος), mis-fortune, misery, Od. 20, 76.† αμμορός, ον. Ευ. for ἄμορος (μόρος), 1) not participating, not enjoying, with gen. λοετρών 'Ωκεανοίο, excluded from bathing in the ocean; spoken of the Great Bear, which is always visible to the Greeks. 18, 489. Od. 5, 275. 2) From μόρος, i. q. μοίρη, unfortunate, miserable, 6, 408. 24,

άμνίον οι άμνιον, τό (αίμα), a vessei for receiving the blood of victims, a sacrificial bowl, Od. 3, 444. †

'Aμνίσός, ὁ, a haven in Crete, at the Cnosus, river Amnisus, north from

founded by Minos, Od. 19, 188. άμογητί, adv. (μογέω), without trouble,

easily, 11, 637.†
• ἀμόγητος, ον (μογέω), unwearied. h. 7, 3.

άμόθεν, adv. Ep. (ἀμός, poet. =τίς) from some place or other, from some part or other. των αμόθεν είπε και ήμεν, begin where you please and tell to us also something of them, Od. 1, 10.† Schol. Των περὶ τὸν 'Οδυσσέα ὀπόθεν θέλεις πράξεων ἀπό τινος μέρους αρξαμένη διηγού ήμιν. αμοιβάς, άδος, ή, poet. fem. of άμοι-

βαίος (άμοιβή), serving for a change. χλαίνα, ή οι παρεκέσκετ (=παράκειτ) άμοιβάς, a mantle which lay by him (was laid by) for a change, Od. 14, 521. † Others read παρεχέσκετ άμοιβάς, and explain it as accus. plur. of άμοιβή.

ἀμοιβή, ή (ἀμειβω), return, recompense, compensation or indemnity, restitution, requital; in a good and bad signif. χα-ρίεσσα άμοιβή ἐκατόμβης, a gracious return for the hecatomu, Od. 3, 59. view βοών ἀμοιβήν, to make restitution (compensation) for the cattle, Od. 12, 382. *Od. aμοιβηδίς, adv. Ep. (αμοιβή), changing

ἀμοιβός, ὁ (ἀμείβω), that exchanges with mother that relieves him, a substitute. oi ηλθον ἀμοιβοί, who came to relieve others, 13, 793 †[in requital of former aid from Priam, Eustath.].

ἀμολγός, ὁ (ἀμέλγω=turgeo), milking, milking-time; with Hom. always PURTOS anolyse, at the hour of milking. The milking-time of the night is twofold, one at evening, as 22, 317; the other in the morning, as Od. 4, 841; therefore: evening and morning twilight; and mily, the darkness of the night, 11, 173. Buttm. in Lex. p. 89, with Eustath. 15, 324, with great probability regards αμολγός as an old Achaian word meaning anni, and translates it, in the dead or depth of the night. [D. makes μολγός with prothetic a related to modurer, medairer. p. 211.]

'Αμοπάων, ονος, ὁ (άμα, ὁπάων, companion), son of Polycemon, a Trojan slam

by Teucer, 8, 276.

άμός (al. άμός), ή, όν, Æol. and Ep. = ημέτερος, our. άμός, ή, όν is adopted by Spitzner on the authority of Apoll. ce pron. and Etym. Mag. cf. Spitzner ad 6.

άμοτον, adv. (from άμεναι, 'AΩ), insatiably, incessantly, restlessly, continually, unceusingly, 4, 440 (μέμαα). 13, 46. Od. 6, 83 (τανύεσθαι). [The ancients derived it from μότον, lint.)
άμπ. Ευ. aburev. for άναπ. : as άμπείρας

for avancinas. άμπελόεις, εσσα, εν (άμπελος), once άμπελόεις, as fem. 2, 561, full of vines, abounding in grapes, vine-clad; epith. of countries and towns, 3, 184.

άμπελος, ή, α vine, *Od. 9, 110. h. 6, 39. άμπεπαλών, Ep. for άναπεπαλών, see άναπάλλω.

άμπερές, adv. only in tmesis, διὰ δ' άμπερές, Od. 21, 422; for διαμπερές, q. v. άμπέχω (άμφί, έχω), impl. άμπεχον, το embrace, to surround, to cover; only αλμη, ή οι νώτα και ευρέας άμπεχεν ώμους, the brine, which covered his back and broad shoulders, Od. 6, 225.+

άμπήδησε, see άναπηδάω. άμπνεύσαι, see άναπνέω. άμπνυς, εσο άναπνέω. άμπνύνθη, see άναπνέω. άμπνύτο, see άνπνέω.

άμπυξ, υκος, ή (άμπέχω), a head-band or fillet, a female ornament, 22, 469.†

aμυδις, adv. Æol. from aμα, together ; spoken of time, Od. 12, 415. 2) together, in a crowd, of place, 10, 300; kabiçan, to sit down together. Od. 4, 659.

Αμυδών, ώνος, ή, a town in Pæonia, on the Axius, 2, 849.

'Αμυθάων, ονος, δ, 1) son of Cretheus and Tyro, brother of Æson, husband of Idomene, father of Bias and Melampus; he is said to have founded Pylus in Messenia, Od. 11, 259. 2) 17, 348, the reading of Bothe for 'Amioawy e Cdd.

'Αμύκλαι, αί, a town in Laconia, on the

Eurotas, residence of Tyndareus, famed for the worship of Apollo, now Staro-Chorian, 2, 584.

άμύμων["], gen. ονος (μώμος, censure, with a change of ω into ν; after Æoi. dial.), blameless, irreproachable, an ho-norary epith. of persons in reference to birth, rank, or form, without regard to moral worth: noble, high-born, and thus even the adulterer Ægisthus is called, Od. 1, 29. b) Spoken also of things,= Od. 1, 25.) Spoken also of unings, a excellent, glorious, olkos, μήτις, 10, 19; νήσος, Od. 1, 232. 9, 41±. 12, 261. αμύντωρ, ορος, δ. (άμύνω), defender, helper, protector, 13, 284. Od. 2, 326.

*Αμύντωρ, ορος. δ, 1) son of Ormenus, 266. 2) Probably another, 9, 447. 10, 266.

αμύνω (μύνη), αμυνώ, sor. ήμυνα, ήμυναμην, Ep. infin. pres. αμυνέμεναι for αμύνειν. 1) Act. to avert, to ward off; mly Ti Tivos, something from some one. λοιγον Δαναοίσιν, destruction from the Greeks, 1, 341; aorei vylees nuap, to remove the day of destruction from the city, 11, 588. b) More rarely τί τινος; Knpas rivos, to repel the Fates from any one, 4, 11; Towas rewr, the Trojans from the ships, 15, 731; also the gen. alone, νηών. to defend the ships, 13, 109: περί τινος, to fight for any one, i. e. avenge him, 17, 182; sometimes without dat. of person, φόνον κακόν, 9, 599. 13, 783. Od. 22, 208; absol. 13, 312. 678. c) Oftener the dat. stands alone: to fight for any one, i. e. to help, to assist him, 5, 486. 6, 2) Mid. to avert, to remove from oneself, with accus. rnλeis ημαρ, 11, 484.
b) to defend oneself, to fight for oneself, often absol. and with gen. τινός, and with wepi rivos, to fight for any one, to defend him; μηών, to defend the ships, 12, 179; σφών αὐτών, 12, 155, οτ περί πάτρης, to fight for one's country, 12, 243.

άμύσσω, fut. ἀμύξω, to scratch, to tear, to lacerate; c. accus. στήθεα χερσίν, to tear the skin from the breast with the hands, i. e. nails, 19, 284; metaph. θυμὸν ἀμύξεις, thou wilt tear (distress) thy heart, spoken of one in anger, 1, 243. *Il.

άμφαγαπάζω (ἀγαπάζω), poet. form, to embrace with love, to treat with affection, to receive hospitably; with accus. Od. 14, 881. 2) Mid. as depon. 16, 192; h. Cer. 291.

* ἀμφαγαπάω = ἀμφαγαπάζω; whence ἀμφαγάπησα, h. Cer. 439. ἀμφαγερέθομαι, better ἀμφηγερέθομαι,

άμφαγείρομαι (άγείρω), 201. 2 άμφαγέpoero, lo collect, lo gather (intrans.), τινά, about any one, 18, 37.† ἀμφαδά, adv. see ἀμφαδός.

αμφασα, sur. see αμφασος. αμφαδίης, adv. see άμφάδιος (άνα-άμφάδιος, η, ον. Εp. for άναφάδιος (άνα-φαίνω), open, manifest, public, γάμος, a real marriage, Od. 6, 288; comm. accus. άμφαδίην, as adv. publicly, unconcealed, 7, 196. 13, 356.

audados, ov, Ep. for avadados (ava-

φαίνω), open, public, notorious. αμφαδά έργα γένοιτο, the thing should be manifest [i. e. his secret be disclosed], Od. 19, 391; comm. neut. sing. ἀμφαδόν, as adv. in opposit. to λάθρη, 7, 243; to δόλφ, Od. 1, 296. 11, 120; to κρυφηδόν, Od. 14, 330. 19, 299.

άμφαΐσσομαι (άΐσσω), to rusk up from all sides ; spoken of the mane of horses with dat. ἀμφὶ δὲ χαῖται ώμοις ἀίσσονται, the mane floated about their shoulders. *6, 510. 15, 267, only in tmesis.

αμφαλείφω (αλείφω), infin. 201. αλείψαι only in tmesis, to anoint round about, 24,

582.+

άμφαραβέω (άραβέω), 201. άράβησα, to rattle, to resound round about; spoken of arms, 21, 408.

* aupavieur, poet. for arapareir, see árabairo.

αμφασίη, ή, Ep. for αφασίη, speechlessness, comin. With ἐπέων, prob. a pleo-nasm. Δην δέ μιν ἀμφασίη ἐπέων λάβε. for a long time speechlessness held him, 17, 695. Od. 4, 704.

άμφαϋτέω (ἀϋτέω), lo resound around, only in tmesis, 12, 160.† (ῦ).

άμφαφάω (ἀφάω), partep. pres. άμφα-φόων, Ep. for άμφαφῶν, infin. pres. mid. άμφαφάασθαι for άμφαφᾶσθαι, to handle all about, to feel all over; with accus. Aoxov, spoken of the Troj. horse, Od. 4, 277. 8, 196; τόξον, to handle the bow, Od. 19, 586. 2) Mid. as depon. ἢ μάλα δη μαλακώτερος αμφαφάασθαι, indeed, far easier is Hector now to handle, 22, 373.

άμφεποτάτο, 800 άμφιποτάομαι. άμφέπω = άμφιέπω.

ήλυθε ἀῦτή, a cry surrounded me, Od. 6, 122, and κνίσσης ἀῦτμη, the fume of the fat surrounded me, Od. 12, 369. *Od.

άμφέχανε, from άμφιχαίνω. άμφέχντ' for άμφέχντο, see άμφιχέω. άμφικής, ε΄ (άκή), gen. έος, sharp on both sides, double-edged, epith. of the sword, 10, 256. Od. 16, 80.

άμφήλυθε, see άμφέρχυμαι

εμφημαι (ημαι), to sit round about, only in tmesis, audi d'éraipoi ciare, 15, 10.+ άμφηρεφής, ές (ἐρέφω), gen. éos, covered all around (or, at both ends), well covered,

epith. of the quiver, 1, 45. αμφήριστος, αν (ἐρίζω), contested on both sides, undecided. 2) equal in fight;

άμφ, τιθέναι τινά, to place one upon an equality (in the race), 23, 382.†

άμφί, A) Adv. round about, ground, 4, 328. Od. 2, 153; it is often separated from the verb in compos. by a particle, and is to be taken in tmesis: auth wepi, as adv. 21, 10. B) Prepos. with three cases; round about, around, like week, except that ἀμφί, rather Ion. and poet., expresses prop. enclosing on two sides: 1) With gen. about, on account of, for the sake of, to indicate the object about which the action is performed. andi midanos má-

χεσθαι, to fight for a fountain, 16, 825; ! inetaph. ἀμφὶ φιλότητος ἀείδειν, to sing about (of) love, Od. 8, 267. 2) With dat. a) Of place, around, upon, about, with θεσσιν, 2, 388. 3, 328. ήριπε δ αμό αυτώ, he sank upon it. 4, 493; also mly spoken of nearness in place, 12, 175. την κτείνε ἀμφ' ἐμοί, at my side, near me, Od. 11, 422. II. 9, 470. ἀμφ' ὀβελοίσιν πρέα πείρειν, in the construct. prægn.
to pierce the flesh with the spits, so that it is on them round about, 2, 427; in like it is on them round about 4, 127; if the manner, στήσοι τρέποδα ἀμφὶ πυρί. Οἰ. 8, 431. ἀμφὶ ὁχέεσσι βαλείν κύκλα, to put the wheels upon the chariots, 5, 722. δ) Indicating the cause; about, on account of, ἀμφὶ νέκυὶ μάχεσθαι, 16, 565. ἀμφὶ γυνακεί ἀλγεα πασχειν, 3, 157. 3) With accus. a) Of place, with the idea of motion about, to, or into; about, to, along, around in; ἀμφὶ ῥέεθρα, along the waves, 2, 461. ἀμφὶ ἄστυ along the waves, 2, 461. αμφι αστυ σρόσευ ρόα, round about in the city, 11, 706. Of persons: οἱ ἀμφὶ 'Ατρείωνα βασιλήσες, the princes about Atrides. 2, 445. cf. 5, 781. In Hom., however, the chief person is included in the sense; οἱ αμφὶ Πρίαμου, Priam and his followers, 3, 146. b) Indicating cause, vecupation, about an object, μνήσασθαι αμφί τινα, to mention about any one, h. 6, l. In Hom. αμφί sometimes stands after the dependent cases. In composition with verbs it has the same signif, and sometimes also, on both sides.

ἀμφίαλος, ον (ἄλς), surrounded by the sea, ses-girs, epith. of Ithaca, Od. 1, 386. 395. 'Aμφίαλος, ο, a Phæacian, Od. 8, 114.

Αμφιάρασς, δ (from αμφί and αράομαι, prayed for by both sides), son of Oicles or of Apollo, husband of Eriphyle, father of Alcmæðn and Amphilochus, a noted prophet and king of Argos. He took part in the Calydonian chase, in the Argonautic expedition, and in the Theban war. Because, as prophet, he knew that he should perish before Thebes, he concealed himself; but was betrayed by his wife for a necklace. He was swallowed with his chariot, in the Theban war, by the earth. Subsequently he had a temple at Oropus, Od. 15, 244.

άμφιάχω (ἰάχω), partep. perf. άμφι-αχυία, to cry round about, to scream, v. a. 2, 316.+

ἀμφιβαίνω (βαίνω), perf. ἀμφιβέβηκα, to go around, to travel around; with accus. ή έλιος μέσον οὐρανὸν αμφιβεβήκει, but when the sun had travelled round the midst of heaven, i. e. had reached the midst of neaven, 1.e. had reached the midst of heaven, 8, 68; spoken of gods: Χρύστην, to walk about Chrysê as tutelary god, i.e. to protect, 1, 37. Od. 9, 198. 2) Mly to surround, to encircle, eaply in the perf. νεφέλη μεν ἀμφιββρικεν, Od. 12, 74; with dat. 16, 66; metaph. πόνος φρένας ἀμφιβέβηκεν, trouble has oc-supled thy heart, 6, 355.

άμφιβάλλω (βάλλω), aor. 2 άμφέβαλον, fut. mid. άμφιβαλεύμαι, Ep. for άμφι-βαλούμαι, sor. 2 άμφεβαλόμην, 1) Act. to cast about, to put on, one thing upon another, τί τινι: ωμοισι αιγίδα, to cast the ægis over the shoulders, 18, 204. δ) Spoken of putting on clothing, it takes two accus., but in this case the prepos. is always separated from the verb; φαρός τινα, 24, 588; χιτώνα τινα, Od. 3, 467; with dat. of person only in ἀμφὶ δὰ μοι ράκος βάλον, Od. 14, 312; metaph, κραταρὸν μάνος ἀμφιβάλλειν, to equip oneself with great strength, 17, 742. embrace, to clasp, to throw around, in full χείρας γούνασι, throw the hands (arms) about any one's knees, Od. 7, 142; ἀλλήλους, 23, 97. ως οι χείρες εχάνδανον άμφιβαλόντι, as much as the hands of him grasping held, i. e. as much as he could hold with both hunds, Od. 17, 344; hence mly, to surround, to enclose. 2) Mid. to cast about oneself, to put on, with reference to the subject, τέ τινα: ῶμοιστ ξίφος, to hang the sword over one's shoulders, 2, 45; πίρην, Od. 17, 197. αμφίβασις, ιος, ἡ (βαίνω), the act of

going around, of encircling [espec. for a defence, as of a corpse, cf. Passow, s. v.

and ἀμφιβαίνω], 5, 623.†

*ἀμφίβιος, ον (βίος), living both in water and on land, amphibious; νομή, a double abode, Batr. 59.

άμφίβροτος, η, ον (βροτός), encompassing the man, protecting the man, always αμφιβρότη άσπίς, •2, 389. 11, 32.

άμφιβρύχω, see βρυχάομαι Αμφιγένεια, ή, a town in Messenia, prob. the later Αμφεία, 2, 593. Steph.

after Strab. in Elis.

*ἀμφιγηθέω (γηθέω), partcp. perf. ἀμφι-eγηθώς, to rejoice around, i. e. greatly,

h. Ap. 273.
 *Αμφιγυήεις, ὁ (γυιός), lame in both feet, halling, epith. of Hephæstus, 1, 607.

14, 239.

ἀμφίγυος, ον, Ep. (γυῖον), prop. having limbs on both sides, epith. of the spear, probably furnished with iron at both ends probably furnished with from at ooth enter for fighting and sticking in the earth. According to others, double-cutting, wounding with both ends, or to be handled with both hands, 13, 147. Od. 16, 474. [But Herm (with Död.) supposes it a pike for cutting and thrusting, its head being furnished, at about the middle of each side, with a sharp curved blade.]

άμφιδαίω, Ep. (δαίω), perf. άμφιδέδηα, to kindle around, in the perf. intrans. to burn around ; only metaph. πόλεμος άστυ άμφιδέδης, the contest burned around the city, °6, 329; μάχη, 12, 35. 'Αμφιδάμας, αντος, ὁ (from ἀμφί and

ôauaw, subduing round about), a hero from Scandia in Cythera, table-friend of Molus, 10, 269. 2) father of Clysonomus

Molus, 10, 200. 2), amount from Opus, 23, 87.

ἀμφίδασυς, εια, υ (δασύς), rough round about, roughly bordered, opith. of the U 6

ægia surrounded with tassels, θύσανοι. [Others, woolly, shaggy all over, impenetrable, cf. Schol. and Passow.] 15, 309.+

άμφιδινέω (δινέω), perf. pass. ἀμφιδεδίνημαι, to turn or put around, κολεύν νεοπρώτου ἐλέφαντος ἀμφιδεδίνηται, the εvabbard is encompassed with polished tvory [rather a scabbard of polished ένουν encloses έ]. Od. 8, 405; also spoken of metal: ὧ πέρι χεθμα κασσιτέρου ἀμφιδεδίνηται, around which there runs a (casting =) plate of tin, 23, 562.

άμφιδρυφής, ές, poet. (δρύπτω), gen. έος, lacerated all around, άλοχος, a wife who tears the skin from her cheeks from grief at the death of her husband, 2, 700 †

άμφίδρυφος, ον=άμφιδρυφής, 11, 393.† άμφίδυμος, ον ίδυω [the verb: rather from δύο, two: cf. δίδυμος, τρόθυμος, tergeminus, &c. Lob. Path. 165]), accessible all around, or having a double entrance, epith. of a haven, Od. 4, 347.

άμφιελαύνω (ἐλαύνω), only in tmesis, to draw or trace round atout, Il. τείχος πόλει, a wall about a city, Od. 6, 9.

aubichtoroc, ov. poet. (ἐλίσσω), impelled onward on b-th sides, double-oared, epith. of ships, 2, 165. It occurs only in the fem. ἀμφίελισσα; for which reason, according to Rost Vollst. Lex., the Graum. falsely assumed an adj. ἀμφιελισσος, η, ον. Rost also prefers, after the use of the later Epic writers, the signif. swaying from this side to that, unsteady.

άμφιέννυμι (ἐννυμι), fut. ἀμφιέσω, 20τ. Ερ. ἀμφιέσω (σσ), 20τ. mid. ἀμφιεσάμην (σσ), 1) Act. to put around, to put on, είματα, clothes (upon another), Od. 5, 167. 264. 2) Mid. to put upon onessif, anything, with accus. χιτώνας, Od. 23, 142. cf. 14, 178.

αμφιέπω and άμφέπω (έπω), only impf. poet. to be around any thing. to surround; with accus. την πρήμεγην πύρ άμφεπεν, the flame surrounded the stern, 16, 124. Od. 8, 437. 2) to be engaged about any thing, to prepare, to attend to: with accus. τυτά, 5, 667; βοδε κρέα, to dress ox-flesh, 17, 776; στύχας, to strange the ranks, 2, 525. The partep. is often absol. in the sense of an adv.: earnestly, carefully, busily, 19, 392. Od. 3, 118.

άμφιεύω (εύω), to singe round about, only in tmesis, Od. 9, 389.†

άμφιζάνω (ίζάνω), to sit round about [to settle upon]; χιτῶνι, upon his tunic, 18,

άμφιθαλής, ές, poet. (θάλλω), gen. dos, blooming, flourish ng on bulk sides: spoken of a child whose parents are both living (a child of blooming parents, V.), 22, 496.

'Αμφιθέη, ή (on both sides of divine origin), mother of Anticles, wife of Autolycus, and grandmother of Ulysses, Od. 19, 416.

άμφίθετος, ον, poet. (τίθημι), that may to defend hi be placed on either end; φιάλη, either, 15, 391. •IL.

with Aristarchus, a goblet that can be placed on either end, or having handles on both sides; a double gobiet, *23, 270, 616.

άμφιθέω (θέω), to run around; with accus. μητέρα, about the mother, Od. 10,

'Αμφιθόη (θοός), daughter of Nereus and of Doris, 18, 42.

άμφικαλύπτω (καλύπτω), fut. άμφικαλύψω, άμφεκάλυψα, 1) Act. 10 cover round about, to conceal; with accus. prim. spoken of clothes, 2, 262: of the arm: δοτεα, 23, 91. δόμος άμφικλυψές με, the house concealed me, received me, Od. 4, 618: πόλις ἵπτων, Od. 8, 511. δ) Metaph, έρως φρένως άμφικάλυψε, love obscured my mind, 3, 442. δύπατός μιν άμφ., death embraced him, 5, 68. 2) to surround, to put around, to cover a with a veil; τί τυκ, to put any thing around one, to cover him with it: μέκως κτφαλή, Od. 14, 319; σάκος τυλ, to place a shield before any one (for protection), 8, 331; δρος πόλει, to put a mountain over the city, Od. 8, 569; νύπτα μάχη, to draw the veil of night around the battle, 5, 507.

άμφικεάζω (κεάζω), 201. ἐκέασα. Ερ. σσ, to hew on all eides, to split; τὸ μέλαν δρυός. Od. 14, 12.†

*Αμφικλος, δ (famed round about, fr. κλέος), a Trojan, slain by Achilles, 16, 313.

αμφίκομος, ον (κόμη), having hair all around, thick leaved, epith. of a tree, 17, 877 +

αμφικοναβέω, only by tmesis, see κοναβέω.

αμφικύπελλος, or (κύπελλον), always with το δέπας, the double goblet, according to Aristot. Hist. An. 9, 40; a goblet which formed a cup on both ends, 1, 584; see Eustath. and Buttm. Lexil. p.

αμφιλαχαίνω (λαχαίνω), to dig round

about, φυτόν, Od. 21, 242.†

AudiAoyon, b, son of Amphiaraus and Eriphylle, a prophet of Argus, who took part in the expedition of the Epigoni against Thebes, and then in the Trojan war. After his return, he founded with Mopsus the town of Mallus in Cilicia, and was killed in a duel with Mopsus, Od. 15, 248.

άμφιλύκη, ή (from the obsol. λύξ, akin to λευκόε), only in connexion with νύξ; the twilight, the gray of the morning, 7, 433.†

αμφιμαίομαι, depon. (μαίομαι), zor. impl. αμφιμάσασθα, to touch round about, to wipe of; τραπέζας σπόγγοις, Od. 20, 152.†

αμφιμάσασθε, see αμφιμαίομαι

αμφιμάχομαι, depon. mid. (μάχομαι), to fight about a place, to assail: with accus. Thaor. πόλιν, to attack, 6, 461. 9, 412. 2) With gen. to fight for any one, to defend him, νάκυος, 18, 20; τείχους, 15, 391. *Il.

'Αμφίμαχος, δ (from μάχομαι, fighting | oneself upon, to embrace, τινά, any one: round about), 1) son of Creatus, grand-son of Actor, leader of the Epeans from Elis, 2, 260. Hector slew him, 13, 187. 2) son of Nomion, leader of the Carians, slain by Achilles, 2, 870.

'Aμφιμέδων, οντος, δ (from μέδων, ruling round about), son of Melaneus, suitor of Penelope, whom Telemachus slew, Od. 24, 103.

άμφιμέλας, αινα, αν (μέλας), black round about, always with openes, prob. from the nature of the diaphragm, which is situated in the inmost darkness of the body; the darkly-enveloped diaphragm (the black diaphragm, heart). Others explain it, anyry, gloomy, 1, 103. Od. 4, 661.

αμφιμέμυκε, from the following.

αμφιμυκάομαι. depon. (μυκάομαι), aor. αμφέμυκον, perf. αμφιμέμυκα, to bellow all around, to low, to resound, to echo. δάπεδον αμφιμέμυκεν, Od. 10, 227; in tmesis spoken of the gates: to creuk, 12,

αμφινέμομαι, mid. (νέμω), prop. to pasture round about, to dwell; to inhabit; with accus. 2, 521. Od. 19, 132.

'Αμφινόμη, ή (pasturing round about), daughter of Nereus and Doris, 18, 44.

'Αμφίνομος, ο, son of Nisus from Dulichium, a suitor of Penelope, slain by Telemachus, Od. 16, 394.

Αμφίος, ὁ (from ἀμφί going about), son of Selagus of Pæsus, an ally of the Trojans, slain by the Telamonian Ajax, 612. 2) son of Merops, brother of Adrastus, leader of the Trojans, 2, 830 (with lengthened .).

αμφιξέω (ξέω), 801. αμφέξεσα, to scrape round about, to polish, Od. 23, 196 +

αμφιπέλομαι, depon. mid. poet (πέλω), to move around any one, to surround him; with dat. αοιδή ακουόντεσσι αμφιπέλεται, the song resounded around the hearers, Od. 1, 352 †

αμφιπένομαι, depon. mid. (πένομαι), to be occupied about any one; with accus. Od. 15, 467; hence comm. in a good signif. to tend [e.g. a wounded man], to take care of, to wait upon, 4, 220 [to take charge of]; in a bad sense to assail, to fall upon for dogs setting to work to devour a corpsei, 23, 184.

αμφιπεριστέφω (στέφω), to wreathe round; only in mid. with dat. metaph. χάρις ουκ αμφιπεριστέφεται επέεσσιν, grace is not entwined with his words, i. e. his words are not crowned with grace, Od. 8, 175.†

άμφιπεριστρωφάω, poet. (στρωφάω a collateral form of στρέφω), to turn round about; with accus. ιππους, to drive the horses about, or round and round 8.

*αμφιπεριφθινύθω, poet. (φθινύθω), to perish round about, to dry up (of bark), h. Ven. 272.

άμφιπεσούσα, see άμφιπίπτω.

άμφιπίπτω, poet. (πίπτω), sor. 2 άμφέ-πεσον, to full round = to fall or throw

of a wife who in anguish throws herself upon her dead husband, Od. 3, 523.+

άμφιπολεύω (άμφίπολος), to be occupied about an object, to support, to attend to, to tend, to take care of ; to wait upon : with accus. opxarov (an orchard), 24. 244; βίον, to protect my life (spoken by Penelopê of Ulysses), Od. 13, 254. 19, 127. 2) Intrans. to be about any one, to serve him. Od. 20, 78. *Od.

άμφίπολος, ἡ (πέλω), prop. an adj. busied about any one; with Hom. always subst. fem. handmaid, maiden, female companion, in distinction from a female slave; also αμφίπολος ταμίη, 24, 302.

άμφιπονέομαι, Ερ. = άμφιπένομαι, fut. άμφιπονήσομαι, to be busy about any one, τινά, 23, 681; spoken of things. to take care or charge of, τί, 23, 159; τάφον, Od. 20, 307.

ἀμφιποτάομαι, depon. mid. (ποτάομαι), poet. form, to fly round about; with accus. τέκνα, to flutter round the young. 2, 315.+

άμφιρόντος, η, ον, Ερ. άμφιρυτος (ρέω). having a current all around, sea-yirl, epith. of islands, *Od. 1, 50. 98. only in Ep. form.

άμφίς (άμφί), poet. I) Adv. 1) about, round about, on both sides. Battis de re Τάρταρος άμφίς, 8, 481. άμφις είναι, to be (stand, dwell, &c.) about (a person), to dwell, 9, 464. 24, 488. auch except to clasp about, spoken of bonds. Od. 8. 340. 2) upon, on both sides. Coyor άμφις έχειν, to have the yoke on sides, to have it on, Od. 3, 486. ολόγη ην αμφίς αρουρα, a little ground was on both sides (of the armies), i. e. beon both states (of the aimtes), i. ε. του tween, 3, 115. 31 apart. γαίαν καὶ ουρανὸν ἀμφὶς έχειν, to hold earth and heaven apart, Od. 1, 54. τὸ μὲν ζυγὸν άμφὶς ἐέργει, them (the cattle) the yoke keeps apart, 13. 706. auths ayrivat, to break in two, 11, 559. 4) separate, remote. auths edipte sizes. Od. 19, 221: hence often = each for himself, Od. 22, 57. auths φρονείν, φράζεσθαι, to think differently, to be of different sentiments. 2, 13. 11) Prepos. like ἀμφί, comm. after its de-pendent case, 1) With gen. about. ἄρ-ματος ἀμφὶς ίδει», to look over a chariot [i. e. to see whether it is fit for use], 2, 384. b) far from. ἀμφὶς φυλόπιδος, Od. 16, 267. ἀμφὶς ὁδοῦ, out of the road, Od. 19, 221. 21 With dat. afore audie, about the axle-tree, 5, 723. 3) With accus. Κρόνον αμφίς, about Cronos (Saturn), 14, 203. ειρεσθαι άμφὶς εκαστα, to ask about every thing, i. e. each thing separately, one thing after another, Od.

αμφιστεφανόω (στέφανος), to wreathe around, like winding a garland; pass. to be wound round, like a garland; trop. ομιλος ἀμφιστεφάνωτο, the crowd had collected in a circle, h. Ven. 120.

audigredis, és, placed about in a

[αμφιστέφω, 18, 205, explained by Damm as a case of tmesis; see oreow.]

άμφίστημι (ϊστημι), 201. 2 άμφίστην, trans. to place around. 2) Intrans. in mid. and aor. 2 act. to stand around; absol. 18, 233. 24, 712; with accus. audioraovai aore, to invest the city, 18, 233. Od. 8, 5. (Hom. only intrans.)

αμφιστρατάομαι (στρατός), to invest with an army, to beleaguer; with accus.

πόλιν, 11, 713.† αμφιστρεφής, ές, pnet. (στρέφω), gen. for, turned to different sides [of the three heads of a dragon, Schol. αλλήλαις περιπεπλεγμέναι=] interlaced, intertwined.

αμφιτίθημι (τίθημι), aor. 1 ἀφέθηκα, aor. τροτισημεί το τημεί, αυτ. το τροτηπισημεί 2 mid. αμφοθέμην, αυτ. pass. partep. αμφιτεθείς, 1) Act. to place around, to put around or on; κεφαλή κυνέην, to put a helmet on the head; hence pass. κυνέη αμφιτεθείσα, 10, 271. 2) Mid. to put upon oneself; with accus. ξίφος, Od. 21, 431.

αμφιτρέμω (τρέμω), lo tremble all over,

21, 507. †in tmesis. Αμφιτρέτη, η (according to Herm. Amfractua, broken in every part), daughter of Nereus, [and accord to later mythology] wife of Poseidon, who ruled with him the Mediterranean rea. She bore to him Tritôn, Od. 5, 422. 12, 60.

'Αμφιτρύων, ωνος (molesting all around, from τρύω), son of Alcœus and Hipponoe, husband of Alcmene, father of Iphicles and foster father of Heracles. reigned first in Tiryns and later in Thebes, 5. 392. (4 comm. without position.)

°ацфітроце́ы, Ep. = ацфітре́цы, to tremble all over, to be very much afraid. Twos,

on account of any one, Od. 4, 8:0.† ἀμφιφαείνω, Ep. form for ἀμφιφαίνω,
 shine about, τινά, h. Ap. 202.

άμφίφαλος, ον (φάλος), furnished with knobs or studs round about, according to the comm. explanation; accord. to Köppen, having a strong crest; or accord. to Buttm. Lexil. 523, whose palos stretched from the crest backwards as well as for-wards; epith. of the helmet. *5, 743, 7, 41; see φάλος.

αμφιφορθέω (φορέω), sor. pass. αμφ-φορήθην, to terrify all round. 2) Pass. to be terrifed all round, to fly from,

rırá, 16, 290 t

άμφιφορεύς, ησς, ὁ (φέρω), a large vessel which is carried by both sides, a two-handled case for wine, honey, Od. 2, 290. 2) an urn, 23, 99.

άμφιροάς σθας, mid (φράζω), to consider on both sides, to weigh well, 18, 254. † άμφιχαίνω (χαίνω), 201. 2 ἀμφέχανος, to yaun around, to swallow with greedi-

, Turá, 23, 79.+ nes.

αμφιχέω (χέω), sor. I set. Ep. αμφέχενα Ep. syncop. aor. 2 mid. ἀμφεχύμην (3 sing. ἀμφέχυτο), aor. 1 pass. ἀμφεχύθην. 1) Act. prop. to pour around; metaph to language has no word perfectly equivalent spread around; nipa ruri, obscurity, mist to ar(though it may sometimes be trans-

eircle, 11, 40, an old reading for αμφι- around any one, 17, 270. 2) Mid. and στρεφής, q. v. be poured about, to surround; with accus. trop. θείη μιν αμφέχυτο όμφή, a divine voice sounded around him, 2, 41. Thy άχος αμφεχύθη, distress poured itself over her, Od. 4, 716. 2) Spoken of persons, to embrace; with accus. Od. 16, 214; absol. Od. 22, 498.

άμφιχηθείς, 180 άμφιχέω. άμφιχητος, ου, (χέω) poured around; τείχος, a wall cast up all around, an earth mound, 20, 145.

'Αμφίων, ίονος (part. ἀμφιών walking around), 1) son of Jasius and Persephönê (according to Eustath.), father of Chloris, king of Orchomenus in Bœotis, Od. 11, 2) son of Zeus and Antiope, 285. brother of Zethus, distinguished for his skill in song and in performing on the harp. When he was surrounding Thebes with a wall, the stones joined themselves together at the sound of his lyre. His wife Niobê bore him several children, Od. 11, 262. Homer distinguishes the two, though later tradition often confounds them, cf. O. Müller, Gesch, hell, Stämme I. S. 231. 3) a leader of the Epeans, 13.

αμφότερος, η, ον (αμφω), both. Of the sing in Hom. only the neut, as adv. audoτερον βασιλεύς τ' άγαθὸς κρατερός τ' αίχμηras, both at once, a good king and a brave spearman, 3, 179; often in the dual and plur. 5, 156. 17, 395.

'Αμφοτερός, ὁ, a Trojan slain by Patrecles, 16, 415.

αμφοτέρωθεν, adv. from both sides, on both sides, 5, 726. Od. 7, 113.

άμφοτέρωσε, adv. lowards both sides, in both directions, γεγωνέμεν, *8, 223. άμφουδές, adv. (prob. from άμφε and ούδας), from the ground: κάρη άκιρευ, to raise the head from the ground, Od. 17. 237.+

άμφράσσαιτο, see ἀναφράζομαι. άμφω, τω, τὰ, τώ, gen. ἄμφοιν, both; spoken of single persons, and also of two parties, as 2, 124. Hom. has only the nom. and accus. Sometimes indeel. h. Cer. 15.

αμφωτος, ον (οδς), two-eared, two-kandled, άλεισον, Od. 22, 10.+ άμφων, Ερ. for άμφων, see άμφων

άμωμητος, ον (μωμέσμαι), irreproach-able, blameless, 12, 169.†

αν, a particle, Ep. and enclit. κέ, before a vowel κέν (κέ is prop. only a dialectic variation of dv, and in use generally agrees with it, although it does not indicate the conditional relation so distinctly, and hence admits a more frequent use.-These particles indicate a conditional proposition or sentence, i. e. they show that the predicate of the sentence is not true absolutely, but is to be considered as depending upon certain circumstances or conditions. The English language has no word perfectly equivalent lated by perhaps, possibly, Lat. forte), but read of re. A peculiar case is Od. 4, 546. expresses its meaning by the mood of the verb (may, can, might, could, etc. write). It cannot therefore stand in sentences which express an unconditional athrination, but only in the following cases: I) With the indicat. 1) With the indicat. pres. and perf. ar cannot stand, because that which is represented as actually passing or past can be subjected to no condition. The same, according to Herm. de partic. ar holds true of ke; and the passages in which as is connected with these tenses are changed by him, e. g. τώ καί κέ τις εύχεται άνηρ-λιπέσθαι, where, according to Cod. Vrat., τέ is to be read for κέ, 14, 484; δῶρον δ', ὅ ττι κέ μοι δούναι φίλον ήτορ ανώγει, where we must read ανώγη, Od. 1, 316; τάδε κ' αὐτὸς ὁξεαι, where Herm. reads γ' αὐτός, Od. 3, 255; ότε κέν ποτ - ζώννυνταί τε νέοι, καὶ επεντύνονται αεθλα, Od. 21, 87, where we must with Thiersch, Gr. Gram. § 322, 11, read ότε περ, or take ζώννυνται as subjunct. and read exertirerras. According to Rost, however, ke may accompany the indicat. pres. wherever the discourse relates to things which are to be de-rived from others as natural consequences, as 14, 484. Od. 3, 255. 2) With the fut. indicat. we frequently find the Ep. κέ (rarely αν), when the proposition expressed in the fut. is dependent upon a condition ; ei δ' 'Οδυσσεύς έλθοι - αίψά κε -βίας ἀποτίσεται ἀνδρῶν, ΟΔ. 17, 540.
cf. 22, 66. Commonly, however, the conditional clause is wanting; εἰρεαι, ὁππόθεν εἰμέν ἀγῶ δέ κέ τοι καταλέξω, I will (if thou wilt hear) tell thee, Od. 3, 80, cf. 4, 176. 7, 273. 22. 42. 3) It stands with the indicat. of the histor. tenses (impf. plupf. and aor.), a) to indicate that the proposition would prove true, or would have proved true, only on a certain condition; but as that condition has not been, or cannot be fulfilled, so the proposition has not proved, or will not prove true; καὶ νύ κ' έτι πλείονας Ανκίων κτάνε— 'Οδυσσεύς. εἰ μὴ ἄρ' ὁξὺ νοήσε' Ἐκτωρ, and now would Ulysses have slain still more Lycians, if Hector had not immediately observed it, 5, 679. The condition is often wanting, and must be supplied from the context. η τέ κεν ήδη λάϊνον έσσο χιτώνα, indeed, thou wouldst be already clothed with a tunic of stone, 3, 56. b) To denote repetition in past time, the action being represented by as as conditional, viz. as repeated only in certain cases. In Hom., however, this use is exceedingly rare, Od. 2, 104 (19, 149. 24, 139); ένθα κεν ήματίη υφαίνεσκεν μέγαν ιστόν, she was wont to weave (because we be-lieved her, cf. v. 103), where Wolf needlessly reads καί. μάλιστα δέ κ' αὐτὸς areyru, 13,734, chiefly himself is wont to experience it, where some take & as Kai abbrev. and Herm. de part. av, for & k' of se is proposes & 7'. Likewise of se rázsora perly shespwar, Orl. 18, 263, where Herm. would 21. 406.

η γάρ μιν ζωόν γε κιχήσεαι η κεν Όρέστης κτείνεν ὑποφθάμενος. Nitzach on this passage says: This aor. with κέν is to be compared with no other sentence of this form; i ker are closely connected, and the whole is equivalent to acynocal at 62 μή, κτείνεν, or otherwise Orestes has slain him, cf. Rost, Gram. p. 587, and Thiersch, § 353, 1. 11) With the sub-junct. as serves to define more closely the idea expressed by it. The subj. expresses a supposed notion (res cogitata), but with reserence to a future decision; the av indicates the external circumstances and relations upon which the decision depends. 1) In the Epic language the subjunct, with av stands instead of the fut. indicat.; with a certain difference, however, the indicat. fut. representing the future event as already decided; the subjunct. on the other hand representing the future event as one which it is possible may sooner or later occur. τάχ άν ποτε θυμον ολέσση, he will, it is probable, soon lose his life, 1, 205. οὐκ ἄν τοι χραίσμη κίθαρις, thy harp would not [I deem] then avail thee, 3, 54. 2) In dependent clauses, in connexion with conjunctions and pronouns, to represent the event as conditional, i. e. as depending upon circumstances; όφρα ιδητ' αι κ΄ ύμμιν varies το σορα ισητ αι κ υμμιν υπέροχη είρα hρονιών, whether—would protect you, 4, 249. In like manner, εί κε, η κε; έπεί κε, έπεὶ αν; ότε κεν, ότ αν, οπότε κεν, είτο, δε αν οι κε, οίος αν; comp. the several conjunctions and the relative. III) With the optative, av expresses the fact that the supposition expressed by this mood is conditional; εἰ καὶ ἐγώ σε βάλοιμι—αἰψά κε—εὐχος ἐμοὶ δοίης, thou wouldst confer renown upon me, 16, 625; hence it stands, 1) To express an undetermined possibility. Reiνοισι δ' αν ούτις—μαχέοιτο, no one would be able to contend, 1, 271. 2) The αν with the optat, often stands as a softer mode of expressing a command or entreaty, 2, 250, and with où in the question oùe ar έρύσαιο; couldst thou not hold him back? instead of hold him back, restrain him, 5, 456. 3) In interrogative sentences, where the optative can be generally translated by can or could. On the optat, with av in dependent clauses, e. g. with relative pronouns, see under the relative and conjunctions. IV) av with the infin. and partep. expresses also a condition, which will be clearly seen by resolving these forms of the verb into clauses expressed by the finite verb, 9, 684. V) Repetition of av and se. Hom. never repeats av, but he unites 1) av with ke to give greater stress to the condition, 11, 187. 13, 127. In other cases the reading is doubtful, as Od. 6, 259, where Nitzsch would read καί for κάν. 2) The repetition of καί is rare, Od 4, 733. VI) αν is properly short; however, it seems long in 8,

av, 1) Poet. abbrev. for avá (better av), before v, r; becomes before labials a

before palatals dy. 2) Poet abbrev. for dva, i. e. dvécrn, he arose, 3, 268. cf. dva. dvá, abbrev. dv. dvá, dy. 1) Preposition. wp. spon, on, opposed to kará. comm. with accus. Ep. also with gen. and dat. 1) With gen. only in the phrase ava vyòs Baiver, to go on shipboard, Od. 2, 416. 9, 177. 15, 284; where, however, according to Rost, Gr. p. 495, it is better to assume a tmesis, so that the gen. appears to depend upon arabairers. 2) With dat., on, upon, ανα σκήπτρω, upon the sceptre, 1, 15. ἀνὰ ὥμφ, Od. 11, 128. ἀνὰ χερσίν, on the hands, h. Cer. 286. 3) With accus. a) Of place: to indicate a direction to a higher object, up, upon; τιθέναι τι ανά μυρίκην, 10, 466, αναβαίνειν ανά ρωγάς, to ascend the steps, Od. 22, 143; to denote extension, through, throughout, along. ἀνὰ νῶτα, along the back, 13, 547. ἀνὰ δῶμα, through the house, 4, 670; in like manner, ἀνὰ στρατόν, μάχην, ὅμιλον: άνὰ στόμα ἔχειν, to have in the mouth, 2, 250. φρονειν ἀνὰ θυμόν, to revolve in the mind, 2, 36. πάσαν αν ἰθύν, in every undertaking, Od. 4, 434. ἀν ἰθύν, upwards, Od. 8, 377. b) Of time, only ἀνὰ νύκτα, through the night, 14, 80. c) Of number, to, up to. ἀνὰ εικοσι μέτρα χεῦεν, Od. 9, 209. Il) Adv. thereon, thereupon. ἀνὰ βότρυες ἦσαν, grapes were thereon, 18, 562. It stands pleonastically with a verb compounded with ava. 23. 709. In composition it has the same signification, and besides it indicates direction towards the point of starting, buck again [the Lat. re- denoting repetition, e. g. ἀναφράζομαι].

ava is 1) A prepos. with retracted accent, and stands as interj. for ἀνάστηθι: up then; comm. άλλ' ανα, 6, 331. 2) A vocat. from αναξ, only in the construct. ω

áva, Zeû áva.

άναβαίνω, Ep. άμβαίνω (βαίνω), aor. 1 aνέβησα, sor. 2 aνέβην, sor. 1 mid. aveβησάμην (once partep. ἀναβησάμενοι, transit. Od. 15, 475), 1) Trans. in aor. l act. lo lead up, to cause to ascend = τινά, any one (into a ship, to put a person on board, &c. 1, 144), once in the mid. và àva8ngaueros. after they had put us on board, Od. 15, 475. II) Intrans. in the aor. 2 act. to ascend, to go up; with accus. οὐρανόν, to mount to heaven, 1, 497; ὑπερωία, to ascend to the upper apartments, Od. 23, 1; more frequently with eis, έπί τι; once with dat. verpois, to pass over the dead bodies, 10, 493; most generally, a) to accend the ship (go on board, embark), often with the omission of via (twice with gen. νηός, Od. 2, 416. 9, 177; see ἀνά). β) to ascend upon land, to land, Od. 14. 353. y) to put to sea, to go from the shore to sen, authoritative to sail away, and Knήτης, Od. 14, 232; αναγκαίον, the eaply et Tροόη», to sail from Greece to 836, Ξόσιλιο Troy, Od. 1, 210. e) Metaph, φάτις αναγκαίον, the πρώτουν ἀναβαίνει, fame spreads among Od. 24, 499. ανάγκη, η ανάγκη, η δείνης, 1, 10, 10, 29.

ἀναβάλλω, Ep. ἀμβάλλω (βάλλω), 1) prop. to throw up. 2) to throw back, hence to put off, to delay, ἄεθλον, Od. 19, 584. II) Mid. to lift oneself, hence to begin; with infinit. deiber, to begin to sing, Od. 1, 155. 8, 256 (according to the old Gramm. from the strong elevation of the voice). 2) to put off, deter, delay (with reference to the subject). μηδ' έτι έργον αμβαλλώμεθα, let us no longer delay our work, 2, 436.

ανάβατος, ον, Ερ. αμβατος (αναβαίνω), that may be ascended, easy of ascent, 6, 434. Od 11, 316.

άναβέβρυχε, 3 sing. perf., the pres. does not occur, 17, 54.† in connex. with νόωρ: the water gushes or spouts forth. Some Gramm. assume in the pres. ἀναβρύχω or ἀναβρύζω; others, as Buttm. Lex. 206, trace it by comparison with ὑπόβρυχα. (under water) to avaspexue, whence the reading αναβέβροχεν; others again to the root βρυχάομαι, from which occurs the perf. βέβρυχα, but with v.

'Aναβησίνεως, ὁ (that travels by ship), a

Phæacian, Od. 8, 113.

άναβληδήν, Ερ. άμβληδήν (άναβάλλομαι 1), rising with a sudden impulse, vehe-mently, yoav, 22, 476.† [to lament with vehement outcry, Passow; alte petitis suspiriis, Heyne; cf. ἀναβολάδην].

ἀνάβλησις, ιος, ή (βάλλω), a delaying, procrastination, κακού, *2, 380. 24, 655. άναβολάδην, Ερ άμβολάδην (άναβάλλω), throwing up, builing up. λέβης ζει άμ-βολάδην, the cauldron boils bubbling up. 21, 364.†

άναβράχω (βράχω), only Ep. sor. άν-έβραχον, to rattle, to crash, to creak; spoken of arms, 19, 13; of doors, Od.

ἀναβρόχω, occurring only in the optat. aor. l ἀναβρόξειε, and in the partep. aor. 2 pass. avaβροχέν, to swallow up again, to absorb; of Charybilis: ore avaspofece θαλάσσης υδωρ, when she swallows up again the sea-water, Od. 12, 240; and αξαίπ the sea water, Od. 12, 270; and το δου όπολέσκετ ἀναβροχέν, the water being absorbed and swallowed up again, disappeared, Od. 11, 586. cf. Buttm. Lex. 201. •Od.

άναβρύχω, see άναβέβρυχε.

άναγιγνώσκω (γιγνώσκω), only aor. 2 ανέγνων, to know accurately, to perceive clearly, with accus. τινά, Od. 4, 250. γόνον, Od. 1, 216. II. 13, 734; σήματα, Od. 19, 250. 23, 206; absol. to perceive clearly, 13, 734.

ἀναγκαίη, ή (prop fem. from ἀναγκαίος), En. compulsion, necessity, dat. avayrain,

by force, 4, 300. Od. 19, 73.

άναγκαΐος, αίη, αΐον (άνάγκη), compulsory, urgent, coercive, necessary; μύθος, a compulsory word, i. e. a decree, an authoritative sentence, Od. 17, 399. Auap άναγκαΐον, the day of force, of slavery, 16, 836,=δούλιον ημαρ. 2) of necessity, or compulsion, by compulsion, πολεμισταί,

άνάγκη, ή (άνάγω), force, compulsion,

violence, necessity, often in the dat. άνάγκη, from necessity, on compulsion, forced, acideir, modemiseir; also act. with violence, rehemently; τοχειν, κελεύειν, ὑπ΄ ἀνάγκης, by force, Od. 19, 156.

αναγνάμπτω (γνάμπτω), aor. 1 ανέγναμψα, aor. 1 pass. ἀνεγνάμφθην, to bend buck; δεσμόν, to loose the bond, Od. 14, 348; pass. αίχμη ἀνεγνάμφθη, the point was bent back, 3, 348. 7, 259.

ἀνάγω (ἄγω) fut. ἀνάξω, aur. 2 act. ἀνή-1) to lead up, to lead to a high place, from the sea-coast into the country, rivá, Od. 4, 534, or into the high s-as, thus often spoken of the voyage to Troy; to take any one to sea, yuvaica et anine yaine, 3, 48: Elérpe, 6, 292; kaor ev-dace (to Troy), 9, 338; also mly of sea-voyages, 13, 627. b) to conduct home, γυναϊκα δόμονδε, Od. 3, 272; often, mly, to conduct to, to bring, spoken of persons and things: δωρα, to bring presents, 8, 203; τινά ές μέσσον, Od. 18, 89. 2) Mid. prop. to conduct oneself up. to put out to sea, to sail away. τοὶ δ' ἀνάγοντο, they saired back, 1, 478. Od. 19, 202.

ἀναδέδρομα, see ἀνατρέχω.

άναδέρκω, Ερ. (δέρκω), αστ. 2 ανέδρακον, to look up, to look upwards; οφθαλμοΐσιν, to open the eyes again, 14, 436.† άναδέσμη, ἡ (δέω), a fillet, a head-band, of females, 22, 469.†

άναδέχομαι, depon. mid. (δέχομαι), aor. l ἀνεδεξάμην, αυτ. sy nc. ἀνεδέγμην, to take up, σάκος, 5, 619. 2) lo take apon oneself, to bear, to endure, οζύν, Od. 17, 563.

*αναδίδωμι (δίδωμι), aor. l ανέδωκα, to proffer, to present, to give, with accus. h.

*ἀναδύνω (δύνω)=ἀναδύομαι, Batr. 90. ἀναδύω (δύω), only mid. and sor. 2 ἀνέδυν, infinit. ἀναδύναι, sor. 1 mid. ἀνεδυσάμην [ανεδύσετο or ανεδύσατο, Buttm. § 96. note 9], intrans. to emerge, to come forth out of; with gen. alos, from the sea, 1, 359; and with accus. κύμα, v. 496, to emerge from the wave. 2) to withdraw [towards the interior of a crowd]; es ομιλον, to retreat into the crowd, 7, 218; and with accus. πόλεμον, to avoid the war, 13, 225; absol. Od. 9, 377. (ἀνδύεται poet. for avadverac.)

dvásôvos, ov (šôvov), 1) ungifted, i e for whom the bridegroom presents no gifts to the parents, 9, 146. 2) without dowry, with whom the bridegroom receives nothing from the parents, 13, 366. This explanation is, however, justly re-

jected by Spitzuer on 9, 146. *11.

åvasiow (åsiow), sor. 1 åvdsios Ep. for
åvfsios. 1) to raise, to lift up; with secus. xeioss ådavaroios, to lift up the hands to the gods, 7, 130; riva=to throw a man, speken of wrestlers striving to lift up and throw each other. 2) to lift, to bear away (as a prize), δύω τάλαντα, 23, 614; κρητήρα, 23, 682.

ἀναθηλέω, Ερ (θηλή), fut. ἀναθηλήσω, to become rerdant ayain, to bloom, bud or sprout out again, 1, 236.†

ανάθημα, τό (τίθημι), that which is put up, esply a volice offering to a deity which is put up in a temple [not Homeric]. 2) any present of value; hence, ornament, decoration. Thus H. calls dancing and singing avaθήματα δαιτός, embeliishments of the feast or table ['en-livening sequel of the banquet's jous,' Cp.]. Od. 1. 152. 21, 430.

άναθρώσκω (θρώσκω), to spring or leap up, to bound off. υψι άναθρώσκειν, to bound up into the air, spoken of a de-

scending rock, 13, 140.†

ἀναιδείη, η (ἀναιδής), shamelessn. ss. impudence, effrontery. αναιδείην ἐπιειμένος, clothed in impudence, 1, 149. ἐπιβήναι avaideins, to have given oneself up to Wantonness [to have overpassed the bounds of modesty' Cp.], Od. 22. 421. αναιδής, ές (αιδέομαι), shameless, impu-

dent, as the suitors of Penelope. 2) unquernable, dreadful, as kuδοιμός, 5, 593; Aaas, the terrible or monstrous stone, 14, 521. Od. 11, 597.

άναίμων, ον (αίμα), gen. ovos, bloodless, without blood, spoken of the gods, 5, 342. 363. Od. 18, 149.

αναίνομαι, anr. l ήνηνάμην, Ep. ανη-νάμην, (fm avá and aivos, Död.) [according to Buttm. r. av or ava (=no) with termin. αίνω], to deny, to refuse, to reject; with accus. δώρα, to spurn gifts, 9, 671; epyor aeires, a shameful act, Od. 3, 265; δοσιν, Od. 4. 651. 10. 18; τινά, to reject any one, Od. 8, 212; with infin. to deny, ὁ δ' ἀναίνετο μηδέν ἐλέσθαι, said that he had not received any thing, 18, 500, also to refuse to do [λοιγον αμύναι], cf. 450; absol. 7, 93. 9, 510.

αναιρέω (αιρέω), aur. 2 ανείλον, and its partep. ανελών, fut. mid. αναιρήσομαι, BOT. 2 avechouny, Ep. aved .. 1) to lift up, iu take away, to remove; βοῦν ἀπὸ χθονός, to lift an ox from the earth, Od. 3, 453; ἀέθλια, to bear off prizes, 23, 736; πολλά, to receive much, said of a beggar, Od. 18, 16. 2) Mid. oftener, to take up for oneself, to receive, to bear away; κούρην, to take a child in the arms, 16, 8; or χύτας, to take the sacred barley, 2, 410; έπιφροσύνας, to assume reason, to become prudent, Od. 19, 22. [ει σ' ανελοίμην=if I were to take you (hire you), of a daylabourer, Ou. 18, 357.]

ἀναΐσσω (ἀΐσσω), sor. l ἀνήϊξα, to leap up, to rise suddenly from a sitting posture, 3, 216. Od. 1, 410. anyal avatorous, the fountains gush forth, 22, 148; once with accus. ἄρμα, to leap (upon=) into the chariot, 24, 440.

avairtos, ov (airia), without guilt, blameless. ἀναίτιον αιτιᾶσθαι, to impeach a guiltless individual, 11, 653. Od. 20, 135. άνακαίω (καίω), to kindle, πῦρ, •Od. 7, 13. 9, 251.

*ἀνακεκλόμεναι, 800 ἀνακέλομαι. *ἀνακέλομαι, poet. (κέλομαι), aor. 2 with redupl. ἀνεκεκλόμην, to call upon, to invoke, rivá, h. Pan. IN. 5.

άνακεράννυμι (κεράω), 201. άνεκέρασα, Ep. σσ, to mix again; κρητήρα οίνου, to mix the mingling vessel again full of wine, Od. 3, 390+ [to mingle wine again in the replenished bowl, cf. 339].

άνακηκίω (κηκίω), to spout or bubble up; to gush forth, of sweat [cozing forth] and

blood, •7, 262. 13, 705.

άνακλίνω (κλινω), 201. l ἀνέκλινα, partep. ἀγκλίνας Ερ. for ἀνακλίνας, 201. i pass. αγακλίνθην, 1) to incline, to lean back, to cause to rest; refer nort γαίη, to let the bow rest (against =) upon the earth, 4, 113. The Schol. refers the action of aye. in 4, 113, to the subject, ἐπήρεισεν ἐαυτόν. Am. Ed.] πρός τι, Od. 18, 103; pass. aor. to lean oneself back, spoken of persons rowing and of persons sleeping. ava-κλινθείς πέσεν ύπτιος, leaning back he sank supine, Od. 9, 371. 2) to lean back = to push back, to open, opposed to entθείναι; θύρην, to open the door, Od. 22, 156; so also νέφος, 5, 571; λόχον [i. e. the wooden horse, filled with concealed

warriors], Od. 11, 525.
*ἀνακλύζω (κλύζω), to wash, or dash up,

ἀνακοντίζω (ἀκοντίζω), to spout out, to dart forth, to gush out, spoken of blood, 5, 113.+

άνακόπτω (κόπτω), to strike (dash or drive) back, to undo, όχηας, the bolts, Od. 21. 47.†

άνακράζω (κράζω), 201. 2 άνέκραγον to cry out, to speak (my thoughts) aloud, to prate garrulously, Od. 14, 467.

ινακρεμάννυμι (κρεμάννυμι), 801. 1 άνεκρέμασα, partop. άγκρεμάσας, to hang up; τι πασσάλφ, to hang up any thing upon a hook or peg, Od. 1, 440. h. Ap. 8.

*avacropin, n (avacrup), rule, com-mand, the direction of steeds, h. Ap. 234. åνακτόριος, ίη, ιον (ἀνάκτωρ), belonging to the master, Od. 15, 397.†

άνακυμβαλιάζω (κύμβαλον), to be over

araxuμβαλιαξω (κυμβαλον), 10 be over-terned with a rattling noise. δίφροι ἀνακυμβαλίαζον, the o'extumbled chariots rang (Ερ.) 16, 379 + ἀναλέγω and ἀλλέγω (λέγω), nor. l ἀνάλεξα, infin. ἀλλέξαι, Ερ. for ἀναλέξαι, to pather, to collect, ἐντεα, 11,753; ὑστέα,

arakeiη, ή (akrή), feebleness, weak-ness, cowardice, always in the plur. 6, 74,

ἄναλκις, ιδος, ὁ ἡ (ἀλκή), powerless, weak, cowardly, comm. connected with ἀπτόλεμος, accus. ἀνάλκιδα and ἄναλκιν once, Od. 3, 375.

οικες, (M. 3, 3). $(\tilde{a}\lambda\beta\omega)$ [$\tilde{a}\lambda\delta\omega = \alpha\tilde{v}\tilde{c}\delta\nu\omega$; whence $\tilde{a}\lambda\tau\delta\nu = \tau\delta$ πολύ. Hes. Cf. admits, Lob. Techn. 74), not to be satiated, impatiable, γαστήρ, Od. 17, 228. 18, 114.

ἀναλύω and ἀλλύω (λύω). Ep. iterative impl. ἀλλύσσκεν, aor. 1 ἀνέλύσα, to losse, to κατανεί; ἰστον, to unravel or undo the web, Od. 2, 109. 19, 150; τινὰ ἀκ δεσμών. to deliver any one from bonds, Od. 12, 100; πρυμνήσια, Od. 9, 178. 2) Mid. to

loose for oneself; rund is pass, to bring any one to the light, h. Merc. 258. (welsewhere short in the pres, but in Od. 2, 110, long through the accent.)

άναμαιμάω (μαιμάω), to rage through; with accus, πῦρ ἀναμαιμάει ἄγκεα, the fire rages through the valleys, 20, 490.+

avauacrow (uacrow), fut. Ew, prop. to rub on, to anoint, hence & (viz. ue'ya έργον) σή κεφαλή άναμάξεις, according to Damm: facinus, quod capiti tuo allines ut maculam mortiferam, i. e. which thou shalt expiate with thy head, Od. 19, 92. Eustath, derives the metaph, from the wiping of the sword upon the head of a slain warrior, to show that he deserved death. Several modern annotators, however, suppose that the word aranagour properly signifies, to wipe off, to cleanse, and thus stands simply for to expiate, as in English, to wash away a crime (according to Bothe), or in French, se laver d'un crime (Dugas Montbel).

aναμένω, poet. aναμίμνω (μένω), 201. 1 åνέμεινα, to expect, to await, τί, Ἡῶ δίαν, Od. 19, 312.+

άναμετρέω (μετρέω), to re-measure, to measure back; Χάρυβδιν, to measure back my course again to Charybdis, Od. 12, 428.+

αναμηλόω (μηλόω), partcp. 201. αναμη-λώσας, prop. to examine with the probe; according to Ruhnken's conjec. for avaπηλήσας, h. Merc. 41.

άναμίγνυμι, poet. άναμίσγω (μίγνυμι), aor. l'argusta, partep. aquifas, to mix up, to mingle together; κρι λευκόν, to mix therewith white barley, Od. 4, 41; τέ TIPL, 24, 529. Od. 10, 536.

άναμιμνήσκω (μιμνήσκω), εστ. 1 άνéurgoa, to remind, rivá ti, any one of any thing, Od. 3, 211.+

αναμίμνω (μίμνω), poet. for αναμένω, to escait, with the accus. 2) Absolut. to wuit, to persist, *16, 363.

ἀναμίσγω=ἀναμίγνυμι, Od.

αναμορμύρω (μορμύρω), Ep. iterative impl. αναμορμύρωτακ, to roor, to rebellow, spoken of Charybdis, Od. 12, 238.†

åνανέομαι, Ερ. άννέομαι, depon. mid. (riouat), to rise, to ascend, spoken of the sun. Od. 10. 192.

arareiu (reiu), sor. arirenga, prop. to throw the head up and move it back, the token amongst the Greeks of refusal, opposed to κατανεύω; hence, to refuse by a nod, to deny, to refuse, absol. 6, 311; with accus. 16, 250; with infin. 16, 252; οφρώσι, to shake my brows (Cp.), to forbid by a sign with the sys-brows, Od. 9, 468.

*ἀνανέω (νέω), 201. ἀνάνευσα, to swim.

up, to recover, like emergere, Batr. 223.

up, to recover, the emerger, Batt. 233.

zuarra, adv. upwarda, up hill, 23, 116.†

žvaf, acros, ò (from dva, as wipol from
mepi), dat. plur. Ep. dvacreouv, 15, 557;
voc. dva, spoken only of gods. 1) Prop.
every ruler, master, lord, the master of a
family, oicouo, Od. 1, 397; master of
laves, 24, 734. Od. 4, 87. 10, 559. 2) esply, sorereign, king. a) Spoken of all

gods; esply of Apollo, 1, 36. 75. b) Of | covering breath, respite (breathing-time). easthly princes and kings, prop. the chief πολέμοιο, rest from war, *11, 801.
of a nation (cf. βασιλεύς). Thus Hom. αναπνέω (πνέω), 20τ. 1 ανέπνευσα, incalls all heroes; but Agamemnon, as commander-in-chief, he calls avat avopov, Il. once spoken of Orsilochus, avat avoperore, 5, 546. [But also Euphētēs, 15, 532; Eumētus, 23, 288 (Am. Ed.).] c) Of other noble and principal men, as Tiresias, Od. 11, 143; of the sons of kings, Od. 17, 186.

αναξηραίνω (ξηραίνω), ΒΟΙ. Ι ανεξήρανα, whence Ep. subj. ανέπράνη for ανέπρήνη, to dry up, αλωήν, a seed-plot (garden, or-chard), 21, 347.

avolverkov, see avolve.

αναπάλλω (πάλλω), partep. aor. 2 αμπε-παλών, Ερ. for αναπεπαλών, Ερ. aor. sync. 3 sing. ανέπαλτο, 1) to swing upward or backward; often έγχος αμπεπαλών προίει, prop. having awang back the spear (to give it more force), he hurled it; he hurled the uplifted spear, 3, 355 and often. 2) Pass. mid. together with the Ep. aor. tyne, mid, to leap up, to spring up, avaπάλλεται ίχθύς, 23, 692; of Achilles, to παλλεται (χους, 20, 092; un Achines, to leap up (for joy), 20, 424; spoken of a wounded horse, αλγήσας ανέπαλτο, he sprang up for pain, 8, 85. That the form ανέπαλτο belongs to αναπάλλω, and not to ανεφάλλομαι, is proved by Spitzner in Excurs. XVI. z. 11.

αναπαύω (παύω), sor. 1 ανέπαυσα, to cause to cease, to let rest, τινά τινος, any one from a thing; έργων, from labour, 17, 550. ÷

*avancibu (neibu), 201. avéncisa, to persuade, to prevail upon; with accus. Batr.

άναπείρω, Ερ. άμπείρω (πείρω), 201. 1 partup. aumeioae, to pierce with a spit, to transpierce or transfix, to spit, anhayya. the entrails, 2, 426.+

άναπεπταμένος, η, ον, sec άναπετάννυμι. άναπετάννῦμι (πετάω), sor. l άνεπέτἄσα, Ep. σσ, perf. pass. αναπέπταμαι, to spread out, to unfold, to expand, toτία, the sails, 1, 480. Od. 4, 783; paus. said of foldingdoors: αναπεπταμένας σανίδας έχον, they held open the folding-doors, 12, 122.
ἀναπηδάω (πεδάω), αυτ. 1 ἀνεπήδησα,

Ep. aunionoa, to trap up, to stand up, ex

Ep. αμπησησα, to trap up, to stans up, ac λόχου, from ambuscade, 11, 379,† ξίναπηλέω = ἀναπάλλω, sor. partep. ἀναπηλήσας, to swing upwards, Hom. h. in More. 41, where Wolf after Ruhnken has ἀναμηλώσας, q. v.

άναπιμπλημι (πίμπλημι), fut.άναπλήσω BOI. 1 avendages, to fill to the brim, to fill wp; metaph. μοῦραν βιότοιο, to fill the measure of life, 4, 170; πότμον, 11, 263; gand wolld, prop. to fill up the measure of evils, i. e. to suffer many evils, 15, 132; οἶτον, 8, 34; ἄλγεα, Od. 5, 302; κήδεα, Od. 5, 207.

αναπλόω (πλόω), infin. fut. αναπλεύσεσθαι, to sail up, to sail out; στεινωπόν, we sailed up the strait, Od. 12, 234; out of port into the open sea, esply spoken of the voyage to Troy, & Tpoint, 11, 22.

drámrevous, tos, n, respiration, the re-

fin. aunveurat, Ep. for avanveurat, imper. aur. syncop. 2 aunvue, sor. 1 pass. αμπεύνθη. and aor. syncop. mid. αμπνύτο, ED. for avenuro, to respire, to take breath, to rest, to recover oneself; κακότητος from suffering, 11, 382; πόνοιο, 15, 255. In like signif. the sor. I pass. and sor. sync. mid. ο δ' αμπνύνθη καὶ ανέδρακεν οφθαλμοϊσιν, he breathed again, and opened his eyes, 14, 436. στο δή ρ αμπνυτο καὶ ές φρένα θυμός αγέρθη, when he breathed again, and life returned to his breast, Od. 5, 4,8. cf. 11, 359.

ανάποινος, ον (ποίνη), without ransom. unransymed, 1, 99.†

αναπρήθω (πρήθω), 20τ. ανέπρησα, prop. to light up; to cause to blaze up; to burst out [orig. = to spirtle, to fizz, Buttm.]; in Hom. only bacque, to shed a flood of tears (cf. Buttm. Lex. p. 484), 9, 433. Od. 2, 81, Others: to shed hot tears. Dod. considers it a syncopated form of avaπεράω, p. 8.

ανάπτω (απτω), BOT. ανήψα, perf. pass. and imperat. ανηφθω, to hang up, to attach, to affix; πείρατα, to attach the ropes to the mast, Od. 9, 137; ¿ξ αὐτοῦ sc. iστού, which according to the Schol, is to be supplied from iστοπέδη, Od. 12, 51. 162; αγάλματα, to hang up, suspend, votive offerings (in a temple) Od. 3, 274. Metaph. μῶμον, to impute fault, blame, Od. 2, 84. *Od.

ανάπυστος, ον (αναπυνθάνομαι), souchs

ουί, κποιση, Od. 11, 274.† αναρπάζω (άρπάζω), 201. 1 ανήρπασα, partep. avapnafas, to snutch up, to bear away upwards, to pull out, eyxos, 22, 276; hence, to kurry away; τινὰ από μάχης, to drag a man out of the battle, 16, 438; spoken eaply of a tempest, Od. 4, 515. 5,

αναρρήγνυμι (ρήγνυμι), 201. Ι ανέρρηξα, to tear up, to tear in pieces, with accus. βοὸς βοείην, the skin of the ox; spoken of a lion which seizes an ox, 18, 582; yalar, 20, 63. 2) to break through, to destroy, τείχος, 7, 461. • Il.

αναρριπτέω=αναρρίπτω, only pres. and impr. Od. 13, 78.+

αναρρίπτω, αιδο αναρριπτέω (ρίπτω), 201. ἀντρριψα, to throw up, to cast upward; ἄλα πηδώ, to fling up the brine with the oar (to indicate hard rowing), Od. 7, 328;

οιτ (το indicate nard rowing), Od. 1, 322; and without πρός, Od. 10, 30. draphochèée (βοιβδέω), aor. ἀνεφροίβ-δησα, to swallow up again, to absorb again. Χαρυβδίε ανέφρο, Charybdia suchs back again the water, *Od. 12, 104.

dνάρσιος, ον (άρω), not fitting, irreconcileable; hence, hostile, inimical, 24, 365. Od. 10, 459.

äναρχος, ον (äρχω), without leader, *Il. 2, 703. 726.

*avareim, poet. avarreim (reim), to brandish aloft, δούρα, h. in Ap. 403.

ανασεύω (σεύω), Ep. syncop. aor. mid. endure the magic draught, viz. to with-ανέσσυτο, to spring up; αμα ανέσσυτο, the stand its strength, *Od. 10, 327; πολλά,

avecovo, to spring up; ana avecovo, the blood spouted up, 11, 458.† aνασπάω (σπάω), aor. mid. ανεσπάσάμην, to draw up. Nid. to draw up for oneself, to draw out: έγχος έκ χροός, to draw out the spear from the body, 13, 471.

aνασσα, ή (aναξ), queen, mistress, only three times; poken of Dêmêter, 14, 326; of Athênê, Od. 3, 380; and of a mortal,

Od. 6, 149.

ανάσσω (αναξ), fut. ανάξω, infin. sor. 1 mid. ἀνάξασθαι, 1) to rule, to reign, to be sovereign; spoken both of men and gods, comm. with dat 1, 180; less often with gen. Tevesous, 'Apyeime, 1, 38; with prep. μετ' ἀθανάτοισιν, to rule among the immortals, 4, 61;—ἐν Βουδείφ, to reign in Budeum, to have the royal power, 16, 572; with gen. and dat. together: Tou εσσιν τιμής της Πριάμου. to rule the Trojans with the power of Priam, 20, 180. Od. 24, 30. Pass. to be ruled, rivi, by any one, Od. 4, 177; once in the mid. τρίς ανάξασθαι γένε ανδρών, to reign through three generations, Od. 3. 245 The accus. does not depend upon avagaoffat, but is accus. denoting the length of time, cf. Nitzsch ad lo .

άνασταδόν, adv. (ἴστημι). standing up-right, •9, 671. 23, 469.

αναστεναχίζω = αναστενάχω, poet. to

groan aloud, νειόθεν έκ κραδίης, deeply from the breast, 10, 9.† ed. Wolf, where others read avectovaxics.

αναστενάχω (στενάχω), to sigh out, to groan aloud, to lament, rivá, for any one, 23, 211. Mid. to sigh aloud: intrans. •18, 315.

άναστοναχίζω = άναστεναχίζω, the ear-lier reading, cf. Spitzner Excurs. III. άναστρέφω (στρεφω), aor. l ἀνέστρεψα,

prop. to turn about, to turn around, to overturn, 23, 436. 2) Mid. to turn oneself around, to ramble about, versari. γαίαν άναστρέφομαι, I tarry, or dwell, in a land, Od. 13, 326.

αναστρωφάω, poet. form of αναστρέφω, e. g. rôfor márry, to turn the bow in every direction, Od. 21, 394.

(aνασχέθω), assumed pres. for the Ep. BOT. 2 ανέσχεθον, BCC ανέχω. ανεσχέμεν, BCC ανέχω.

ανάσχεο, for ανάσχου, see ανάχω. ανάσχεος, ον. Εμ. άνσχετος (ανάχω), that may be endured, to be borne, tolerable, Od. 2, 63.†

ανασχών, εσε ανέχω.

ανατέλλω (τέλλω), 20τ. 1 ανέτειλα, 10 cause to come up; αμβροσίην ϊπποις, to cause ambrosia to apring up for the steeds, 5, 777.†

ανατίθημι (τίθημι), fut. αναθήσω, place or set up, to hang up; only metaph. exercing rivi, to make a charge upon

h. 14, 6.

ανατολή, ή (ανατέλλω), poet. αντολή, the rising of the sun; in the plur. Od. 12.

άνατρέπω (τρέπω), to overturn : only in the mid. aor. 2 ανετραπόμην, to fall over, to fall backwards, *6, 61. 14, 147.

ανατρέχω (τρέχω), αυτ. 2 ανέδραμον, perf. αναδέδρομα, 1) to run up, to spring up, to rise up; έγκέφαλος παρ' αὐλον ανέδραμεν ἐξ ωτειλης, the brain gushed from the wound upon the haft-hole (of the spear), i. e. the socket of the spear-head (L. and S.), 17, 297 [see also avides]; πυκναί σμώδιγγες ανέδραμον, frequent weals rose up from blows, 23, 717; trop. αναδέδρομε πέτρη, the rock runs up, rises up. Od. 5, 412. 10. 4; and spoken of Achilles: ἀνέδραμεν έρνει Ισος, he ran up (shot up) like a shoot, 18, 56. 2) to run back, with αθθις, οπίσω, 5, 599; ωκ απέλεθρον, 11, 354.

αναυδος, ον (αὐδή), without voice, speech-

less, *Od 5, 466. 10, 378.

αναφαίνω (φαίνω), ποτ. Ι ανέφηνα, to cause to shine, to make bright or clear. αμοιβηδίς δ' ανέφαινον δμωαί, the maids kindled the fire by turns (viz. to produce light). Od. 18, 310: comm. metaph. to cause to appear, to discluse, to discover, to show. θεοπροπίας, divine mysteries, 1, 87, ποδών άρετήν, 20, 411; τινά, to discover any one, to make him known, Od. 4, 254; έπεσβολίας, to show liquacity, Od. 4, 159. II) Mid. and pass. to shine forth, to show oneself. avapaireras actip ex repéwr, & constellation, a star, shines forth from the clouds, 11, 62; also metaph. δλεθρος αναφ., destruction appears, 11, 174; πατρίς άρουρα, Od. 10, 29. avapaôvá, sdv. = avapavôóv. *Od. 8.

221.

αναφανδόν (αναφαίνω), visibly, openly, •16, 178.

αναφέρω (φέρω), sor. 1 ανένεικα, sor. mid. ανενεικάμην. 1) to bring up, to fetch up; Κέρβερον εξ 'Αίδαο, Od. 11, 625. 2) Mid. to fetch up from oneself, sc. breath. αδινώς ανενείκατο, he drew a deep breath, a deep sigh, 19, 314 (according to the Schol. he groaned out deeply: who supplies the ellipsis with στεναγμόν), cf. Buttm. Lex. p. 105.

αναφλύω (φλύω), to gush up, to bubble up, to boil, as boiling water, 21, 361.

αναφράζομαι (φράζομαι), act. l ἀναφρασάμην, optat. αμφράσσαιτο, Ep. for ἀναφρ. to observe again. or to recognise, ουλήν, the scar, Od. 19, 391.†

αναχάζομαι, mid. (χάζομαι), sor. 1 ανεχασάμην, partep. Ep. άναχασσάμενος, to retreat, to retire, Od. 7, 280. 11, 97; in the Il. mly, out of the battle; comm. with άψ, δπίσω, 11, 461.

or against any one, 22, 100.†
ανάπλημι (ΤΔΑ΄Ω), pres. obsolete sor. 2
ανάπλημι (ΣΕ΄Ω), αναμέρησων μεγάρους με δονέμξες το καινώρησων μεγάρους μενάρθες μενάρθε

they withdrew to a recess of the palace, Od. 22, 270.

avajetyω (ψύγω), aor. I pass. avelyδην. lo revier by a cool breeze, to refresh, ανθρώπους, the men (by Zephyrus), Od. 4. 508; φίλων ήτορ, to refresh themselvesh, 13, 84; έλλος, to cool a (chaied and burning) wound, 5, 795. Pass. to be refreshed, to revier. avelyvyθων φίλων ήτορ, 10, 575.

ing, water a weign the phase from from, 10. 875. audains, Ion. and poet imperf. πρόσων and άρφανος, aor. 2 door for ēador, and evador with the digarman, perf. 2 ēade, to please, to gratify, to be agreeuble; with dat. of the pers. αδε Εκτορι μύθος, the word pleased Hector, 12, 80. 18, 510. Od. 3, 150: with two datives, 1, 25: with infin. οὐδ λίαντι πρόσων θυμφ ἐστάμεν, it pleased not Ajax in his heart [θυμφ, local dat.] to stand, 15, 674: ἐαδὸκ μύθος, a pleasing, agreeable address, 9, 173. Od. 18, 429.

ἄνδιχα, adv. (ἀνά and δίχα), in two parts, in twain. asunder; κεάζειν, to split asunder, 16, 412; δάσασθαι, 18, 511.

ανδράγρια, τά (ἀνήρ, ἄγρα), spoils taken from an enemy slam, βροτόεντ', the gory spoils [Cp.], 14, 509.†

'Ανδραιμονίδης, ου, ο, son of Andræmon = Thoas. 7, 168.

'Ανδραίμων, ονος, δ, husband of Gorgô daughter of Eneus, and fatter of Thoas, who after Eneus reigned in Calydôn in Ætolia, 2. 638.

άνδραχάς, adv. (ἀνήρ). i. q. κατ' ἄνδρας, man by man. Od, 13, 14.†

ανδραπόδεσσι, metaplastic dat. plur. from ανδράποδον.

ανδράποδον, τό, a stare; only in dat. ανδραπόδεσσι, as if from ἀνδράπους, 7, 475.† cf. Thiersch, Gram. § 197, 60. [According to Doederl. from ἀνήρ and ἀποδόσθαι to sell, al. ἀνήρ, πούε.]

ἀνδραχθής, ές (ἀνήρ, ἄχθος), poet. gen. έος, man-burdening, as heavy as a man can carry: χερμάδια, huge stones [a strong man's burden each, Cp.], Od. 10, 121.†

man s varaen each, Cp. J., Od. 10, 121.7 ανδρειφόντης, ου, ὁ (φονεω), man-slaying, epith. of Arês, *2, 651. ανδρεσσι, Ep. for ανδράσι.

avoperai, Ep. 101 avopaai. avopoκμητος, ον (κάμνω), made or wrought by men: τύμβος, 11, 371.†

aνδροκτασίη, η. Εp. (κτείνω), homicide, slaughter. carnage, esply in battle; comm. in the plur. the slaughter of a single man, 23, 8€.

'Ανδρομάχη, daughter of Eëtlôn, king of the Cilician Thebæ, wife of Hector, 6, 422. Her father and seven brothers were slain by Achilles. She was tenderly attached to her husband. According to a later tradition, she became, after Hector's death, the wife of Nepptolemus.

ἀνδρόμεος, έη, εον (ἀνήρ), belonging to a man, manly, human; ερέας, αἴμα, χρώς, human flesh, blood, skin; ὅμιλος, the crowd of men, 11, 538.

άνδρότης, η, a false reading for άδροτής. άνδροφάγος, ον (φαγείν), man-devouring, cannibal, epith. of Polyphêmus, Od. 10, 200. + ανδροφόνος, ον. poet. (φονεύω), man slaying, epith. of Arès and Hector, 4, 441. 1, 242: φάρμακον, a destructive drug, a deadly poison, Od. 1, 261.

ανδύεται, poet, for αναδύεται.

ἀνεγείρω (ἐγείρω), 20τ. 1 ἀνέγειρα, to awaken, τινὰ ἐξ ὑπνου, any one from sleep, 10, 138. Ττορ. to arouse, to cher, τινὰ μειλιχίοις ἐπέσσσι, any one with soothing words, Od. 10, 172. ἀνέγνων, see ἀναγιων, see ἀναγιων, see ἀναγιων, see ἀναγιων κου διαθερούς και διαθε

ανεγνων, see αναγινωσκω. άνεδέγμεθα, see άναδέχομαι. άνεδραμον, see άνατρέχω.

ἀνεέργω, Ερ. for ἀνείργω (εἴργω), imperf. ἀνέεργον, to press back. to restrain, φάλαγγας, μάχην. *3, 77. 7, 55; with εξοπίσω, h. Μετc. 211.

ἀνέζω, a pres. assumed by the Gramm. for the aor. forms ἀνέσαντες and ἀνέσαιμι; but see ἀνείσα.

ανειμε (είμι), partep. ανιών, imperf. ανήων 1 to ascend. to arise, èς περιωπήν, Od. 10, 146, ηκλών άνουντος, the sun arising, 8, 536. Od. 1, 24 [here=theeast]. 2) to return, èκ πολέμου, 6, 480; ἐξ Λιθόπων, Od. 5, 282; to return home by ship, Od. 10, 332. 3) Mly ἐς τινά, to approach any one, adire aliquem, to ask a favour, 22, 492.

άνείμων, ον (είμα), gen. ovos, without clothing, deatitute of clothing. Od. 3, 348 † άνείρομαι (είοομαι), poet. for άνέρομαι, only pres. and immerf. lo ask, to inquire, to interrogate; with accus. of person, also with double accus. δ μ άνείρεαι, ἡδὶ μεταλλᾶς, about which thou questionest me and inquirest, 3, 177.

άνείσα (εἴσα), a defective aor. 1, of which only the 1 sing, optat. ἀνέσαμι and partep. ἀνέσαντες ος cur: to place upon. ἐς δίδρον ἀνέσαντες ἄγον, they placed him upon the chariot and bore him, 13, 657. εἰ κείνω γε—εἰς εὐνὴν ἀνέσαμι. if I could but bring them to the marriage-bed, 14, 209. (The Gramm. derive these forms from the obsol. pres. ἀνέζω. Eustath. ad II. 14, 209. explains both by ἀναθεῦνα: hence with Thiersch, Gram. § 226. Anm., it must be derived from the defective aor. εἶσα. The derivation of the aor. ἀνέσαμμ from ἀνημι, according to Buttm., Gram. § 108, 4, is inadmissible, as no where else does an aor. 1 optat. of this form occur. [See, however, Krüger Zweiter Theil, § 38, 1, 6.

aur. 1 optat. or this form occur. [See, however, Krüger Zweiter Theil, § 38, 1, 6. p. 97, and under eto-a.] άνεκτός, όν (ξχω), to be borne, suferable, endurable; in H. mly with negat. έργα. οὐδ' ἔτι ἀνεκτά, 1, 573. Od. 20, 223. οὐκέτ ἀνεκτώς, no longer tolerable, 8, 355. ἀνεκτών, partcp. aor. 2 from ἀνέρχομα.

άνθλεω (έλεω), to draw upward, to draw up: τόξου πήχων, to draw up the curve of the bow, in order to shoot [cf. τόξον], 11, 375. 13, 583; but also νευρήν, to draw the bow-string, Od. 21, 128. 150; σταθμόν, 12, 434. 2) Mid. to draw out for oneself; τρέχας, to tear one's hair, 22, 77; έγχος, to draw forth the lance from the body of an enemy, Od. 22, 97.

άνελών, που άναιρέω.

äνεμος, ὁ (ἄημι). a blowing, a treeze, wind. H. mentions only four winds: Eurus, Notus, Zephyrus, and Boreas, Od.

άνεμοσκεπής, ές, poet. (σκέπας), gen. έος, guarding against the wind, warding of the wind, epith. of the mantle, 16, 224.

ανεμοτρεφής, ές, poet. (τρέφω), gen. έος, nourished by wind, storm-nursed. It occurs twice: κῦμα, a wave excited by the wind, 15, 625; έγχος, a spear whose handle is taken from a tree which has been exposed to the wind, and thus become firm in fibre, 11, 256.

'Ανεμώλεια, ἡ, see 'Ανεμώρεια

άνεμώλιος, ιον (άνεμος), windy; only useless, idle, unprofitable, vain. trop. useless. iale, unpropiacie, vain. ἀνεμώλια βάζειν, to prate idle words, 4, 355. Od. 4, 837.

Ανεμώρεια, ή, later 'Ανεμώλεια, a town in Phocis near Delphi, that derived its name from the strong winds which swept it from Parnassus, 2, 521.

άνενείκατο, see άναφέρω. ἀνέπαλτο, see ἀναπάλλω.

άνερείπυμαι, depon. mid. (ἐρείπω [utσφάλλειν, ad casum dure, ανασφάλλειν, resnigere, endem modo épeidat est dejicere, avepeivat, sustallere, et in altum lerare. Lob. Tech. 14), nor. 1 aveneuváμην, to snatch up, to bear away, upwards, to carry of; with accus. spoken esply of the Harpies and of a tempest, Od. 1, 241. 4, 727; once of the gods, 20, 234 (to assume a pres. ἀνερείπτω is not necessary, cf. Buttm., Gr. Grain. p. 131).

άνερύω (ἐρύω), to draw up, to hoist, soria, the sails, Od. 9, 77, in tmesis.

ανέρχομαι (έρχομαι), 801. 2 ανήλυθον, to go up, to ascend, ès σκοπιήν, a watch-tower, a place of observation. Od. 10. 97; trop. spoken of a young tree: to grow up, to shoot up, Od. 6, 163. 167. 2) to come back, to return, with which ay and αυθις stand, 4, 392. 6, 187.

άνερωτάω (ἐρωτάω), imperf. ἀνηρώτων, to question, to ask again, Od. 4, 251.†

άνεσαν, see άνίημι.

uvécavres, see áveica.

averet, Ep. for avioret, see avinut.

ανέσσυτο, see άνασεύω

avectios, or (ecria), without a hearth, without a home, 9, 63.+

aven, adv. with gen. without, from; spoken of persons and things. aren beou, without god, without the will or influence of a god, Od. 2, 372. avev έμέθεν, without my wish and knowledge, 15, 232. 2) for from, remote from. ανευ δηΐων, far from the enemy, 16, 239.

άνευθε, and before a vowel άνευθεν arever, and detere a vowel arever (άνει), far, remote, far off, alsol. often with partep. ων, οὖσα, ον, far-distant; αιών, going away, 1, 35: according to Plat. ανοχωρών. 2) With gen. ithe άνει, without, apart, from. ἄνευθε θεοῦ, with-

far from. ἄνευθε πατρός τε φίλων τε, 21, 78. Od. 10, 554.

ανέφελος, ον (νεφέλη), unclouded, cloudless, Od. 6, 44.† (a)

less, Od. 6, 44.† (α)
ανόχω (έχω), 3 sing, indicat. pres. ανόχης, Od. 19, 111; fut. ανέξω, aor. 2
ανεσχον, poet. ανέσχεθον, fut. mid. ανέξομα and ανασχήσομα. Ερ. infin. ανσχήσεσθα, aor. 2 mid. ανεσχόμην, Ερ. imperat. ανσχεο and ανάσχεο. 1) Act. to hold up, to raise, to lift up, with accus. κεφαλήν, Od. 17, 291 : often χείρας θεοίς ανέχ., to raise the hands to the gods in prayer; once to lift the hands for a pugilistic combat, Od. 18, 89; comm. the mid. σκήπτρον θεοίσι, to raise the sceptre to the gods (in swearing), 7, 412, hence trop. to maintain; evolucias, to maintain righteousness, justice, Od. 19, 111. 2) to hold back, to check, to restrain. innovs, 23, 426. 3) Intrans. to project, to arise, emerge. aixun aveoxev, the spear's head projected, 17, 310; to emerge from the water, Od. 5, 320. II) Mid. 1) Prop. to hold oneself up, to keep erect, not to fall, esply spoken of the wounded, 5, 285; hence metaph, a) to bear, to endure, comm. with accus. xyoea, κακά, once with gen. δουλοσύνης ανέχεσθαι, to endure slavery, Od. 22, 423; in the dependent clause stands for the most part a partep, as with verbs of suffering: οὐκ ἀνέξομαί σε ἄλγε ἔχοντα for ἔχειν, I will not suffer thee to endure, etc. 5, 895. παρὰ σοίγ ἀνεχοίμην ημενος, I could bear to sit by thee, Od. 4, 595. Feirous aveχεσθαι, to suffer strangers among, Od. 7, 32; hence, to receive hospitably, Od. 17, 13. b) Absol to hold out, to restrain oneself; often τέτλαθι καὶ ἀνάσχεο, bear up and command thyself. 1, 586. 5, 382. 2) to hold up, to elevate, like avexer (when the discourse relates to things belonging to us), with accus. σκήπτρον, the sceptre, to swear, 10, 321; δούρατα, to raise the spear for hurling, 11, 593 12, 138; xeipas, to raise the hands to smite oneself for grier, 22, 34; and for joy, Od 18, 100. partep. pres. avaoxónevos stands often absol. to rise, to raise oneself (tor striking). where from the preceding something may be sometimes supplied, as £icos, 3, 362. It is not necessary, however, with Eustath., to supply χεῖρα at 23, 666. Od. 14, 25. 18, 95. (In Od. 24, 8. ἀνὰ τ' ἀλλήλησιν ехортац, avá is a prepos. with the dat.: they hold one by another, i. e. hang together.

aνεψιός, o, a sister's son; and mly a kinsman by blood, a cousin, *9, 464 (with t lengthened 15, 554).

avew, obsol. theme of avinus.

ανεω, usually written ανεφ, as if from an obsol. adj. ανανος, αναος, ανεως (from αω, ανω), and regarded as a nom. plur. Att. decl. noiscless, still, silent: but its arevθer eμείο, 16, 80. b) remote, occurs usually only with the plur. ενένεσθε, εγένοντο, ἦσαν. According to Buttm. Lex. p. 107, it is, as even Aristarchus supposed, an adv. like ούτω, and should therefore be written arew without c

ἀνήγαγον, see ἀνάγω. ἀνήγη. Ερ. for ἀνή, see ἀνίημι. ἀνήκεστος, ον (ἀκόμαι), not to be healed, incurable, intolerable, χόλος, ἄλyos, "5, 394. 15, 217.

άνηκουστέω (άκούω), 801, άνηκούστησα, not to hearken to, not to obey, Tivos, ally one, *15, 230.

άνήμελετος, ον, poet. (άμάλγω), un-milked, Od. 9, 439.†

ἀνήνοθε, Ep. ('ANEΘΩ), 3 sing. perf. 2, which occurs partly in the signif. of the present to mark a concluded action, and partly in narration as a preterite, to issue forth, to spring up. alu etc bepudo aviνοθεν εξ ώτειλης, the blood still warm gushed from the wound, 11, 266; and κνίσση ἀνήνοθεν, the smoke of the fat rolls upward, Od. 17, 270. (It is comm. referred to avecu, see Thiersch, Gram. § 232, 20, but, according to Buttm. Lex. p. 134, the theme is ανθω, ανέθω, lengthened by redupl.)

ἀνήνυστος, ον (ἀνύω), not to be accomplished, unaccomplished, ipyov, Od. 16,

ανήνωρ, ορος, δ (ἀνήρ), not a man, un-manly, cowardly, •Od. 10, 340, 341.

ἀνήρ, gen. ἀνέρος and ἀνδρός, dat. pl. ανδράσι and ανδρεσσι, a man, as opposed to a woman, 17, 435; also with the idea of bravery, ανέρες έστε, φίλοι, be men, 5, 529, cf. αναξ ανδρών. 2) man, in oppo-529, cf. αναξ ανδρών. 2) man, in opposition to a god, πατηρ ανδρών τε θεών τε. 3) man, in opposition to a youth; and, 4) a husband, 19, 291. Od. 11, 327. Very common is the junction of this word with another subst. or adj. as ανήρ βασιλεύς, άνηρ ήρως, άνηρ 'Αργείος, by Which the expression becomes more honorable. i's prop. short, but in the arsis and in the trisyllabic cases always long.)

άνήροτος, ον (ἀρόω), unploughed, uncul-trated, *Od. 9, 109. 123.

ανήφθω, see ανάπτω.
Ανθεια, ή, a town in Messenia, according to Strab. the later Thuria, 9, 151. Ανθεμίδης, ου, ό, Ep. for 'Ανθεμιωνιάδης,

son of Anthemion, 4, 488.

Ανθεμίων, ωνος, δ, father of Simoeisius in Troy, 4, 473.

άνθεμόεις, εσσα, εν (άνθεμον), flowery, blooming, epith. of meadows, 2, 467. 2) adorned with flowers; in connexion with λίβης, κρητήρ, metal vessels probably adorned with figures of flowers. Others understand it as meaning enamelled, 23, 885. Od. 3, 440.

* ἀνθεμον, τό, poet. = ἄνθος, flower, blossom; prop. ornament, decoration, h.

άνθερεών, ῶνος. ὁ (prob. from ἀνθέω), the chin. χειρὶ νπ' ἀνθερεῶνος ἐλεῦν, to take hold of the chin with the hand (the sign of supplication), *1, 501.

ἀνθέριξ, ικος, ὁ (ἀθήρ), the beard on the ear of corn; an ear of corn, 20, 227.† ἀνθέω, aor. 1 ἥνθησα, infin. ἀνθήσαι, to

shoot up, to grow up; in this prob. prim. signif. it is found in Od. 11, 320. th. Ap.

139. 'Ανθηδών, ονος, ή, a town in Bœotia, on

the coast, with a port, 2, 508. ανθινός, ή, όν (ανθος), of flowers, flowery. ellan arthur, food from flowers, Od. 9, 84 + Thus Hom. calls the fruit of the lotus, which the Lotophagi ate; prob. merely a poet, designation of a vegetable diet formed from blossoms; others explain it metaph. delicate.

ανθύτημι (ιστημι), 201. 2 αντέστην, trans. to place opposite. 2) Intrans. 201. 2 and mid. to oppose oneself to, to resist, τως, 219 one, 20, 70; absol. 16, 305. • []

arθos, eos, τό (ará), prop. the shooting bud, τέρεν ανθεα, Od. 9, 449; comm. a blossom, a flower, 2.89.9, 542; trop. ήβης arθos, the bloom of youth, 13, 484; κουρήϊον, h. Cer. 108.

άνθρακιή, ή (άνθραξ [which Lob. thinks may be related to αίθω: he compares cundeo, curbo]), a heap of coals, 9, 213.+

ανθρωπος, o, man, as a race, and as an individual, in distinction from gods and brutes; also the dead are called ανθρωποι, Od. 4, 565.

"ANΘΩ, assumed theme of aνήνοθε.

άνιάζω (ἀνία), trans. to excite disgust, to weary, with accus. 23, 721; to distress, to afflict, Od. 19, 323. 2) Intrans. to be displeased, to be weary, to be tired, of a thing, Od. 4, 460. 598; then to be grieved, to grieve oneself, with dat. areareour, about his possessions, 18, 300. (s either long or short in H.)

άνιάω (ἀνία), Ion. and Ep. ἀνιήσω, partep. aor. pass. ανιηθείς = ανιάζω, το weary, to vex, with accus. Od. 2, 115. Pass. to be burdened. ου γάρ τίς τοι αναιται παρεόντι, no one is burdened by thy presence, Od. 15, 335; esply and often, avinθείς, absol. dejected, disgusted, troubled. ["Η μην καὶ πόνος ἐστὶν ἀνιηθ. κ.τ.λ. (1) nimirum laboribus fungimur, us moleste ferentes redire velimus. Lehrs.
The toil is undoubtedly one for returning home, from weariness and disgust; or (as Felton translates it; truly the labour is such that one might justly wish to return, being worn out by the long-continued iatigue of the war, 2, 291, (2) N. presses the aor. partep. perpessos diuturnæ mansionis ærumnas tum demum reverti : i. e. not to return home till they had endured (borne to the end) the hardships of so protracted a stay: but had they not endured them already during the nine years?] (a always long in Hom.)

άνιδρωτί, adv. (ίδρόω), without sweat, without toil, 15, 228.

avin, n, Ion. for avia, grief, trouble, pest, plague. δαιτὸς ἀνίη, the plague of the feast, Od. 17, 446 ἄπρηκτος ἀνίη, a desperate evil ['that wee without a eure.' Cp.]: thus Scylla is called, *Od. | 12, 221, (Lalways long.)

ἀνιηθείς, see ἀνιάω.

ανίημι (ίημι), fut. ανιήσω, once ανέσει, Od. 18, 265, anr. 1 avnka and avenka, aor. 2 only 3 plur. averaw, subj. avrin for avri, optat. aveinv, partep. plur. averres. 1) Act. to send up, to let ascend. afrac 'Ωκεανὸς ἀνίησιν, Occanus sends up the blasts of Zephyr, Od. 4, 568; voup, to cast up water, opposed to avapoisoil, spoken of Charybdis, Od. 12, 105. (Here also have been cited areaures, areauu, to place upon, see aveisa.) 2) Comm. to let loose, hence a) to let go, to leare. ὖπνος ἀνῆκεν ἐμά, sleep left me. 2, 71. δεσμῶν τινὰ ἀν.. to free any one from bonds, Od. 8. 359; to liberate, as opposed to ἀλῶναι. Od. 18, 265; according to others, to send home. b) to lonsen, to open, πύλας, the gates, 21, 537 (i. e. by undoing the bars of the gates which secured them on the inside). c) Esply, to let loose upon any one, to send upon, to set upon. σοι δ' έπι τούτον ανήκεν Αθήνη, tibi hunc immisst, 5, 405; and appova, τούτον, v. 761; hence mly to excite, to urge, to incite. Zeus -avnkev. 16, 691; rolow (for them, for their aid) Opaguμήδεα δίον ανήκεν, 17, 703; often with infin. Μούσα αοιδον ανήκεν αείδειν, the muse excited the bard to sing, Od. 8, 73. σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν ἀνασχεῖν, 6, 236. 7, 23. II) Mid. to tousen for uneself, to open; with accus. κόλπον, to bare the bosom, 22, 80; alyas, to draw the skin from the goats, to flay them, Od. 2, 300. (s short, but used long if the metre requires it.)

avinoos, n. ov (avia), burdensome, troublesome, sad; πτωχός, a troublesome beg-

gar; compar. ἀνιρόστερος, Od. 2, 190. ἀνιπτόπους, ποδος, ὁ, ἡ (κίπτω, πούς), ἐνείπ mwshed feet, 16, 235. † epith of the Σελλοί, the priests of Zeus at Dodona, to indicate their rough mode of life; as they probably lived like a kind of monks, destitute of every convenience.

άνιπτος, ον (νίπτω), unwashed, 6, 266.† ἀνίστημι (ϊστημι), fut. ἀναστήσω, Ep. άνστήσω, aor. 1 άνέστησα, imper. άνστη σον, Ερ. for ανάστησον, 20. 2 ανάστην; dual ανστήτην, Ερ. for αναστήτην, partep. όνοτάς, for αναστάς. I) Trans. in the pres. imperf. and aor. 1 act. to cause to rise, with accus. of the person sitting, to χειρός, to raise the old man by the hand, chase away, to scatter, 1, 191; γέροντα 24, 515; to wake out of sleep, κήρυκα, the herald, 24, 689; to wake to life the dead. 24, 551, 756; from an abode, i. e. to cause to emigrate, Od. 6, 7; metaph. to excite, to instigate, esply to combat, τινί, against any one, 7, 116. 10, 176. II) Intrans. in the sor. 2 perf. act. and mid. to get up, to arise, from a seat, in order to speak, τινί, to any one, 1, 58. v. 205; ἐξ ἀδέων, 1, 533; from an encampment, 10, 55. 2) to rise from rest for combat, 2, 694; rivi, against any one, 23, 635. Od. 18, 334; to driornut.

arise again, spoken of the wounded and dead, 15, 287. 21, 56.

arioxw (ioxw), a form of arexw, to lift up, xeipas beoiot, 8, 317; mid. to command oneself, to endure, 7, 110.

άνιχνεύω (ἰχνεύω), to trace out, to track, 20, 192 †

arreitat, poet. for arareitat, see araνέομαι. Od.

arthpaire, poet. for avathpaire.

άνοήμων, ον (νοήμων), milhout reason

senseless, imprudent, Oil. 2, 270. 17, 273. avontos, or (voiw), unchaerred, unperceired [not to be comprehended, wonderful], h. Merc. 80.

άνοίγνυμι, poet. ἀνοίγω and ἀναοίγω (σίγνυμι), imperf. ἀνέφγεν and ἀνφγεν, and Ep. iterative avaoivecrov, 24, 455: to open, to unlock, to undo, bupas, the doors, Od. : khni da, to open, thrust ba k. the bolt, 24, 455, see κλ: ίς: ἀπὸ χηλοῦ πώμα, to remove the cover from a chest. 16, 221.

ἀνόλεθρος, ον (ὅλεθρος), not destroyed, snutched from destruction, unslain, 13, 761.+

άνομαι, see άνω.

avoos, or (voos), thoughtless, senseless, deroid of mind, 21, 441.†

άνοπαΐα, οτ άνόπαια according to Aristarchus, Od. 1. 320; όρνις ώς ἀνοπαία διέπτατο, an ancient word about whose meaning the Granim are at variance Most probably avoraca is an adverb = arωφορές, she fleto away πριεατός; as Empedocles, according to Eustathius, employed it (καρπαλίμως δ΄ ἀνόπαιον). Herotian likewise explains it as ar adverb, for dopárws, invisibly (from a and one = onrouat). Others, as Aris, tarchus, write avonaca, and regard it as at kind of eagle, like the sea-eagle; others; again write av braia, from braior, the; aperture for smoke; hence Voss, 'quick' through the aperture for smoke she flew. So also Nitzsch.

άνορούω (όρούω), anr. 1 άνόρουσα, without augm. to arise suddenly, to spring np, to ascend, èκ θρόνων and έξ ϋπνου, from the seats, from sleep; ἐκ δίφρον, to sprint upon the chariot, 11, 273; and spoken of the sun: 'Hélios aropovoer es ouparor. the sun mounted quickly up the sky, Od. 3, 1.

ανόστιμος, ον (νόστιμος), without return, who cannot return; avocripor τιθέναι, to prevent a person's return. Od. 4, 182.†

άνοστος, ον (νόστος). without return, not returning, Od. 24, 528.†

arovoos, or (vovoos), without sickness, in health, well, Od. 14, 255.†

άνούτατος, ον (οὐτάω), not wounded, distinguished from άβλητος; esply not wounded with the sword, uncloven, 4. 540.†

άνουτητί, adv. unwounded, 22, 371.† άνστάς, ἄνστησον, άνστήσων, άνστή-την, abbrev. Ep. for άναστάς, etc. from

θείν, ανάσχου, from ανέχω.

ανσχετος, poet for ανασχετος. Od. αντα (αντί), 1) agninul, opposite, face

to face, esply with μάχεσθαι στή αντα σχομένη, she stood, with her face turned towards him, Od. 6, 141; meraph. Beoirs άντα έωτει. he resembled the gods, face to face, i. e. plainly, 24, 630. άντα τιτυσκόμενος, straight before him at the object, Od. 21, 48 II) Prep. with gen. opposite, before. "Ηλιδος αντα, opposite opposite, before. *Ηλιδος άντα, opposite Elis, 2, 626. άντ' Λίαντος εκίσατο, against Α]αχ, 15, 415. άντα παρειάων σχέσθαι κρήδεμνα, to hold a ven before thee, in thy Od. 1, 334. αντα σέθεν, before thee, in thy ίδεμνα, to hold a veil before the cheeks, presence, Od. 4, 115. b) Esply in a hostile sense, against; αντα Διὸς πολεμίζειν, to fight against Zeus, 8, 428, cf. v. 424,

ἀντάξιος, ον (ἄξιος), prop. standing in equipoise, equal in worth, equivalent; with the gen. inτρòς ἀνὴρ πολλῶν ἀντάξιος άλλων. Worth as much as many others, 11, 514; hence the neut. our euoi ψυχής ἀντάξιον, not an equivalent to me for life, 9, 401. *Il.

*άνταποδίδωμε (δίδωμε), 201. 2 άνταπο-Sovvac, to give again, to give back, to re-

store. Batr. 187.

ἀντάω (ἄντα), imperf. ηντεον, fut. ἀντήσω, aor. ήντησα. The pres. ἀντάω does not occur in H.=ἀντιάω, 1) With gen. to meet any one (designedly), 16, 423; spoken of things: to kappen upon, to engage in, to partake of; as μάχης, δαίτης, οπωπής, to meet the sight, to see, Od. 3, 97. 2) With dat. to meet any one (by chance), to fall in with any one, 6, 339; absol. 4, 375.

Arreia, v. Antea, daughter of king Tobates in Lycia, wife of Prortus; in the

tragic poets Sthenoboia, 6, 160.

άντέχω (έχω), imper. aor. 2 mid. ἀντί-σχεσθε, to hold against, to hold befire; mid. to hold before oneself, ti twos, something against any thing; rpanesas iwv, to oppose the table to the arrows, Od. 22, 74.

αντην, adv. (αντί [Lob. thinks it an adverbial acc., like πέραν, fm αντη: which Hermann reads in Soph. El. 175 in the sense of a prayer]), 1) opposite, against. ἄντην ἴστασθαι, to place oneself in oppo-sition, 11, 590. 2) directly forwards, ex adverso; έρχεσθαι, to go forward, 8, 399. αντην βαλλόμενος, hit. wounded in the breast, 12, 152. 3) in the face of, openly, visibly. ἄντην εἰσιδεῦν, to look in the face. ἄντην ἀγαπαζευν, to love visibly, 24, 464. compare, to live visibly to compare, to vie, with any one, 1, 187. Od. 3, 120. In the last phrase some give it the signif. placed before, i e. in direct comparison with others [as Passow, with reason]; θεφ ἐναλέγκιος ἄντην, τετγ similar, Od.

Arraropidas, ao, d. son of Antenor, 3, 123.

'Αντήνωρ, oper, è (contending with a man, conf. ἀντιάνειρα), son of Æsyetes

ἀνστρεψειαν, poet for ἀναστρεψειαν, ll. and Cleomestra, husband of αναχεθέειν, ἀνσχω, poet for ἀνασχει father of Agēnor, Acamas, etc.; γιν, ἀνάσχου, from ἀνέχω. advised in vain the surrender and the restoration of her effecording to a later tradition, he em. after the destruction of Troy, to Italy, a. built there Padua, 3, 184. 7, 347.

άντί, prepos. with gen 1) Of place: opposite, against. άντι ὀφθαλμοῖτν, hefore the eyes, Od. 4, 115. Wolf, however, has arra, as in 15, 415, and in other places arra for arra, cc. 8, 213, 21, 481.
2) Commonly spoken of an equivalent, a comparison: in place of, instead, fir. aντὶ πολλών λαών ἐστὶν ἀνήρ. one man is equal to many, 9, 116. ἀντὶ κασιγνήτου ξείνος τέτυκται, a guest is instead of, i. e. equal to, like a brother, Od. 8, 546. τῶνο ἀντί, 23, 650; separated from the word governed, 21, 75.

arria, adv. prop. neut. plur. from άντίος.

αντιάνειρα, ή (ἀνήρ), fem occurring only in the nom. and accus. plur. : manlike, masculine, epith. of the Amazons,

•ll. (Masc. ἀντιάνωρ is not used) αντάω, Ερ. ἀντιόω, for ἀντιω (ἀντί), aor. 1 ἡντίασα; poet. form ἀντάω and ἄντομα, to go agninst, to meet. 1) With gen. of the person: to meet any one, chiefig from design, both with a good intention. tention, as Od. 24, 56, and with a bad : 10 go against in battle, to attack, 7, 231. b) Spoken of things. πολέμοιο, μάχης, to go against the war, t e battle, to engage in it, 13, 215. 20, 125; of the gods: to accept, to receive, to enjoy, the gods being regarded as present and participating; έκατόμβης, ἰρών, to accept of a hecatomb, of victims, 1, 67. Od. 1, 25. 3, 436. 2) With the dat to meet any one by accident, to full in with, Od. 18, 147; eus µéves, 6, 127. 3) With accus. to go to, in order to prepare; εμόν λέχος ἀντιδωσα, preparing my couch, only 1, 31. II) Mid. as depon. to take part, with gen. yauou, in the wedding, 24, 62.

άντιβίην, adv. (βίη), prop. accus. fem. from ἀντίβιος, contending against, face to face, in a hostile manner; ερίζειν τινί, to contend perversely with any one, 1, 278; ἐπέρχεσθαί τινι, to rush upon any one, 5, 220. *Il.

αντίβιος, η, ον (βίος), prop. using force against any one, contentious, hostile; only dat. αντιβίοισιν ἐπέεσσι, Il. and Od. The neut. ἀντίβιον as adv. against; μάχεσθαί τινι, to fight against any one, 3, 435. ἀντιβολέω (ἀντιβολή), aor. ἀντεβόλησα,

11, 809, to go against, to approach. a) With gen. of the thing: purposely to approach, to take part in; μάχης, τάφου, the battle, the funeral solemnity, 4, 342. Od. 4, 547. b) With the dat. to meet by chance, to fall in with; comm. spoken of the pers. 7, 114; rarely of things; φόνω, to be present at the slaughter, Od. 11, 416. 24, 87. (Buttm. Lex. p. 122, rejects άντεβόλησα.)

os, n, or (beos), godlike, divine, inguished, comm. epith. of heroes, ence to descent, strength, and advantages; also of the compa-Ulysses, Od. 4, 571; sometimes the suitors, Od. 14, 18.

αντίθυρος, ον (θύρα), opposite the door; hence, κατ ἀντίθυρον κλισίης, Od. 16,159.† Αντίκλεια, ή, daughter of Autolycus,

wife of Laertes, mother of Ulysses and Ctimene: she died from grief for her absent son, 11, 85. 15, 362.

Αντικλος, ό, a Greek who was with Ulysses in the wooden horse before Troy, Od. 4, 286.

ἀντικρύ, adv. (prob. from ἀντικρούω), 1) directly opposite, against; like arrar, e. g. μάχεσθαι, 5, 130. 819; ἀπόφημι, to say face to face, to one's face, openly, 7, 362; with gen. 8, 301. 2) directly through, straight forward; auturn &. ώμου, straight through the shoulder, 4, 481; hence also throughout, entirely, diaμαν, 3, 359. (ἀντικρύς is not Homeric, ν is origin. anceps, but in H. always long, except 5, 130.)

Αντίλοχος, ὁ (opposing the ambuscade), eldest son of Nestor and Euryd'sce; according to Od. 3, 452 (of Anaxibia, Apd). He accompanied his father to Troy, distinguished himself by brave deeds, and was beloved by Achilles, 23, 556. At the funeral games of Patroclus he received, in chariot racing, the second prize; in running, the last, 18, 623 sqq. He was killed before Troy by Memnon, king of the Æthiopians, Od. 4, 188.

Αντίμαχος, ὁ (fighting against), a Trojan, father of Hippolochus, Pisander, and Hippomachus, who insisted most strenuously that Helen should not be surrendered, 11, 122 sqq.

Arrivoos, o, son of Eupithes, the most impudent among the suitors. He hurled the stool at Ulysses, excited Irus against him, and was slain by him, Od. 4, 660. 18, 46. 22, 15 sqq.

aution, adv. see autios

'Αντιόπη, ή, daughter of Asopus, mother of Amphion and Zethus, Od. 11, 260. According to Apd. daughter of Nyctous.

άντίος, η, ον (άντί), against, opposite, towards, in both a good and bad signif. άντίος έντη, he stood opposite, i. e. before him; ηλθεν, he came towards. Il. b) Comm. with gen. δοτις τοῦγ ἀντίος ἐλθοι, whoever should come towards it, 5, 301; rarely with dat. 7, 20. 20, 22. 2) The neut. sing. artior, and plur. artia. often neut; sing. artior, and pilit. dria. otten stand as adv., 1) lowards, ogainst, before, with gen. driac iteal tivos; to go against any one, 3, 285; dria (before) δεστούμς, δρους, 3, 425; dria (before) δεστούμς, δρους, 3, 425; driac (before) δεστούμς, δρους, 3, 425; driac (before) δεστούμς, δεστομία, poet form ft. driás, only in the mid. pres. and imperf.; prop. lo meet, 1, 230. στήμεναι driac τινός, to withstand other in buttle. 15. 698. Trup. διπλόος any one, 22, 253. μάχεσθαι ἀντία τινός, ήπετεν δώρηξ, the double cuirass met, i.e.

20, 88. Od. 1, 79, with gen. (In arrior ລາວິລິນ ຕາມຕ໌, to speak against, i. e. to answer any one the accus. depends upon ແນວິລິນ; in like manner with ເປກເພັ້ນ.)

ἀντιόω, Ερ. for ἀντιῶ, see ἀντιάω. άντιπεραίος, η, ον (άντιπεράς), lying opposite, esply beyond the sea. τὰ άντιmepaia, the opposite coast, 2, 635.†

ἀντίσχεσθε, see ἀντέχω. chiriroμos, ον (τίμνω), ent against; the neut. τὸ ἀντίτομον, an antidote, chiefly from roots, h. Cer. 229.

άντιτορέω (τορέω), 201. Ι άντετόρησα, le perforate, to pierce through; spoken of a spear: with gen. xpoos, 5, 337. 2) to break through, with accus. Somer, 10, 267. h. Merc. 178. (artitopiowr is the reading of Herm. for autospenis is, v. 86; 686v,

to accomplish the way.) artiros, or, poet. for artiros (ría), requited again. artira ippa, deeds of recompense or vengeance, Od. 17, 51. rór άντιτα έργα γένοιτο παιδός έμου, then would there be deeds of vengeance for my son, 24, 213.

Αντιφάτης, αο, δ, in the accus. 'Αντιφατής, Od. 10, 116. [1] a Trojan slain by Leonteus, 12, 191.] 2) son of Me-lampus, father of Oicles, Od. 15, 242. 3 king of the savage, gigantic Læstrygones, who devoured one of the scouts of Ulysses. According to the Schol. a son

of Poseidon, Od. 10, 111 sqq.

αντφερίζω (φέρω), to put oneself against, to compare oneself, τινί, with any one,
*21, 357; τί, in any thing, 488.

αντιφέρω (φέρω), only in the mid. to put oneself against, to oppose oneself; absol. μάχη, 5, 701. Od. 16, 238; prop. τινί, Il. and Od. by a common Gracism. doγαλέος 'Ολύμπιος ἀντιφέρεσθαι, it is hard to oppose Olympian [Zeus], 1, 589; with accus. of the thing and dat. of the pers. μένος τινί, one's strength to any one, i. e. to measure strength with any one, 21,

'Arridoros (reciprocally slaying), a

younger son of Priam, 24, 250. "Arrupos, o, 1) son of Priam and He-cuba, whom, together with Isus, Achilles bore off, and liberated for a ransom, 4, 490. Agamemnon slew him, 11, 101. son of Pylæmenes and the nymph Gygma. a Mæonian and ally of the Trojans, 2, 864. 3) son of Thessalus, leader of the Greeks from Nisyrus and the Calydnian islands, 2, 678. 4) a friend of Ulysses of Ithaca, Od. 17, 68. [5) son of Ægyptius in Ithaca. He accompanied Ulysses to Troy, and was devoured by the Cyclops, Od. 2, 19 seq.]

arrhog, o, the bilgs-water in a ship's

was fastened together [the edges of the cuirass met, so as to lie double one over the other, Döderl.]; according to others, atood in the way, 4, 133. 2) Mly, to meet, to fall in with, 2, 595; and with dat. 11, 237.

aντρον, τό, a cave, grotto, cavern, *Od. 9, 216, and often.

'Αντρών. ῶνος, ὁ ('Αντρων, h. Cer. 491), a town in Thessaly on Œta, prob. a place full of caves. 2, 697.

αντυξ, ύγος, ή, prop. any curve or circle; 1) the rim or margin of the shield, a metallic hoop covered with leather, 6, 118; also the shield itself, 14, 412. the seat-rim, a margin which extended around upon the two semicircles of the chariot-seat, and terminated in a knob to which the reins were fastened, 5, 262. H. mentions two arrayes, 20, 500. 5, 728; either because the chariot-seat consisted of two semicircles, or because a rim extended around above and below. 3) a circle, the path of the planets, h. 7, 8.

arvors, tos, η (drvis), accomplishment, fulfilment, end, completion. arvors δ ούκ σεσεται arrise, there will be no accomplishment of them, i.e. they will not attain it, 2, 347. οὐκ ἄνυσίν τινα δήομεν, we shall find no end, i. e. we shall effect

nothing, Od. 4, 544.

ἀνύω (ἀνω), fut. ἀνύσω, aor. 1 ήνυσα, fut. mid. arrioquat, Ep. oo, 1) to accomplish, to bring to an end; with accus., a) toyor, to finish a work, Od. 5, 243. b) to make way. δσσον τε νηθς ήνυσεν, as much as a ship traversed, sc. όδοῦ, Od. 4, 357. cf. 15, 294. c) to destroy, to consume, spoken of fire, Od. 24, 71. 2) With partep. [and negat.] to achieve nothing. over arrive phoreover, by envious resistance I effect nothing, 4, 56. In Od. 16, 373, οὐ γὰρ δίω, ἀνύσσεσθαι τάδε ἔργα, the Schol. explain the fut. mid. by ἀννσθήναι, I do not think these things will be effected. Passow regards it as mid., in which case we must supply ήμας (a

and walways short).

aways short).

away (a), imperf. Hoo, akin to away, of Anish, to accomplish a journey, Od. 3, 496. Pass. to be accompany. plished, spoken of time; vit averas, the night is coming to an end, 10, 251. (Related to the adv. apw, and theme of arvw; a long, except 18, 473.)

arw, adv. (ará), up, upwards, above, over, Od. 11, 596; spoken of the cardinal

points: northward, 24, 544.

awaya, Ep. old perf. without augm.
with the signif. of a pres., I command,
bid, order, incite, prompt; often in connexion with ἐποτρύνω, κέλομαι, very often θυμὸς ἀνώγει οτ ἄνωγέ με, my mind prompts me, i. e. I desire, with accus. of the pers. and infin. pres. or aor., 2, 280; with dat. only, 10, 531. 16, 339. 20, 139. Of this perf. occur only: ἀνωγας, ἀνωγα, 1) song, primarily, the gift of song, the ἀνωγμαν, subj. ἀνώγη, optat. ἀνώγοις, art of song, 2, 595. Od. 1, 228. δ) the imper. ἀνωγα (comm. ἀνωχάν, ἀνωγάντω αct of singing, which was comm. and ἀνώχάω), ἀνώγετε and ἀνωχάε, infin. panied by the harp, Od. 1, 22. 17, 605.

άνωγόμεν for ἀνωγόναι, plupf. ἡνώγια, ἡνώγια, ἡνώγια. This perf passes over into the flexion of the pres.; hence, 5 pres. ἀνώγια, ἀνώγια (a pres. ἀνώγια ἀνώγια (a pres. ἀνώγια ἀνωγο το ἀνωγο, ninperf. ἡνωγου and ἄνωγο, hence fut. ἀνώξια, aor 1 ἡνωξα, Od. 10, 531. (Buttm. Lex. p. 183, assignit to an old theme ἄγγω, related to ἀγωγολο. γέλλω: according to others, an old perf. from ἀνάσσω.)

ἀνώγεν, see ἀνοίγνυμι

(ἀνωγέω), obsol. pres. from which is derived the imperf. ἡνώγεον, 7, 394, for which Bentley reads ἦνωγον: Sptz. ἡνώ-

aνώγω, Ep. fut. aνώξω, to command, to bid, a new pres. formed from averya, q. v. ανωθέω (ώθέω), aor. part. αν push up or of, sc. vauv, impelling the ship from land into the high sea, Od. 15. 552.+

ανωϊστί, adv. (οιομαι), unexpectedly, Od. 4, 92.†

ἀνώϊστος, ον (οιομαι), unexpected, unapprehended, unsuspected, 21, 39. † Epigr. 14, 1.

ανώνυμος, ον (ονομα), nameless, unnamed, Od. 8, 552.†

ανώομαι = ανύομαι, a senseless reading in h. Ap. 209, for which μνωόμενος has been proposed, and for which Herm. proposes αγαιόμενος.

άνωχθι, άνωχθε, see άνωγα.

αξασθε, άξαυτο, see άγω. άξατε, see άγω. άξετε, see άγω. άξίνη, ή (perhaps from άγνυμι), an axe, the battle-axe, of which the Hom, heroes made use only in exigencies, 13, 612. 15, 711. (7)

aξιος, ίη, ιον (αγω), prop. equiponderant; hence, 1) of equal value; with gen. λέβης βοὸς ἄξιος, à cauldron equal in value to an οχ, 23, 885. οὐδ' ἐνὸς αξιοί είμεν Εκτορος, we are not equal to the single Hector, 8, 234. σοί δ αξιον έσται αμοιβής, viz. δώρον, it will be to thee worth a recompense, i. e. will bring thee a like present, Od. 1, 318. 2) absol. worthy, suitable, agreeable. afia amouva, suitable ransom, 6, 46; wvos, Od. 15, 429.
'Ağıos, o, a river in Macedonia, which

flows into the Thermaic gulf, now Vis-

trizza, 2, 819.

äξυλος, ον (ξύλον), wilkout wood. 2) not deprived of grood; υλη, an uncut, dense forest, 11, 155.†

'Αξυλος, δ. son of Teuthras from Arisbe in Thrace, slain by Diomedes, 6, 12. (υ

is here long.)

afwr, ovos, ή (ayw), the azie-tree in a chariot, of iron, brass, or ash-wood; also the entire wheel: wwo of afoot pares έπιπτον, the men fell under the wheels, *16, 378.

ἀοιδή, ή, later contr. φδη h. Cer. (ἀείδω).

2) song, poem which was sung. στονόεσσα αοιδή, an elegy, 24, 721. 3) the subject of the song: story, report, tradition, Od. 8, 580. 24, 200.

αοιδιάω (ἀοιδή), Ep. form fr. ἀείδω, to sing, *Od. 5, 61. 10, 227. ἀοίδιμος, ον (ἀοιδή), sung, celebrated in

song; in a good sense, h. Ap. 299; in a bad sense, hence infamous, 6, 358.

aocoós, à (aciow), a singer and poet, a bard; prop. an adj., hence double durip. The Epic minstrel, in the heroic age, was highly honoured, and kings and sovereigns derived pleasure from his art. Indeed he was often their friend, as one was commissioned by Agamemnon to guard his wife, Od. 3, 267. He was, like He was, like the marris, inspired by a deity, and hence holy and inviolable; he was aurobi-Sacros: no one taught him his art (Od. 22, 347), but a god bestowed upon him the gift. It was the Muses chiefly who inspired him and aided his memory, Od. 8, 73.

ἀολλής, ές (related to είλω and έλλω), gathered together, all together, crowded; always in the plur. of 8 aua alorwongay αολλέες, they all disappeared together, Od. 10, 259; spoken esply of armies: ἀολλέες υπέμειναν, in thick array they maintained their ground, 5, 498. ἀολλίζω (ἀολλής), αοτ. ἀόλλισα, αοτ. 1

pass. ἀολλίσθην, to bring together, to assemble; with accus. 6, 287. assembled, to assemble, 15, 588. •11.

αρρ, αρρος, τό (ἀείρω), prop. any wea-pon which one bears: the sword, which was suspended from a belt; with of ú, 21. 173. Od. 11, 24; τανύηκες, 14, 385. cf. ξίφος. (α in the dissyllabic cases is always long: in the trisyllabic, long in the arsis and short in the thesis.)

aopes, oi, only in accus. plur. aopas, Od. - 17, 222.† of doubtful signification. This word is mentioned among several presents. Eustath. and Apollod. explain it to mean women [yuvaikas], considering it a metathesis for oapas; others explain it to mean tripods, or caudirons, hippires (with handles for hanging). Prob. it is, with Hesych., to be regarded as only a heterogeneous form for aopa, swords; as some of the Gramm. also read; cf. Thiersch, Gram. § 197, 60.

αορτήρ, ήρος, ὁ (ἀείρω), prop. a belt of any kind from which something hangs, but esply a sword-belt = τελαμών, the band from which the sword was suspended, 11, 31. Od. 11, 609. 2) a thong from which the wallet hung, Od. 17, 198. ἀσσητήρ, ήρος, ὁ (ἀσστών), a heiper, delicerer, defender, protector, 15, 254. Od. 4, 165.

ăouros, or (οὐτάω), unwounded, unin-jured, 18, 536.†

ηπεσι, 10, 300.7 ἀπαγγέλλω (ἀγγέλλω), iterat. impf. ἀπαγγέλλεσπον, sor. 1 ἀπήγγειλλα, to bear a message, to announce, to relate, τινί τι, any thing to any one; with walle, to report, to bring back information, Od. 9, 95. 347.

ἀπάγχω (ἄγχω), to throttle, to strangle, with accus. Od. 19, 230.†

ἀπάγω (ἄγω), fut. ἀπάξω, 201. 2 ἀπήγα-γον, to bear away, to carry away, to lead away, to card ass, to carry away, to tests away, to cardset, with accus. Od. 4, 289; often with oleade, Od. 16, 370; with acrus, marpida yalaw, to take back, to convey home, 15, 706; wide vis 'Orderra, 18, 226. 2) to bring, 800;, Od. 18, 278.

àπαείρω (ἀείρω), Ep. for ἀπαίρω, to lift up, to bear away. 2) to take oneself away, to go away, to depart, with gen. πόλιος, from the city, 21, 563.†

àmai, poet. for àmó.

ἀπαίνυμαι, depon. (αινυμαι), Ep. impf. ἀποαίνυτο, to take away, to take; with αποσιστό, το τακε away, το τακε, with accus, τεύχεα, κύδος, Il.; νόστον, Od. 12, 419. τί τινος, ήμισύ τ΄ αρετής αποαίνυται Ζεὺς ανέρος, Zeus takes half of the strength from a man, Od. 17, 322.

'Απαισός, ή (Παισός, ή, 5, 612), a town

in Asia Minor, 2, 828.

analoow (aloow), sor. partep. analoas to spring or leap down, to hasten down with gen. conurou, from the rock, 21,

ἀπαιτίζω (αἰτίζω), poet. form of ἀπαι-τέω, to demand back, to reclaim, χρήματα, Od. 2, 78.+

ἀπάλαλκε, ἀπαλάλκοι, see ἀπαλέξω.

ἀπάλαμνος, ον, poet. (παλάμη), for ἀπάhaues, prop. without a hand, hence helpless. awkward; avip, an irresolute man, 5, 597.+

απαλέξω (αλέξω), fut. ξήσω, sor. 1 optat. ἀπαλεξήσαιμι and Ep aor. 2 ἀπάλαλ-κον, to ward off, to repel, to hold back, τινά, Od. 4, 766; τινά τινος, any one from another, 24, 371; with the gen. of the thing, κακότητος, to hold back any one from destruction, to spare him, 17, 364; κύνας κεφαλής, 22, 348.

απάλθομαι, Ep. (άλθέω), fut. απαλθήσοuai, to heal entirely, Elica, wounds, *8, 405. 419.

ἀπαλοιάω (ἀλοάω), Ep. aor. 1 ἀπη-λοίησα, prop. to thresh out, then to beut in pieces, to crush; with accus. oorea, 4, 522.

άπαλός, ή, όν (prob. from ἄπτω), soft to t e touch, tender; spoken chiefly of parts of the human body, δειρή, αὐχήν, ήτορ, 11, 115. Neut. as adv. ἀπαλὸν γελῶν, to laugh gently, Od. 14, 465.

äπαλοτρεφής, ές (τρέφω), gen. έος, well-nursed, well-fattened, σίαλος, 21, 363.†

*άπαλόχρως, δ, ή (χρώς), accus. plur. ἀπαλόχροας, having tender skin. h. Ven.

άπαμάω (άμάω), sor. 1 απήμησα, to mow down. to cut off; with sec. Od. 21, 301. †in tmesis.

°άπαμβλύνω (άμβλύνω), perf. pass. άπήμβλυμαι, to blunt. Pass. to become blunt, to perish, Ep. 12, 4.

απαμβορτείν, see άφαμαρτάνω. απαμείβομαι (αμείβω), to reply, to απεωνες: chiefly in partep. άπαμειβόμενος προστέρη, Il. and Od.: τινά, Od. 400. 11,

απαμόνω (αμώνω), 801. απημύνα, to pard off, to hold back, to avert, it rivi, any thing from any one; λοιγὸν ἡμίν, to avert destruction from us, 1, 67; κακὸν ήμαρ Airwhoiour, 9, 597. 2) Mid. a) to defend oneself; πόλις ή απαμυναίμεσθα, in which we may defend ourselves, 15, 738 b) to repei from oneseif, rurá, 24, 369. Od. 16,

ἀπαναίνομαι, dep. mid. (ἀναίνομαι), sor. l απηνηνάμην, to deny utterty, to refuse, to reject, 7, 183; with acc. Od. 10, 297.

απάνευθε, only before a vowel απάνευθεν (ανευθε), 1) Adv. far off or away; person (arease), i) Auv. far by or away; apart, anderes away, l, 35 [Näyetsbach shows that away is to be taken as aor., 'having withdrawn.' arro-xwpigas Plat.]; фerfeyer, 9, 478. 2) As prep. with gen. far from, away from, ἀπάνευθε νεῶν, 1, 45 ; τοκήων, Od. 9, 36 ; metaph. ἀπάνευθε θεών, without the know ledge or agst the will of the gods, 1, 549. ἀπάντη οι ἀπάντη, adv. (ἄπας), in every

direction, Il.; κύκλω απάντη, all around; on every side, Od. 8, 278. ἀπανύω (ἀνύω), aor. l ἀπήνυσα, to finish

entirety; οίκαδε, sc. την όδου, to accomplish the journey home, Od. 7, 326.†
απαξ, adv. once, °Od. 12, 22 [once for all, at once, Od. 12, 350].

άπαράσσω (άράσσω), aor. Ι ἀπήραξα, to smite off (κάρη, 14, 497), to strike off or down, with the spear or sword; with accus. τρυφάλειαν, 13, 577; δόρυ αντικρύ, 16, 116; χαμαζε, to the earth, 14, 497. •11.

ἀπαρέσκω (ἀρέσκω), only in the mid. to conciliate entirely, to gain over again. οὐ νεμεσητὸν, βασιλήα ἄνδρ' ἀπαρέσσασθαι, it cannot be a just subject of censure, to conciliate again a royal personage, when one has been the first to act with passion [or, injustice], 19, 183.† Thus the ancients explained this clause, in harmony with the position of Achilles and Agamemnon (Sch. ἀπαρέσσασθαι, τουτέστι της βλάβης ἀπαλλάξασθαι καὶ ἐξιλά-σασθαι). So Damm and Voss. Heyne, considering this opposed to both the sense of the passage and the meaning of awaperσασθαι=to be displeased, angry, as it occurs in later writers, refers βασιλήα aropa to Achilles: " one must not take it ill if a royal personage is displeased." So Passow and Bothe. But (1) the testimony of Eustath, and the Schol, is adverse to this view; (2) ἀπό in composition often indicates only a strengthening, cf. anecweir, 9, 309; and (3) the apodosis, "we cannot censure a royal personage who is insulted, if he is angry at the insult," does not accord with the protasis, which exhorts Agamemnon to greater moderation. (Surely moderation is recommended, if the want of it justly offends.]

ἀπάρχομαι, depon. mid. (άρχω), aor. 1 άπηρξάμην, to begin, to commence; used only of the sacred act preceding a sacrifice, which consisted in cutting off some of the hairs from the forehead of the victim that of stroking down. To this ἀπάτη, άω and casting them into the fire; hence are related]), sor. ἡπαφον, infin. ἀπαφείν,

τρίχας ἀπάρχεσθαι, to cut off the hair, and commence the sacrifice, by throwing it into the fire ['to give the forelock to the sames, Cp.], 19, 254. Od. 14, 422; and absol. ἀπαρχόμενος, beginning the sacrifice, Od. 3, 146.

απας, απασα, απαν (πας), entire, all, whole, plur. all together. οίκος απας, the whole house, Od. 4, 616.

άπαστος, ον (πάομαι), that has not eaten, fasting, 19, 346. b) With gen. έδητύος ἡδὲ ποτήτος, without taking meat (and=) or drink, Od. 4, 788.

άπατάω (ἀπάτη), fut. ἀπατήσω, aor. Ep. άπάτησα, lo deceive, to mislead, to cheat, to defraud, rivá, any one, 9, 314. Od. 4,

ἀπάτερθε, before a vowel ἀπάτερθεν, adv. (arep), separated, apart. 2) Prep. with gen. far from, far away from, 5, 445.

άπάτη, ἡ (ἀπαφεῖν [cf. ἀπαφίσκω]), deceit, deception, fraud, mly in a bad sense, connect. with κακή, 2, 114; also without a bad signif. an artifice, plur. Od. 13, 294.

ἀπατήλιος, ον (ἀπάτη), deceitful, deceptive, wity: -ια βάζει [fallacia loquitur], *Od. 14, 127. 157; ειδώς, practised in deceit, in wiles.

ἀπάτηλος, ον=ἀπατήλιος, 1, 526.† and h. 7, 13.

άπατιμάω (άτιμάω), 201. άπητίμησα, to dishonour, to insult grossly, τινά, 13, 113.† (ἀπαυράω), Ep. in the pres. obsol. impf. sing. ἀπηύρων, ας, α, as aor. (ἀπηύρατο, Od. 4, 646, is an anomalous reading) and partep. sor. 1 amoupas, to take away, to seize and bear away, to despoil, to rob. With double accus. Tivà θυμόν, to take away a man's life; in like manner τεύχεα.
b) With dat. of the pers. τινί τι, 17, 236.
Od. 3, 192. Note.—That it is construed with gen. of pers. seems to be doubtful:
1, 430, τήν ρα βίη ἀέκοντος ἀπηύρων, whom they took away by violence against whom they took away by violence against his will. Here the gen. is absol. or dependent upon βίη (by violence offered one unwilling, cf. Od. 4, 646); and in Od. 18, 273, it is governed by δλβον. [Cf. however the passages cited by Spitzner ad II. 15, 186; also Od. 19, 405, and 19, 89; δτ' λχιλλήσο γέρος αυτός ἀπηύρων. Am. Ed.] The sor. originally prob. sounded ἀπίξρων (as ἀπάδρων); παιτο ἀπίξους hence ἀπούρας; and the partep. ἀπό Γρας, hence ἀποτρας; and the pres. ἀπο Γρας, ἀπαυράω. According to Buttm. (Lex. p. 144) it is related to eupeir: according to others to aipew. [So Lob., " non multum abest, quin awavpar τί τινος latino auferre pramium ab ali-quo, auferre aliquid inultum, par et simile esse putem." Lob. Techn. 136.] (amadaw), obsol. pres., whence comes

ἀπαφίσκω, q. v. ἀπαφίσκω, Ep. ('ΑΦΩ [cf. ἀκαχίζομαι fm ἄχομαι, Lucas, and as to the meaning the Lat. palpare. Hence the notion is

mid. 3 sing aor. optat. arabouro. 1) to | 17, 41; cf. abijouros. 2) unpresed, undeceive, to cheat, to delude, rurá, any one, Od. 11, 217. 2) Mid. same signif. with act. μήτις με βροτών ἀπάφοιτ' ἐπέεσσιν, lest some one of mortals should deceive me with words, *Od. 23, 216.

वेसर्रहासर, See वेसरीसाठण.

άπθεργε, see ἀποίργω. ἀπειλέω (related to the Dor. ἀπελλαί [Doric name for the popular assembly; whence ἀπελλάζειν. Of the same family as ηπ-ύω, έπ-ος, όψ, Buttm., p. 177]), fut. απειλήσω, prop. to speak loud, to boast, cf. 8, 150; hence 1) Mly in a bad sense, to threaten, to menace, rivi ri, any thing to any one; and instead of the accus. the infin. 1, 161. Od. 11, 313; awerdas, to utter threats, 16, 201. 2) In a good signif. to boast, to vaunt onese'f, Od. 8, 383. b) to vow, to promise, 23, 863. 872. (Impf. dual ἀπειλήτην, Od. 11, 313. Cf. Thiersch, § 221, 83. Buttm., § 105, note 16.)

άπειλή, ή, always plur. [in H] boasting (as the verb), threatening, 9, 244. Od. 13, 126. b) raunting, a boastful promise, in a good sense, 20, 83.

απειλητήρ, ήρος, ο, a boaster, a threat-

ener, 7, 96.+

απειμε (είμέ), fut. απέσομαι, poet. σσ, impf. άπην, Ep. απέην, plur. άπεσαν, to be absent, to be distant; absol. with gen. Tiros, from any one, 17, 278. Od. 19, 169.

ажещи (евии), imper. ажіві, partep. απών, to go firth, to go away, to depart, chieff in the pariet. The pres. in the chiefly in the paricp. The page if. of the fut. Od. 17, 593.

aπείπον (είπείν), a defect. aor. 2. a supplement to ἀπόφημι; 3 sing. Ep. ἀπέειπε and ἀπόειπε, subj. ἀποείπω, optat. ἀποεί woull, imper. aneeine and anoeine, infin. ποιμι impet, areas an another, inthe arounes, and arounes, areas, on the peak out, to utler, to announce, apages, 9, 432; with accus. μύθου, άγγελην, 7, 416. 9, 309; ἐφημοσύνην, Od. 16, 340. 2) to refuse, to deny, τί, any thing, 1, 515; hence also 3) to denounce, Od. 1, 91: and to renounce, univer, anger, 19, 35 (amount with gen 3, 406, where now stands, accord to Aristarchus correctly, anoeure, q. v.).

Απειραίη, ή, the Apiraan, γρηθε, Od. 7. 8. Eustath. derives it as Dor. from Hyerose from the continent, or from Epirus, but against the quantity of the first

syllable; cf. 'Ameionder.

ameipérios, ov, and amepeiorios, poet. lengthened for ameipos, boundless, un-bounded, yala. 2) Mly infinite, immeasurably great or numerous, anoiva, 1, 13; δίζύς, ανθρωποι. Απείρηθεν, adv. either from the conti-

nent, or from Epirus, Od. 7, 9; cf. Nitzsch in loc. The poet, intends perhaps by h aneipos or Aneipy the unbounded region towards the north.

tried, said of persons, where one has no knowledge, Od. 2, 170; hence inexper-enced, unacquainted with, bidorgros, h. Ven. 133.

άπείριτος, ον, poet. for άπειρέσιος, δουπαίειε, πόντος, Od. 10, 193. °h. Ven. 120

απείρων, ονος, ὁ ἡ (πείρας), illimitable, immeasurable, γαία, δήμος, δεσμοί, Od. 8, 340; υπνος, an infinitely long sleep, 24, 776. Od. 7, 286.

απεκλανθάνω (λανθάνω), imper. aor. mid. απεκλελάθεσθε; to cause to forget entirely. 2) Mid. to forget entirely; with gen. θάμβευς, forget astonishment, i. e. cease to wonder, Od. 24, 394.†

απέλεθρος, ον (πέλεθρον), prop. not to be measured by a πέλεθρον (=πλέθρον), immeasurable, is, il. Od. 9, 538. Neut. as adv. απέλεθρον, immeasurably far, to a great distance, 11, 354.

απεμέω (έμέω), 201. 1 απέμεσα, Ερ. σσ, to expectorate, to romit forth, with accua. aiµa, 14, 457.†

απεμνήσαντο, see απομιμνήσκω.

aπεναρίζω, poet. (ἐναρίζω), prop. to despoil a corpse of arms; but mly to despoil with double accus. ἔντεα τινά, *12, 195. 15, 343; only in tmesis.

απένεικα, see αποφέρω. απέπλω, see αποπλώω.

άπερθκω (ἐρύκω), fut. ἀπερύξω, to re-strain, to keep back, to repel; with accus.

4, 542. Od. 18, 105.

απέρχομαι (έρχομαι), 201. 2 απηλθον, perf. απολήλυθα, to go αναμ, to depart; with prep. and with gen. alone, πάτρης, οίκου, 24, 766. Od. 2, 136.

άπερωεύς, έως, ὁ (ἐρωέω), one who re-strains, a hinderer, a buffler, ἐμῶν μενέων,

απερωέω (ἐρωέω), aor. ἀπερώησα, prop. to flow back, but mly to hasten away, to retire; with gen. πολέμου, to retire from the conflict, 17, 723.†

атебах, вес анещи. άπευθής, ές (πεύθομαι), 1) Pass. of which one has heard nothing, snknown, snacertainable, Od. 3, 88. 2) Act. that has heard nothing, ignorant, uninformed, Od. 3, 184.

άπεχθαίρω (έχθαίρω), 30τ. 1 άπέχθηρα 1) to hate bitterly, with accus. 3, 415. Trans. to render odious, to make disgusting, ὖπνον καὶ ἐδωδήν τινι, Od. 4, 105.

απεχθάνομαι, mid. (εχθύνομαι), aor. 2 απιχθόμην, to become odious, to be haved, τνι. 6, 140. 24, 27. (The pres. ἀπεχθά-νεαι, Od. 2, 202, has likewise an intrans. signif.; ἀπηχθόμην is sor. A pres. ἀπέ-χθομαι is not known to H. Cf. Buttm., Gram. § 114. Rost, p. 288. ἀπόχω (όχω), fut. ἀφόξω and ἀποσχήσω, Od. 19, 572; sor. 2 ἀποσχον, fut. mid.

άφέξομαι, aot. 2 mid. άπεσχόμην. Ι) region towards the north.

απείρητος, η. ον, Ion. and Ep. for Act, to repel, remore, ανετί, α) τί τινας, απείρατος (πειράω), 1) unattempted, unsomething from any thing, χείρα το μισίο, tried, unessayed, spuken of things, πόνος, 1, 97; νῆα νήσων, Od. 15, 53. δ) to avert, τί τινι; πάσαν ἀεικείην χροί, every in- faithless. *3, 106. 24, 63. 2) incredulous, dignity from the body, i. e. to protect it mistrusful, κῆρ, Od. 14, 130, 391. against, 24, 19; χείρας μνηστήρων, Od. 20, 263. II) Mid. to restrain oneself, to abstain from a thing; with gen. πολέμου, from the war. 8, 35; ἀλλήλων, 14, 206; βοών, Od. 12, 321: to spare any one, Od. 19, 489. b) With accus. and gen. χείρας κακών, to restrain the hands from evil, Od. 22, 316.

άπηλεγέως, adv. (άλέγω), recklessly, openly, μύθον άποειπεῖν, 9, 309. Od. 1,

άπήμαντος, ον (πημαίνω), uninjured, unharmed, Od 19, 282.†

απήμων, ον, gen. ονος (πήμα), without injury. 1) Pass. uninjured, unharmed, 1, 415. 13, 761. 2) Act. innocuous, harmless, ούρος, πομποί; hence υπνος, propitious sle-p, 14, 164; μῦθος, 12, 80.

άπήνη, ή, a carriage, a wagon, a four-wheeled vehicle, different from αρμα, wheeled venicle, different from appa, chiefy for transporting freight, = αμαξα, 24, 324. Od. 6, 72. ["Synonyma sunt plurima: πήνα, Hes. Gallicumque benna. Γάποτ. όχημα Τυρόηνού, Hes. καπάνη (media longa), αμάνη, αμαξα, άγαννα: nec sciri potest unane horum omnium stirps fuerit, an specie similis re diversa.' Lob. Path. 194.]

άπηνήναντο, see άπαναίνομαι. ἀπηνής, ές, gen. έος (antithet. to ἐνηής) [" opp. προσήνης: nonnulli a præpo-sitionibus deflexa putant, ut ab ὑπό, υπήνη διά τὸ υποκάτω είναι η ώς εἰρήνη, γαλήνη." Lob. Path. 194], harsh, cruel, unfriendly, unyielding, vóos, 15, 94. Od. 18, 381. θυμός, μῦθος,

ἀπήραξεν, see ἀπαράσσω.

άπηύρων, ας, α, εθε άπαυράω. άπήωρος, ον (αἰωρέω), hunging down, far-waving, ἀπήωροι δ' έσαν όζοι, Od. 12,

απιθέω (πείθω), fut. απιθήσω, aor. απί-Onea, not to obey, to be disobedient, Tivi, always with a neg. οὐδ ἀπίθησε μύθω, he was not disobedient, i. e. he obeyed the word, 1, 220; with gen. h. Cer. 448.

απινύσσω (πινυτός), to be without sense

antivorus (μυντος), to eminous sense, without consciousness, κήρ, 15, 10. b) to be silly, foolish, Od. 6, 258. άπιος, η, ου (from ἀπό, as ἀντίος from ἀντί, remote, distant. τηλόθεν έξ ἀνίης γαίης, from Δει from the distant land, 1, 270. Od. 7, 25. (The old Gramm. take it incorrectly as a proper name, and derive it from Apis, the name of an old king who reigned in Peloponnesus. They understood by it Peloponnesus. This appellation is however post-Homeric, and the two words are moreover distinguished by the quantity; axioc has a, and Axioc has a; see Buttm., Lex. p.

'Aπιστάων, ονος, δ, l) son of Phausius, a Trojan, 11, 578. 2) son of Hippasus, a Pæonian, 17, 348.

άπιστέω (άπιστος), to disbelieve, to dis-trust, with accus. Od. 13, 357.†

. aπιστος, ον (πίστις), 1) perfidious,

ἀπίσχω, poet. = ἀπέχω, Od. 11, 95.+ απόχω, puet. = απόχω, Out. 11, 33.7 απληστος, ον (πίμπλημι), insatiable, immense, χόλος, h. Cer. 83; thus cor-rectly with Herm. for απλητος.

άπλοίς, ίδος, ή, simple, single, χλαΐνα, 24, 230, Od. 24, 276, (The opposite of διπλοίς, it being wrapped but once round the body; cf. διπλοίς.)

* ἀπλόω (ἀπλοῦς), aor. ἤπλωσα, to spread, to unfold, οὐρήν, Batr. 74 (86). άπνευστος, ον (πνέω), without breath,

breathless, swooning, Od. 5, 456.†
ἀπό, Ep. ἀπαί, 1) Prep. with gen.
from. 1) Spoken of space, a) To indicate distance from a place or object, with verbs of motion, often with the subordinate idea of elevation : down from. εππων άλτο χαμάζε, down from the chariot, Il. ἀφ' εππων, ἀπὸ νεῶν μάχεσθαι, to attack from the charlots, from the ships, 15, 386; äψασθαι βρόχον ἀπὸ μελάθρον, to suspend the cord from a beam, Od. 11, 278; pleonast. ἀπ' οὐρανόθεν. δ) Το denote departure or origin from a place without regard to distance, from. επποι ποταμού από Σελλήεντος, horses from the river Selleis, 12, 97. ἀπὸ πύρyou, 22, 447. c) To denote distance from a place or object with verbs of rest. μένειν ἀπὸ ἢς ἀλόχοιο, to remain far from his spouse, 2, 292; ἀπ΄ λργοςο, 12, 70; and pleonast. ἀπὸ Τροίηθεν, 24, 492; metaph. ἀπὸ σκοποῦ καὶ ἀπὸ δόξης μυθείσθαι, to speak wide from the mark and expectation, i. e. against them, Od. 11, 344. ἀπὸ θυμοῦ είναι, to be far from the heart, i. e. hated, 1, 562. 2) Of time, to indicate departure from a given point, after, since; ἀπὸ δείπνου, 8, 54. 3) In other relations in which a departure from something is conceivable; a) Of origin. ούκ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης ἐστί, he springs neither from the oak nor the rock, i. e. proverbial, he is not of uncertain origin, Od. 19, 163. b) Of the whole, in reference to its parts, or that which belongs to them. κάλλος ἀπὸ Χαρίτων, Od. iongs to them. καλος απο λαριτων, Oi. αίσα από ληίδος, a share in the spoil, Od. 5, 40. ακόρες από νηός, h. 12, 6. c) Of the cause. από στουδης, from seriousness, seriously, 12, 233. d) Of the means and instrument. από βιοίο πάφτεν, with the bow, 24, 603. II) As ado, without case, poet. from, away, far, without, when it is for the most part to be connected with the verb. πάλυ δ ἀπὸ χαλκὸς δρουσε βλημένου, 21, 594; in like manner, 11, 845. Od. 16, 40. III) In composition with verbs it signifies dis-, de-, re-, un-, in-, etc., away, of, etc., and indicates separation, departure, cessation, completion, requital, want.

and (with retracted accent), thus written when it stands after the subst. it written when it stains and a stallos έχουσα, h. Ven. 77. Further, many Gramm. accent thus the word in the signif. far from: this accentuation was, however, rejected

by Aristarchus and Herodian as needless, cf. Schol. Ven. II. 18, 64. In Wolf's H. it is found only Od. 15, 517.

ἀποαίνυμαι, poet. for ἀπαίνυμαι.

ἀποαιρέομαι, poet. for ἀφαιρέομαι. ἀποβαίνω (βαίνω), fut ἀποβήσομαι, κοτ 2 ἀπέβην, Ep. aor. 1 mid. ἀπεβήσατο, and 2 απερηγ. Εμ. αυτ. 1 mil απερηγονική απερήσετο = άπεβήσετο = άπεβήσει 1) to go away, to depart, έκ πολέμοιο, 17, 189; also μετ άθανάτους, 21, 298; πρὸς Όλυμπου, Od.

1, 319. 2) to descend, to alight, if innur, from the charior, 3, 263; and gen. alone,

17, 480; ἐπὶ χθόνα, 11, 619.

άποβάλλω βάλλω), only in tmesis, aor. 2 ἀπέβαλον, to cast away; with accus. χλαΐναν, το throw away the cloak.

2) to let fall, δάκρυ παρειών, tears from the cheeks, Od. 4. 198; νῆας ἐς πόντον, to cause the ships to run into the sea, Od. 4, 358.

άπόβλητος. ον (βάλλω), to be cast away, despicable, wurthless, έπεα, δώρα, 2, 361.

αποβλύζω (βλύζω), to helch, to eruclate,

to romit furth, οίνον, 9, 491.†
ἀποβρίζω. poet. (βρίζω), partep. aor.
ἀποβρίζας, to sleep one's fill, Od. 9, 151.

ἀπογυιόω (γυιόω), suhj. aor. ἀπογυιώσω, to lame entire y, and mly to weaken, to enfreble, 6, 265.t

ἀπογυμνόω (γυμνόω), partep. aor. pass. ἀπογυμνωθείς, to lay bare, esply to despoil of arms. Od. 10, 301.t

ἀποδάζομαι, obsol. pres. which fur-nishes the tenses to ἀποδαίομαι.

ἀποδαίομαι, poet. (δαίω), fut. ἀποδάσομαι, Ep. σσ, aor. ἀπεδασάμην, to share with others; τινί τι, to divide any thing with any one, 17, 231. 24, 595.

άποδειδίσσομαι, poet. (δειδίσσομαι), to frighten away or back; with accus. 12, 52.+

άποδειροτομέω (δειροτομέω), fut. ήσω, to cut the throat, to cut of the head, to kill, riva. 18, 336. Od. 14, 35.

ἀποδέχομαι, depon. mid. (δέχομαι), sor. 1 ἀπεδεξάμην, to take, to receive, with ассия. атогла, 1, 95.†

ἀποδιδράσκω (διδράσκω), 201. 2 ἀπέδραν, to run away, to fly; ex mos. Od. 16, 65; νηός, 17, 516.

άποδίδωμι (δίδωμι), fut. ἀποδώσω, aor. 1 ἀπέδωκα, aor. 2 optat. ἀποδοίην, lufin. άποδοῦναι, 1) to give out, to restore, to return, τί τινι, something to any one; spoken chiefly of things which one is under obligation to give back; hence, 2) to repay, to requite; θρέπτρα τοκεύσιν, to repay to parents their dues for rearing, i. e. to make returns of gratitude and duty, 4, 478. 17, 302; πᾶσαν λώβην, to expiate the whole insult, 9, 387.

arobieuas, poet. (binus), to drive back, to drive away; τινὰ ἐκ μάχης, to drive any one from the fight, 5, 763.† (ἀποδ. with a), cf. 8lepar.

ἀποδοχμόω (δοχμόω), 20r. l ἀπεδό-γμωσα, lo bend sideurise, to bend to one side; auxéra, the neck, Od. 9, 372.†

άποδράς, see άποδιδράσκω, αποδρύπτω (δρύπτω). 20τ. 1 απέδρυψα, 20τ. 1 pass. απέδρυψθην, 1- tear of, to scratch, to exceriate, to lacerate; with accus. Od. 17, 480; evea & and purove δρύφθη, here would his skin have been lacerated, Od. 5, 426.

αποδρύφω=αποδρύπτω, in ίνα μή μιν ἀποδρύφοι έλκυστάζων, lest by dragging he should lacerate him, 23, 187.† (Pres. optat. accord. to Buttm., Gram. § 92. Aum. 13; or, according to Passow, optat.

aor. 2 from αποδρύπτω.)

άποδύνω, poet. for ἀποδύομαι: only in the impf. ἀπέδυνε βοείην, he put off the ox-hide, Od. 22, 364.†

ἀποδύω (δύω), fut. ἀποδύσω, aor. 1 ἀπέδυσα, aor. 2 ἀπέδυν, aor. 1 mid. ἀπεδυσάμην, 1) Trans. pres. act., also fut. and sor. to pull off, to strip off, with accus. είματα, the clothes from any one; esply spoken of stripping off the arms of dead warriors, revixea, 4, 532. 2) Intrans. mid. and aor 2 to put of from oneself, to lay off; einara, to put off one's clothes, Od. 5, 343 549.

αποείκω, poet. for απείκω (είκω), retire from, to leave; with gen. be απόεικε κελεύθου, leave the way of the immortals: adopted by Wolf, 3, 406, for απόειπε, after Aristarchus [cf. ἀπεῖπον]. The ancients understood by κέλευθος θεων, the path by which the gods go to Olympus (Schol. Ven. A. της είς τας θεάς όδοῦ είκε καὶ παρεχώρει μη βαδίζουσα εἰς αὐτούς). The following verse does not accord with the metaph. signif. commerce, intercourse of the gods, as translated by

anoeinov=aneinov. άποεργάθω, poet. for άπείργω; only impf. αποέργαθεν, to separate, to divert, to remove, τινα τινος, 21, 599; ράκεα οὐλης, he removed the rags from the wound, Od. 21, 221.

ἀπόεργω. Ep. for ἀπείργω, imperf. ἀπέεργον, to keep off, to separate, to divide, τί τινος. ὅθι κληῖς ἀποέργει αὐχένα τε στηθός τε, where the clavicle separates the neck and breast, 8, 326; rura ruros, to drive one from a thing, 24, 238; with accus, alone, Od. 3, 296. amospyuára, h. Ven. 47, is a perf. pass partcp. without redupl.; cf. Buttm., Gram. under είργω.

άπόερσε, a defect. Ep. sor. 1 indic., subj. ἀποέρση, optat. ἀποέρσηειε, 6, 348. 21, 283. 329, to tear away, to hurry off, to 21, 203. 323, to tear away, a warry of, sweep of; with accus. (It is mly derived from ἀπέρδω, with a causative signif. Buttm., in Lex. p. 156, with more probability derives it from ἀπέρδω) (to wash away, to sweep away, 21, 283; considerations of the constant of the con ing έρδω a caneative of bew, and related to apou. or pa r' évandos anospery, whom the torrent has washed away, 21, 329: Mi μιν ἀποέρσειε ποταμός, lest the flood should wash him away. So 6. 349: ένθα με κῦμ' ἀπόερσε, there the wave would have washed me away. So Lob.]. ἀποθαυμάζω (θαυμάζω), sor. ἀπεθαύ-

para, to be greatly astonished at; With accus. Od. 6, 49.1

ἀπόθεστος, ον, poet. (ἀποτίθημι), abjectus, despised, kiww ['a poor unheeded cast-off,' Cp.], Od. 17, 296.† Some derive it from θέσσασθαι, to wish; hence: not wished for, disregarded.

ἀποθυήσκω (θυήσκω), partep. perf. ἀποτεθυηώς, to die away, to die; in the perf.

to be dead, 22, 432.

ἀποθορών, sec ἀποθρώσκω. ἀποθρώσκω (θρώσκω), aor. 2 ἀπέθορον, to leap down, to spring away; with gen.

2, 702.

16, 748. 2) to rise, or ascend (lightly) from any thirg; of smoke, yains, Od. 1,

ἀποθόμιος, ον (θυμός), prop. remote from the heart, disagreeable, odious. anoθύμια έρδειν τινί, to displease any one, 14. 261.+

άποικίζω (οἰκίζω), 201. Ι άπψκισα, 10 cause to emigrate, to settle, to transplant, to another abode, riva es vigor, Od. 12, 135.†

αποινα, τά (from a and ποίνη), the ran-som, by which freedom is purchased for a prisoner, 1, 13. 111; or the price a prisoner gives for life and liberty, 2, 230. 6, 46. 2) mly requital, compensation, 9, 120. (Used only in the plur.)

άποίσω, see άποφέρω.

ἀποίχομαι, depon. mid. (οίχομαι), to be absent, to be at a distance, Od. 4, 109; πολέμοιο, to keep aloof from the war, 11, 408. 2) to remove oneself, to go away, τινός, 19, 342.

ἀποκαίνυμαι, depon. mid. poet. (καίνυμαι), lo surpass, to vanquisk; τινά τινι, any one in something, *Od. 8, 127. 219.

άποκαίω (καίω), optat. zor. άποκήαι, to burn up, to consume; with accus. 21, 336.† (In tmesis.)

ἀποκαπύω (καπύω), BOT. ἀπεκάπυσα, to breathe out, to gasp away, ψυχήν, 22, 467.1 (In tmesis.)

αποκείρω (κείρω), Ep. aor. l απέκερσα, aor. 1 mid. awescopings, prop. to shear off; then to out off, to cut through, with accus-risorrs, the sinews, 10, 456, 14, 466, 2) Mid. to cut off for oneself; xairns, to cut off one's hair, as a token of grief, 23, 141. •IL

ἀποκηδέω (κηδέω), partep. aor. ἀποκηδήσας, to be negligent, to be careless, in-attentive. αι κ' ἀποκηδήσαντε φερώμεθα χείρον ἄεθλον, if we from being neglient should carry off a smaller prize, 23, 413.† The dual is here used with the plur. because the speaker (Antilochus) has in mind himself and his steeds.

άποκινέω (κινέω), 201. 1 άπεκίνησα, Ερ. iterative, αποκινήσασκε, to remove, to drive away, to take away; with accus. δένας τραπέζης, to remove the goblet from the table. 11, 636; rund bupáwe, to drive any one from the door, Od. 22, 107.

*ἀποκλέπτω (κλέπτω), fut. κλέψι steat away, to purioin, h. Merc. 522.

aside, to drive back; with accus. Bous eis αθλιν, h. Ven. 169; trop. άλλη ἀποκλίνειν, to turn in another direction, i. e. to give the dream another furn (=interpretation), Od. 19, 556.+

ἀποκόπτω (κόπτω), fut. ἀποκόψω, sor. 1 ἀπέκοψα, to cut away, to cut off; with sccus. αὐχένα, τένονταε, 11, 146. Od. 3, 449; παρηορον, to separate a mate-horse by severing the thong with which it was attached ['the side-rein,' Cp.], 16, 474.

ἀποκοσμέω (κοσμέω), to put in order by taking away; hence, to clear away, errea dairos, the furniture of a feast. Od. 7, 232.+

ἀποκρεμάννῦμι (κρεμάω), 201.] ἀπεκρέμασε, to let any thing hang down, to droop (trans.); η δρεις αυχέν ἀπεκρέμασev, the bird 'her head reclined' [Cp.], 23,

ἀποκρίνω (κρίνω), in the partep. aor. 1 αποκρινθείς, to separate, to sunder. τώ οί, αποκρινθέντε έναντίω ορμηθήτην, these, separated (from their friends), rushed against him, 5, 12.+

άποκρύπτω (κρύπτω), 201. 1 άπέκουψα. to conceal, to hide. τινί τι, any thing from any one; τινὰ νόσφι θανάτοιο, to hide any one from death, i. e. to rescue him from death, 18, 465.

ἀποκτάμεν, ἀποκτάμεναι, see ἀποκτείνω. άποκτείνω (κτείνω), 30τ. 1 άπέκτεινα, 30τ. 2 άπέκταινα, 20τ. 2 άπέκταιναν, Ερ. άπέκται, ας, α, infin. άποκτάμεν (το τάποκτάμεν, 20τ. 2 mid. with pass. signif. άπεκτάμην, partep. ἀποκτάμενος, to kill, to slaughter, to slay, τινὰ χάλεφ, and Od. ἀπάστατο πιστὸς έταιρος, his faithful companion was slain, 15, 435. (On ἀπεκτάμην, see Buttm., § 110, 7.)

ἀπολάμπω (λάμπω), to shine forth, to flash back, to be reflected, τινός, from a thing: ως αίχμης ἀπέλαμπε, so flashed back (the splendour] from the spear, 22, 319. Mid. χάρις δ' ἀπελάμπετο πολλή, grace was reflected afar, 14, 183. Od. 18, 298. h. Ven. 175.

απολείβω (λείβω), to let drop, mid. to drop, to distil, τινός, from any thing. δθονέων ἀπολείβεται ὑχρὸν έλαιον, the liquid oil trickled from the close-woven linen, i. e. it was so thick that the oil did not penetrate it; or, according to Voss, it was so glossy that oil seemed to be flowing down [20 Cp., 'bright as with oil,' &c.], Od. 7, 107.† πλοκάμων, h. 23, 3. ἀπολείπω (λείπω), 1) to leave behind to leave remaining, ουδ ἀπέλεὶπεν τίχατα,

he left not the entrails remaining, Od. 9, 292. 2) to shandon; spoken of place, to go est, to fail, Od. 7, 117.

απολέσκετο, see ἀπόλλυμι.

άπολήγω (λήγω), fut. απολήξω, sor. 1 aπέληξα, to leave off, to cease, to desist ; with gen. μάχης, to quit the battle; είρεστίης, to desist from rowing, Od. 12, 224. δ) With partep. σύδ ἀπολήγει άποκλίνω (κλίνω), to bend away, to turn χαλκω δηϊόων, he does not cesse cutting

19, 166. c) Absol. to cease, to pass away, 6, 149.

ἀπολιχμάω (λιχμάω), to lick off, to suck, in H. only in the mid. of o wrething alu άπολιχμήσονται, which will suck the blood from the wound, 21, 123.

απολλήξης, απολλήξειαν, Ep. for απο-λήξης, απολήξειαν, see απολήγω.

απόλλυμι (όλλυμι), fut. άπολέσω, Ερ. σσ, aor. 1 ἀπώλεσα and ἀπόλεσσα, mid. sor. 2 ἀπωλόμην, 3 plur. ἀπόλοντο, perf. 2 ἀπόλωλα, 1) In the act, trans. to 2 ἀπόλωλα, 1) In the act, trans. to destroy, to kill, to slay; spoken chiefly of slaughter in battle; with accus. 1, 268. 5, 758; also of things: to raze, Liov, 5, 5, 15 said things: y 7222, Lovy 3, 618. 2) to lose, to suffer the lose of; often θυμάν, to lose life. ἀπολ. νόστιμον ήμαρ, to lose the day of return, Od. 1, 354; βίστον, Οίκον, Od. 2, 49. 4, 95. II) Mid. and also 2 perf. has an intrans. signif.: to perish, to die, to be lost, undone, to fall (in battle); often with dat. ὀλέθρφ, Od. 3, 87; more rarely with accus. aimur ολεθρον, to die a cruel death, Od. 9, 303; κακὸν μόρον, by an evil fate, Od. 1, 166: κακόν μόρον, by an evil fate, Od. 1, 100: ὑπό των, to perish by some one, Od. 3, 235. 2) to disappear, to somish, to fail, καρπὸς ἀπόλλυται, the fruit disappears, Od. 7, 117. ὑδωρ ἀπολέσκετο, the water vanished (Cp.). Od. 11, 536. ἀπό τό σήμοτεν ὑπνος όλωλεν, their sleep is lost, it has left them, 10, 186. οἱ γὰρ σφών γε γένος ἀπόλωλε τοκήων, for the race of your fathers is not lost, i. e. you are not of unknown descent: ar. with Nitzsch. of unknown descent; or, with Nitzsch. you are not degenerate, the nobility of your ancestry is not lost in you, Od. 4, 62. cf. 19, 163.

Απόλλων, ωνος, δ (prob. from ἀπόλ-λυμι, the destroyer), Apollo, son of Zeus and Latona, brother of Artemis; accord. to 4, 101, born in Lycia (see Aurayseys), or according to later mythology, in Delos, h. in Ap. 27; with long, flowing hair, and of eternal beauty and youth. In H. he is distinguished from Helios, and appears, 1) As a god inflicting punish-ment, and as such carries a bow and arrows (hence the epith. ἀργυρότοξος, κλυτότοξος, εκατος, etc.). He slays with his arrows men who die not by a violent. but by a sudden natural death; just as the sudden death of women is ascribed to Artemis, Od. 11, 318. 15, 410. He siays also in anger; he sends pestilence and contagion upon men, 1, 42. 2) As the god of prophecy; his oracle is represented as being in the rocky Pytho, 9, 405; he communicates the gift of foreseeing fu-ture events, 1, 72. 3) As the god of song and the tyre; he communicates to bards the knowledge of the past, Od. 8, 488; and enlivens by the music of the lyre the feasts of the gods, 1, 602. 4) Finally, he is mentioned by H. as the protector of herds; he fed the mares of Eumétus, 2, 766; and pastured the herds of Laomedon, 21, 448. In the Iliad he is always on the side of the Trojans, and is wor-

down with his sword, 17, 565. cf. Od. | shipped as the tutelary delty in Troy and on the coast of Asia (Chryse, Cilla), 4, 509; see the appellations Zun Gers, Gaißos, 'Απόλλων has prop. a; in the quadrisyllabic cases also a.)

άπολούω (λούω), 201. 1 ἀπίλουσα, fut. mid. ἀπολουίσομα, 20τ. 1 mid. ἀπελουστάμην, to wash off, to wash; with double accus. Πάτροκλον βρότον αἰματέεντα, to wash away the clotted gore from Patroclus, 18, 345. 2) Mid. to wash oneself; άλμην ωμοιίν, to wash the brine from the shoulders, Od. 6, 219; with double accus.

άπολυμαίνομαι, mid. to purify oneself, chiefly in a religious sense, to cleanse oneself by bathing before a sacrifice,

when any one by some act, as e. g. touching a dead body, had become unclean, °1, 313, 314. 21 to destroy, whence anoluparrip, noc., ò, a destroyer, a spoiler. Saurar anol., the spoiler of featts, a disturber; the beggar Irus is thus called, Od. 17, 220, 377. It is explained by the Schol.: ὁ τὰ καθάρματα ἀποφερόμενος τῶν εὐωχιῶν, one who consumes the fragments of a feast, plete-licker (Voss, fragment-eater). This explanation agrees with the signif. of anoλυμαίνεσθαι occurring in H., and deserves therefore the preference over the expla-nation of modern lexicons, viz., a dis-

nation of modern lexicons, vix., α ενεturber of feasts.
 απολύω (λύω), aor. 1 ἀπέλυσα, fat. mid.
 απολύω (λύω), aor. 1 ἀπέλυσα, fat. mid.
 απολύσυμαι, 1) to loose, to subsind, τί
 τινος; ίμωτα πορώνης, to loose the thong
 from the ring. Od. 21, 48; τοίχονε
 τρόπιος, Od. 12, 420. 2) is free, to
 liberate; in the II. to liberate any one
 for a ransom, 1, 95. 6, 427. II) Mid. to
 ταμοπα. Τι εναδεση. τινά χριμούς, από one ransom, to redeem, riva xpurou, any one for gold, 22, 50. (V)

άπομηνίω (μηνίω), fut. άπομηνίσω, sor. l απεμήνισα, to cherish wrath, to persevere in anger, rivi, 2, 772. 7, 230. Od. 16, 378. (i in the pres., i in the fut. and sor.

άπομμυήσκομαι, mid. (μιμυήσκω), 20r. άπεμυησάμην, to remember, in 24, 428.† τινί is dat. commod.: to bethink oneself in favour of any one.

απόμενημι and απομενίω (δμενημι), im-perf. απόμενη, and 3 plur. απόμενου, aor. 1 απόμεσα, to swear, to take an oath that something has not happened or shall not happen, δρκον, Od. 2, 377. 10, 381; to assure on oath that one will not do or has

assure on ban that one will not do a most one something, to abjure (antith. to ἐπόμενομι), °Od. 10, 345. 18, 58.
ἀπομογράμην (ὑμόργνομι), acr. 1 mid.
ἀπομογέμην, 1) to wipe off, to dry wp;
with accus. alμα, blood, 5, 798. 18, 414. 2) Mid. to wipe oneself; respects xeperi, to wipe the cheeks with the hands, Od. 18,

200; Sóuro, 2, 269. Od. 17, 304. årourblouau, depon. mid. (urblouau), to dissuade, to warn against, rur ru, 9, 109.†

άπονάω, poet. (νάω = ναίω), obsol. pres. sor. l ἀπένασα, Ερ. σσ (sor. l mid. άποraσάμην, prop. to cause any one to dwell

in another place, to transplant, to cause | borrowed from scrpents that cast their to emigrate, and mly, to send away, with the accus. ROUPY & W, to send back the damsel, 16, 88. 2) Mid. to change one's residence, to emigrate; Loukixtobe, to remove to Dulichium, 2, 629; Yarpyσίηνδε, Od. 15, 254.

απονόφια, depon. (νόφιαι), only pres. and imperf. to go away, to return, to go back; è μάχης, 16, 252; προτί άσνι, to the cliy, 12, 74; ἐπὶ νῆας, to the ships, 15, 305; ές πατρός, sc. δόμον, Od. 2, 195. (α)

andoys, anormanos, see anorman.
anorman principal and imperf.
used for anorman. 1) to mask of or
sway; with accus. Od. 23, 75. 2) Mid. to wash oneself from; with accus. iδρώ θαλάσση, to wash oneself from sweat in the sea, 10, 572. (In ἀπενίζοντο, ε is used as long.)

ἀπονίνημι (δνίνημι), to profit from; in H. only Mid. ἀπονίναμαι, fut. ἀπονήσομαι, aor. 2 Att. ἀπωνήμην, Ep. ἀπο νήμην, optat. 2 sing. ἀπόναιο, partep. ἀποrimeros, to use, enjoy, to have advantage, ruros, of any thing. clos this aperils anoτόσεται, he will enjoy his bravery alone, 11, 763. σύδι-ης ήθης ἀπόνηθ (for ἀπώ-νητο, he had no advantage from his youth, 17, 25; also obsol. οὐδ' ἀπόνητο, he had no advantage, profit (viz., from raising the dog), Od. 17, 293; (Theseus from the seduction of Ariadne), Od. 11, 324; (Ulyases from his son), Od. 16, 120.

άπονίστω (νίστω), a later form for νίζω; the pres. mid. once Od. 18, 179; sor. I anéviva, sor. I mid. anevivaunv, to wash away, to cleanse by washing; with accus. βρότον έξ ώτειλέων, to wash away the blood from wounds, Od. 24, 189. 2) Mid. to wash oneself (sibi); with accus. χρώτα, the body, Oa. 18, 172

ιπονοστέω (νοστέω), fut. ἀπονοστήσω to come back, to return home; also with #, 1, 60. Od. 13, 6, and often.

ἀπόνοσφι, before a vowel ἀπόνοσφικ (νόσφι), εάν. separalely, apart, afar, βῆναι, 11, 555; είναι, 15, 548. ἀπόνοσφι κατίσχεσθαι, 2, 233. ἀπόνοσφι τραπέσθαι, to turn oneself aside, Od. 5, 350. 2) Prep. far from, remote from; with gen. (which mly precedes), they, far from me,

1 manu my precedes), έμεψ, far from me, 1, 541; φίλων ἀπόνοσφιν, Od. 5, 113.
«ἀπονοσφίζω (νοσφίζω), 20τ. 1 ἀπενόσφισα, Ερ. στ. to separate, to divide, τινὰ δόμω, h. in Cer. 158. Pass. to be deprived of, θαϊν ἐδαδάν. h. Μπ. κεο ာ င်စီယင်ရှံာ, h. Merc. 562.

anoféw (féw), nor. I anéfera, to shave of, hence to cut of; with accus. χείρα, = αποκόπτω, 5, 81.†

αποξόνω (ὁξύνω), sor. l ἀπέξῦνα, to sharpen, to point; with accus. ἐρετμά, oars, Od. 6, 269. 9, 326. In both passages the connexion plainly requires the signif. to smooth, for which reason Buttm., Lexil. 70. would read anofiours for ano-

p. 70. would read anotycours in the second of the second o

skins, 9, 446.†

апонантаіны (нантаіны), fut. апонаитачен, Ep. for аконантачи, to look around (as if to fly), to took around fearfully, 14, 101.†

άποπαύω (παύω), sor. 1 άπέπαυσα, fut. mid. anomavoquai, 1) to cause to cease, to stop, to restrain, riva, any one, 18, 267; τινός, from a thing; πολέμου, 11, 323; also with accus. and infin. Tivà άλητεύειν, to stop one from begging, Od. 18, 114. 2) Mid. to cease, to abstain from, πολέμου, 1, 422. Od. 1, 340; where now αποπαύε stands instead of αποπαύεο.

άποπέμπω (πέμπω), fut. άποπέμψω, Ep. άππέμψει, Od. 15, 83; aor. ἀπέπεμψα, to send away, to send off, to let go; with accus. 2) to send back, Supa, Od. 17, 76. ἀποπέσησι, see ἀποπίπτω.

άποπέτομαι (πέτομαι), 201. 2 άπεπτάμην. partep. anomyauevos, to fly away, to fly back; spoken of an arrow, 13, 857; of the god of dreams, ἀποπτάμενος ψχετο, he vanished in flight, 2, 71; of the soul, Od. 11, 222.

άποπίπτω (πίπτω), aor. 2 ἀπέπεσον, to fall down, to sink down, 14, 351; spoken of the bats, ex merpys, to fail down from

the rock, Od. 24, 7.
ἀποπλάζω (πλάζω), only nor. pass. ἀποπλάγχθην, partep. αποπλαγχθείς, in the set. to cause to wander or err. Pass. to wander, to be struck back [fin an object aimed at], Od. 8, 573; νήσου, to be driven from the island, Od. 12, 285; ἀπὸ θώρηκος πολλον αποπλαγχθείς, έκας έπτατο δίστός, from the cuirass 'wide wand'ring' (Cp.) flew the arrow away, 13, 592. η μεν αποπλαγχθείσα (τρυφάλεια) χαμαὶ πέστ, springing far away the helmet fell to the ground, 13, 578.

ἀποπλείω, poet. for ἀποπλέω (πλέω), to sail away, to set sail, oikabe, 9, 418. Od. 8, 501.

ἀποπλύνω (πλύνω), to wash away or off; with accus. only the iterat. imperf. λάϊγγας ποτὶ χέρσον ἀποπλύνεσκε, the sea washed the stones to the beach, Od. 6, 95.+

ἀποπλώω, Ion. for ἀποπλέω; to which the Ep. aor. 2 darentes belongs Od. 14, 339.4

ἀποπνέω, Ερ. ἀποπνείω (πνέω), to breathe out, to exhale; with accus. πυρός méros, to breathe out the strength of fire, said of the Chimæra, 6, 182; πικρον άλὸς όδμήν, to exhale the disagreeable odour of the sea, Od. 4, 406. 2) to expire; θυμόν, to breathe forth the life, i. e., to die, 4, 524. 13, 654; and without θυμόν, Batr. 100.

*ἀποπνίγω (πνίγω), 201. 1 ἀπέπνιξα, to choke outright, to strangle, τινά, Batr. 119.

άποπρό (πρό), 1) Adv. far away, φέρειν, 16, 669. 2) Prep. with gen. apart, far from, νεών, 7, 343. (In composition it strengthens and.)

άποπροσιρέω (αἰρέω), partep. aor. 2

60

άποπροελών, to take away, to take of, τινός, any thing; σίτου, Od. 17, 457.†

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άποπροέηκε, see άποπροίημι. άποπροελών, see άποπροαιρέω.

ἀπόπροθεν, adv. from far, from a distance [remote, far away], 10, 209. Od. 6, 218.

218. ἀπόπροθι, adv. ἀποπρό, in the distance, far away, 10, 410. Od. 4, 757.

άποπροίημι (iημι), sor. I Ion. άποπροέπος, to send far away, to send forth, to despatch, τινά πόλινδε, any one to the city, Od. 14, 26; ióν, to shoot an arrow, Od. 22, 82. 2) to let fall, ξίφος χαμάζε, Od. 23, 327. (""").

αποπροτέμνω (τέμνω), partcp. 201. 2 αποπροτέμνω (τέμνω), partcp. 201. 2 άποπροταμών; to cut of from, to carve from; with gen. νώτου ('carving forth a portion from the loins of a huge brawn,' Cp.], Od. 8, 475. 4

άποπτάμενος, see άποπέτομαι.

άποπτύω (v in the pres. v or v) (πτύω), to spit out, to somit forth, to throw, cast up, τί, any thing, 23, 781; said of the seawave, άλος άχνην ['scatter wide the spray.' Cp.], 4, 426.

ἀπόρθητος, ον (πορθέω), not pillaged, not razed, unsacked, πόλις, 12, 11. †

ἀπόρνῦμι (ὅρνυμι), to excite from a place, only mid. to rush forth from a place; Δυκίηθεν, to come from Lycia, 5, 105.†

άπορούω (ὀρούω), sor. 1 ἀπόρουσα, to laap down, to hasten down, from a charlot, 5, 20, 386. 2) to recois (21, 593: πάλιν δ' ἀπὸ χαλκὸς δρουσεν, 'with a swift recoit back few the spear,' Cp.; of a person], to spring δack, 21, 251. Od. 22, 95.

ἀπορραίω (ραίω), aor. 1 ἀπόρραισα, prop. to break of. 2) to tear away, τυά τι, any thing from any one [σλ...κτήματα, to rob you of your property]. Od. 1, 404; τινὰ ἦτορ, to deprive of life, Od. 16, 428.

άποβόήγνημι (βήγνημι), acr. l ἀπέβληξα, to brenk off, to lear αναμ; with accus. δεσμόν, his haiter, spoken of a horse, 6, 507; κορυφήν όρεος, Od. 9, 481; θαιρούς, to break [δικεί, Cp.] the hinges (of a gate), 12, 459.

αποροίντω (ριγέω), perf. 2 τάπερρίνα; prop. I shudder with cold; hence fig. I shudder to do any thing; I shrink from doing it; dare not do it; c. infin. Od. 2, 52 4. (The neaf with prop. carif.)

52.† (The perf. with pres. signif.) ἀπορρίπτω (μίστω), aor. 1 ἀπέρριψα, to ἀπορα ωποφ. to cast of; with accus. καλύπτρην, a veil, 22, 406; metaph. μῆνικ, to lay aside anger, 9, 517; μηνιθμόν, °16, 282.

ἀποδράξ, ῶγος, ὁ, ἡ (ἐρήγνυμι), prop. adj. torn off. steep, abrupt. ἀκταὶ ἀποδρώγες, the rugged shores, Od. 13, 98. 2) ἡ as subst. a portion torn off. a fragment, a branch; spoken of a river, Στυγός ῦδατος ἀποδράξ, au arm of the Stygian water, 2, 755; of Cocytus, Od. 10, 514; also spoken of excellent wine. ἀμβροσίης καὶ νέκταρος, an efflux of ambrusia and nectar. Od. 9,

άποσεύομαι (σεύω), only in Ep. sync. 2011. 2 mid. ἀπεσσύμην, to haste αναφ, to rush αναφ or off; with gen. δώματος, from the house, 9, 390; ες μυγών, Od. 9, 236. (ν short; σ doubled with augm.)

άποσκεδάννϋμι (σκεδάννομι), aor. I άποσκεδάσα, to scatter, to disperse, to drive assnder; with accus, ψυχάς, Od, 11, 385; βασιλήσε, 19, 309; metaph. κήδεε θυμού, to dismiss cares from the mind [* scatter wide thy cares, Cp.]; to dispet, Od. 8, 149.

wide thy cares, Cp.]; to dispet, Od. 8, 149. ἀποσκίδνημι, poet. form from ἀποσκεδάννημι; in H. only mid. ἀποσκίδναμαι, to disperse, 23, 4.†

αποσκυδμαίνω (σκυδμαίνω), (intrans.), to be very angry, to be vehemently enraged,

τινί, against any one, 24, 65.†
ἀποσπάνω (σπάνδω), to pour out, chiefly to pour out wine at sacrifices, and upon taking oaths, in honour of the gods, to pour out a drink-offering, to offer a libation. *Od. 3, 394. 14, 331.

άποσταδά, adv. = άποσταδόν, Od. 6, 143,†

άποσταδόν, adv. (ἀφίστημι), absent, at a distance, μάρνασθαι, 15, 536.†

άποστείχω (στείχω), 20τ. 2 ἀπέστιχον, to go away, to depart, Il.; οἴκαδε, to return home, Od. 11, 132; ἀνὰ νῆσον, Od. 12, 143.

αποστίλβω (στίλβω), to gleam, to sparkle, to emit brightness. λίθοι—ἀποστίλβοντες ἀλείφασος, stones, shining as with oil; ώς must be here supplied (for H. uses this expression to indicate great brightness), Od. 3, 408.†

Drightness, Od. 3, 408.7 αποστρόψο (στρόψο), fut. ἀποστρόψο, 201. 1 ἀπάστροψα, Ep. iterat. ἀποστρόψο, αστε, 1) Trans. to turn away, to turn back; πόδας καὶ χείρας (in order to tie them behind), Od. 22, 173; to reverse, ἐχνία, h. Merc. 76. b) to cause to turn, to make to return; with accus. 15, 62. 22, 197; to draw off any one from any thing, τινὰ πολέμοιο, 12, 249 (where Spitzner reads ἀποστρόψοις for ἀποτρόψοις ἀποστρόψοντας επαίρους, 3c. ἀντόν, friends to call him back, 10, 355. 2) [According to some interpreters it is) interas: in Od. 11, 597, ἀποστρόψοις sit is) interas: in Od. 11, 597, ἀποστρόψοις sit sense, as Nitsseh observes, we should at least expect ὑποστρόφου, and it is prob. trans. See κρασταίε.]

анострефаске, вее анострефи.

άποστυφλίζω (στυφλίζω), 201. 1 άπεστυφλίζα, to drive back by force, to repei; ruva ruvoc, 16, 703. τρίο ναρού άπεστυφλλίζαν, thrice they drove him back (repulsed him) from the dead body, *18, 158.

· aποσυρίζω (συρίζω), to pipe out, to whistle, h. Merc. 280.

whitee, it. metc. 2001. a we're ye're in a confide (or in the right road, to cause to stray; τωά, any one, Od. 3, 320; metaph. τωὰ πόνοιο, to cause any one to fall of the object of his labour ('to frustrate his labours,' Cp.), 5, 567.

άποσχίζω (σχίζω), 201. 1 ἀπέσχισα, 10

split of, to split asunder, to cleave; with | drive away, rivá, 15, 276; λαόν, 11, 758; accus. wérpyv, Od. 4, 507.† in tmesis.

ἀποτάμνω (Ion. for ἀποτέμνω), sor. 2 anérapor, to cut off, to cut asunder, oroμάχους, 3, 392 [ρίνα, ούατα, &c.]; ϊπποιο rappopias, 8, 87. 2) Mid. to cut of any thing for oneself, κρέα, 22, 347; hence to drive away, βούς, h. Merc. 74. αποτηλού, adv. (τηλού), far in the dis-

tance, remote, Od. 9, 117.

αποτίθημι (τίθημι), 201. 1 απέθηκα, 201. 2 mid. ἀπεθέμην, subj. ἀποθείομαι Εφ. for arrobaya, ii.fin arobirota, i) to lay arobaya, ii.fin arobirota, i) to lay aride, to lay up, to put up; with accus, δέπας ἐπὶ χηλά, 16, 254. 2) Mid. to lay down or aside, to put of, τί, any thing; φύσας ὅπλα τε πάντα, 18, 109; τπίχες, to lay down on or arobirota. lay down one's arms, 3, 89; metaph. eve-

πήν, to lay aside objurgation, 5, 492.
*ἀποτὶμάω (τιμάω), fut. ἀποτιμήσω,
not to honour, to slight; with accus., h.

Merc. 35.

άποτένυμαι, poet. for ἀποτίνομαι. πολέων ποινήν, to take vengeance for many [a Grecian slain, Cp], 16, 398; Tivá Tivos, to cause one to atone for any thing, Od.

ἀποτένω (τίω), fut. ἀποτέσω, aor. 1 ἀπέτισα, fut. mid. ἀποτέσομαι, aor. l ἀπετισάμην. I) Act. prop. to pay back, to requite, τὶ τριπλή, 1, 128; πολλά τινι, Od. 2, 132; a) Esply in a bad sense, to pay the penalty, to atone for any thing, τινί τι: τιμήν τινι, to make compensation, and satisfaction to any one, 3, 286; πασαν υπερβασίην τινί, to requite [take vengeance upon one for transgression, Od. 13, 193; Πατρόκλοιο έλωρα, to pay the penalty for Patroclus slain, 18, 93. σύν τε μεγάλφ άπέτισαν σύν σφήσιν κεφαλήσι, and then shall they make full satisfaction, even with their own heads, etc. (aor. for fut.) 4, 161. b) In a good sense, to repay, to make good, κομιδήν τινι, 8, 186; εὐεργεσίας, Od. 22, 235. cf. Od. 2, 132. II) Mid. 1) to exact compensation, satisfaction, etc.; with accus. of the thing, ποινήν ετάρων, to require satisfaction, i. e., to take vengeance for his companions, Od. 23, 312; and mly to punish, Bias, Od. 16, 255. 3, 216; with accus. of the pers. Tivá, to cause any one to make atonement, or to punish him, Od. 24, 480; absol. Od. 1, 268.

ἀποτίω = ἀποτίνω, not occurring in the

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άποτμήγω, Ep. form of ἀποτέμνω, aor. 1 ἀπότμηξα, to cut or top off, to clerre away; with accus. χείρας ξίφει, 11, 146; κεφαλήν, Od. 10, 410; spoken of rivers κλιτύς, to sweep away many a declivity [Cp.], 16, 390; metaph. τινά τινος, to cut off, or intercept any one from a thing, Asov. 10, 364. 22, 456.

άποτμος, ον (πότμος), unfortunate, wretched, 24, 388. Superl. ἀποτμότατος,

πολίμοιο, to dissuade any one from war, 12, 249. 2) Mid. to turn away, to turn back; with αυτις, 10, 200. 12, 329:

ἀποτρίβω (τρίβω), fut ἀποτρίψω, to rub off, to wipe off. πολλά οι άμφι κάρη σφέλα — πλευραι άποτρίψουσι βαλλομέroto, i. e., the ribs of him petted at shall drive back (lit. rub off) many stools thrown at his head, i. e., many stools thrown at his head shall at least hit his ribs, Od. 17, 232.† Some read πλευράς, and take σφέλα in the nom., less in accordance with the poetic language. [Others refer ἀμφὶ κάρη to the throwers: 'n stools whirled round the head,' &c.]

aπότροπος, ον (τρέπω), turned away, separated, far from men, Od 14, 372.

αποτρωπάω, poet. form of αποτρέπω, to turn away; τινά, 20, 119; τί, Od. 16, 405. 2) Mid. to turn oneself away. Tiros, from a thing; τόξου τανυστύος, to withdraw or shrink from straining the bow, Od. 21, 112; with infin. to delay, to hesitate, δακέειν απετρωπώντο λεόντων, 18, 585.

άπούρας, a solitary partep. aor. 1 from an obsol. root, which in signification belongs to anaupam, to take away, q. v. [Either an anomaly for anoupyous, as έχραισμον from χραισμείν; or a regular or syncopated form of a barytone, άποa Feipas. - άπαυραν arising from elision, άπουραν from contraction; for σαν=ωυ (as in ewrou) or ou, the a falling away, Dod. p. 18.]

άπουρίζω, fut. άπουρίσω, only 22, 489.† Μοι γάρ οὶ άπουρίσσουσιν άρούρας; άλλοι according to the common explantion, Ion. for aφορίζω, they will remove the boundaries of his fields, and so lessen them; or, according to Buttm., Lexil. p. 146, related to anaupaw (they will take his fields from him), who also prefers the other reading απουρήσουσιν.

*àποφαίνω (φαίνω), 201. l ἀπέφηνα, to disclose, to bring to light, to make known,

to manifest, Batr. 143.

άποφέρω (φέρω), fut. ἀποίσω, aor. l ἀπένεικα, to bear away, to bring away; with accus, spoken of horses, and twos, 5, 256. 2) to carry from one place to another, to convey; τεύχεά τυν., Od. 16, 360; τυνὰ Κόωυδε, of ships, 14, 255; μυθον

τινί, to report tidings to any one, 10, 337.
"ἀποφεύγω (φεύγω), 10 πεα αικαιν 10

"axopers samings to any one, 10, 337.
"axoperium (φείγω), to fee away, to escape, with accus. Batr.
απόφημι (φημί), to asnounce; with abrucoú, to declare directly, 7, 362, Ep.
2) Mid. in like manner: ἀπόφωσθε ἀγγελίης, 9, 422. To this is assigned the

γελίης, γ. τω. Το ιπιε α στοματος το κατοφθίθω (φθίθω), imperf. ἀπόφθιθον, poet. επόφθιθον, to perish, Od. 5, 110. 133. 7, 251. (Buttun, Gram, § 114, rejects the reading ἀπόφθιθον, and prefers ἀπόφθιθον for ἀποφθίθησαν, as aor. pass.

Od. 1, 219.
ἀποτρόπω (τρόπω), fut. ἀποτρόψω, aor.
2 ἀπότραπον, aor. 2 mid. ἀπετραπόμην, 1)
to turn away, to turn aside, to divert, to lose life, 16, 540. *Il.

ἀποφθένω, poet. (φθίνω), only sor. sync. mid. ἀπεφθίμην, impf. ἀποφθίσθω, 8, 429, optat. αποφθέμην for αποφθιοίμην, Od. 10, 51; partep. ἀποφθίμενος, aor. 1 pass. ἀπεφθίθην; hence 3 plur. ἀπέφθιθεν, Od. απορόσην: Inche σποφόβω], to perish, to die, 3, 322; λυγρώ δλέβρω, Od. 15, 268; λυγαλέω θανάτω, Od. 15, 358; †è πεσών—αποφόβμην—ηè ἀκέων τλαίην, whether I failing from the ship should perish in

the sea, Od. 10, 51.
ἀποφώλιος, ον, poet. accord. to the Schol. = µáraios. prop. idle, vain, empty, worthless. Od. 14, 212; spoken of the mind, νόον ἀποφώλιος, Od. 8, 177; οὐκ Ata ciows, not knowing worthless things, not weak of understanding, Od. 5, 182. 2) fruitless, unproductioe; ευναὶ ἀθανάτων, Od. 11, 249. (The deriv. is uncertain; according to some from φωλεός, according to others from ἀπό and οφελος.)

άποχάζομαι, depon. mid. (χάζομαι), to yield, to retire, βόθρου, Od. 11, 95.†

άποχέω (χέω), Ep. aur. άπέχενα, to pour out, to spill, είδατα έραζε, °Od. 22, 20. 85, in tmesis

άποψύχω (ψύχω), partep. aor. pass. ἀποψυχθείς, 1) to breathe out, to be breathless, to swoon, Od. 24, 348. b) to become cool. 2) Mid. to let (a thing) dry; to dry for oneself; with accus. rol o iopa aπεψύχοντο χιτώνων, they dried the sweat of the garments ['their tunics sweat-imbued—They ventilated.' Cp.], 11, 621. 22, 1; ίδρω ἀποψυχθείς, 21, 561.

*ånpenéws, poet. for ånpenws, adv. (прети), in an unbecoming manner, indecorously, h. Merc. 272.

ἄπρηκτος, ον (πράσσω) 1) undone, unaccomplished, vain, unproductive, fruitαπρηκτον πόλεμον πολεμίζειν, 2, 121; ampyeros épides, idle contentions, 2, 376. 2) Pass. not to be managed, severe, incurable, κημετοίdable. δδύναι, Od. 24, 223. The neut. as adv. απρηκτον νέεσθαι, to return without effecting one's purpose, 14, 221.

ἀπριάτην, adv. (πρίαμαι), unbought, un ransomed, gratuitousty, 1, 99. Od. 14, 317. ἀπροτίμαστος, ον, Ep. for ἀπρόσμαστος (μάσσω), uniouched, undefiled, pure, 19, 263.+

απτερος, ον (πτερόν), unwinged, without wings; only in the phrase τῆ δ απτερος έπλετο μύθος ['nor his words few wing'd away,'Cp.], i. e., what he said did not escape her; she noted it, although words easily fly away (πτερόεντα), Od. 17, 57. 19, 90

ἀπτήν, ἀπτήνος, ὁ, ἡ (πτηνός), unfeathered, unfledged, callow, veodos, 9, 323.† auroenie, es (πτοέω, επος), fearless or undaunted in speuking, bold, 8, 209.† According to others, auroenie from aureovas, assailing with words, cf. 1, 582.

άπτόλεμος, ον, poet. (πόλεμος), unwar-like, cowardly, *2, 201. άπτω, sor. 1 ήψα, sor. 1 mid. ἡψάμην άπτω, aor. i ήψα, aor. 1 mid. ἡψάμην close connexion, exactly, just, hence and ἀψάμην, aor. pass. Ep. ἀάφθη, q. v. enly, thereupon. 1) A most intimate con-

1) Act. to attach, to fasten, to join; with accus. only ευστρεφές εντερον οίός, Od. 21. 408. II) Mid. to join for oneself; βρόχον ἀφ' ὑψηλοῦο μελάθρου, to make the noose fast to the lofty roof, Od. 11, 277; to attach oneself to, to stick to, to hit. τόφρα μάλ' αμφοτέρων βέλε ήπτετο, so long the weapons hit both sides, 8, 67. 11, 85, and mly to touch, to grasp, to lay hold of, to clasp, to seize; with gen. άψασθαι γούνων, νηών, χειρών, κεφαλής; κύων συὸς άπτεται κατόπισθε, ἰσχία τε γλουτούς τε, a dog seizes the boar from behind, by the hips and loins, 8, 339. Thus Eustath. explains the passage in accordance with connexion, assuming that to the genit. an accus. of nearer definition is annexed, and supplying gará with ioxía, etc. Others construct κατά With Ισχία, etc. ίσχία τε γλουτούς τε, With ελισσόμενόν τε δοκεύει: metaph. βρώμης ηδέ ποτήτος, to touch food and drink, Od. 10, 379.

απτω, fut. mid. αψομαι, to inflame, to kindle, to light; only mid. to take fire, to blaze up; ότε δη τάχ ὁ μοχλός—ἐν πυρὶ μέλλεν ἄψεσθαι, when now the stake 'should soon have flamed' (Cp.) in the fire, Od. 9, 379.

άπύργωτος, ον (πυργόω), without towers, unforlified, Θήβη, Od. 11, 263.† άπυρος, ον (πῦρ), without fre, not having come in contact with fire, unsoiled by fire; spoken of cauldrons and tripods as yet new, 9, 122. 23, 267; or, with others, not to be used on the fire, but e. g. for mixing

ἀπύρωτος, ον=άπυρος, φιάλη, a Yessel not yet touched by fire, 23, 270.†

άπυστος, ον (πυνθάνομαι), 1) Pass. of which nothing is heard, unknown, un-heard of, Od. 1, 242. 2) Act. who has heard of nothing, ignorant, uninformed, Od. 5, 127; with gen. µi6up, Od. 4,

άπωθέω (ώθέω), fut. 1 άπώσω, sor. 1 άπωσα, Ep. ἀπέωσα, fut. mid. ἀπώσομαι, aor. l mid. ἀπωσάμην, to thrust away, to drive or push away; with accus. ρινόν, to abrade the skin, to break it, 5, 308; δμίχλην, to scatter the cloud, 17, 649; τινά τινος and έκ τινος, to drive one from, άνδρα γέροντος, 8, 96 ; έκ Τροίης, 13, 367 ; spoken of the winds and waves: to drive from the right way, to turn aside, Od. 9, 81. 2) Mid. to drive away from cneself, to repulse, to avert; with accus. Towas, 8, 206; κακά νηών. misfortune from the ships, 15. 503; πόλεμον νηών, 16, 251; θυράων λίθον, Od. 9, 394.

άρα, particle Ep , also άρ and enclit. ρά (APΩ). [All the forms occur before consonants; before vowels ap' and b'; ba may also stand before a vowel with the digamma.] This particle, which never stands as the first word of a sentence, but which occupies an early place in it, expresses, in accordance with its derivation from APO, to suit, to be adapted, a

a) After relatives, in correlative clauses, of place, time, and manner. 'Ατρείδης δ' αρα χείρα—την βάλεν, η ρ' έχε τόξον, pre-cisely the hand with which, 13, 594. τη cisely the hand with which, 13, 394. 77 oc. just there, just where, 14, 404. 11, 149; ev. 4pa, 5r dap, iust as; ror 4pa, exactly then. b) After a demonstrative pronoun, when by it an object previously named is referred to, or something already stated in general is repeated and more exactly explained for exactly explained. more exactly explained, just, exactly, then, e. g. 4, 499-501, vidy Πριάμοιο νόθον βάλε Δημοκόωντα τόν ρ' 'Οδυσεν'ς βάλε, him then, and v. 488. τοιον αρα-έξεναριξεν Λίας (as a recapitulation of the whole narration), cf. 13, 170 —177; τόν ρα—νύξε; 80 ταθτ' άρα, just these; with demonstrat. adv. 76 οὐτοι αρ'-ήσαν, these then were, 2, 760; τούνεκ άρα, on this account then: here belongs the construction with interrogatives, τίς τ' āρ, τῶν -ῆν, now then, who of these, etc., 2, 761. Hence 2) It is also employed in clauses where a previous mistake is indicated, or information upon some unthought of point communicated, then, therefore. vnhées où k apa σοίγε πατηρ ην ιππότα Πηλεύς, not therefore was, 16, 33, cf. 9, 316, Od. 13, 209, 17, 454; also in 33. cf. 9, 310. Ou. 13, 203. 17, 327. and in explanatory and illustrative clauses. δτε βα, έπεί βα, because namely, 1, 56. 13, 416.
 3) It indicates the direct progress of actions and events: hence it serves a) To connect actions and states which in point of time succeed one another, and of which the one seems to proceed from the other, then, thereupon, 1, 68. 306. 464; hence frequently in connexion with αίψα, αὐτίκα, καρπαλίμως; further, ἐπεί ρα, ότε ρα, as soon as, 14, 641; and in both protasis and apodosis, ότε δή ρα-δή ρα τότε, then forthwith, 11, 780. δ) Mly in enumerating several consecutive events, 5, 592. With negat. ovo apa, it events, 9, 392. Willi liegate over dept, 11 signifies, according to Nägelsbach, a) and not once, Od. 9, 92. b) and immediately not (no longer), Od. 4, 716; cf. Nägelsbach, Excurs. III. p. 191. Kühner, Gram. § 630. ἀραβόω (ἄραβος), 20τ. 1 ἀράβησα, to

rattle, to resound; spoken of the arms of a falling warrior. ἀράβησε τεύχε ἐπ'

αντφ, 4, 504. 5, 42, and often.

aurų, 4, 304. 3, 42, and 0 then. κραβος, δισμόσους [and the other verba pulsandi, μόκο, μαβάσσου. Lob. Path. 285]), noise, ratiling; δόστων, chattering of the teeth, 10, 375. † 'Αραιθυρέη, 3, a town and territory in Argolis, accord. to Strabo the later Phisse,

between Sleyon and Argos, which took its name from the daughter of Aras; or rather the signif. is from epocos and

θυρέα, a narrow pass, 2, 571.

άραιδε, ή, όν, ikin, small, narrow, κνή

nexion between two ideas or thoughts: | delicate, weak, unwarlike; spoken of the hand of Aphrodite, 5, 525.

nand of Approduce, 3, 323.

αράσμαι, depon. mid. (άρά), fut. ἀρήσομαι, aor. l ἡρησάμην, to pray, to address supplications to the gods; with dat.

'λπόλλων, 1, 35. 2) to with, yet only when one's wish is expressed aloud; with infin. 4, 143. Od. 1, 163; with sws and optat. Od. 19, 367. b) to wish present, to invoke; with accus. enel-approrr' Epir-Erinnyes, Od. 2, 135. Once applieras for apar, infin. act., but according to Buttm., Gram. § 114, aor. 2 pass. of the root apopas, in accordance with the connexion: πολλάκι που μέλλεις άρήμεναι, thou wilt oft have prayed, Od. 22, 322.

αρούσκως poet. (th. ΑΡΩ (cf. λελάζω, άραφίσκως poet. (th. ΑΡΩ (cf. λελάζω, άκαχίζω, ἀπαφίσκω)), aor. 1 act. ἢρσα, infin. ἀρσαι, aor. 2 act. ἢραρον. Ερ. άραρον, partcp. ἀραφών, perf. ἀρηρα, partcp. ἀρηρών, fem. ἀραφύα, pluperf. ἀρήρους, aor. 1 pass. only 3 plur. ἀρθαι μπρουν. aor. 1 pass. 16, 211, Ep. sor. 2 mid. only partep. άρ-μενος. (The pres. ἀραρίσκω, Od. 14, 23, has been formed from the aor, 2 act.) 1) Trans. in the sor. 1 and 2 act. (The last twice intrans. 16, 214. Od. 4, 777.) To join, hence 1) to annex, to bind, to fit to, to secure, to prepare, ti, any thing; tivi, with or of something; κέρα, to bind the with or of sometimes; κερά, το υπια chorns, 4, 110. οἱ δ' ἐπεὶ ἀλλήλους ἄραρον βόσσοι, when with their shields they had locked themselves together, 12, 105; and pass. μάλλον δε στίχες άρθεν (Ep. for άρθησαν), the ranks pressed more closely together, 16, 211. b) ti tive, to fasten or attach one thing to another; ἰκρία σταμίνεσσιν, Od. 5, 252; άγγεσιν άπαντα, to preserve, to put up every thing in vessels, Od. 2, 289; πέδιλα πόδεσσιν, Od. 14, 23; hence mly to construct, to prepure, lo build, ri rive, any thing of or from a thing; τοίχον λίθοισι, to build a wall of stones, 16, 212 (in which sense also the perf. apper stands, Od, 5, 248; which is, however, according to the Schol. only a false reading for apagger, cf. Nitzach ad loc.). Metaph. μνηστήρσιν θάνατον, to prepare death for the suitors, Od. 16, 169. 2) to provide, to furnish, τί τινι; πώμασιν ἐμφορίας, Od. 2, 353; νῆα έρτησιν, Od. 3, 280; metaph. ῆραρε θυμόν ἐδωδῆ, he furnished, i. e. refreshed his heart with food, Od. 5, 95. 3) to swis any thing to any one, to make agreeable, only 1, 136. γέρας άρσαντες κατά θυμόν, suiting a present to my mind, i. e., sesuiting a present to my mind, i. e., selecting one, etc. II) intrans. in the perf. and plupf. 1) to be foined together, to stand in close array, and mly to fit, to be suited to, to sit close. Tpoes ampores, the Trojans in close array, 13, 800; and so aor. 2, 16, 214. ζωστήρ ἀρηρώς, a close-fitting girdle, 4, 134; mly with dat. θώρηξ γυάλοισι ἀρηρώς, a cuirass joined together, constructed of plates, 15, 530. cf. Od. 6, άραιός, ή, όν, ikim, small, narrow, κτή-μαι, 18,411; γλόσται, 16, 161; εἰσσός, the μηφιν ἀρήρει, 3, 338. πυνή ἐκατὰν ματτοw entrance of a port, Od. 10, 90. 2) πολίων πρυλέσσο ἀραφυῖαι, 5, 744. πίλαι

πύκα στιβαρῶς ἀραρυῖαι, 12, 454; σανίδης, Od 2, 344; rarely with prepos. ἐν ἀρμο-νίησιν ἀρήρη, the timbers hold fast in the joints, Od. 5, 361. cf. άρμονίη. πίθοι wori roixor appores, vessels arranged against the wall (fitted to the wall), Od. 2, 342; metaph. οὐ φρεσὶν ησιν ἀρηρώς, not firm in understanding, Od. 10, 553. 2) fitted out, well furnished; σκολόπεσσι, with fishes, 12, 56. ζώνη ἐκατὸν θυσάνοις ἀραρυία, 14, 181. cf. Od. 2, 267. 3) Metaph. lo be besitting, agreeable, pleasant. μύθος, δ - πάσιν ήραρεν, which was pleasing to all. Od. 4, 777, aor. 2 here intrans. 111) Mid. only the parter, aor. 2 sync. as adj. αρμενος, η, ον, fitted to, utlached to; with dat. ἐπίκριον αρμενον τῷ ἰστῷ, the sail-yard attached to the mast, Od. 5, 25+; with ev: τροχὸς ερμενος ev παλάμη-σιν. a wheel suited to the hands, 18, 600; πέλεκυς, Od. 5, 234.

άραρον, see ἀραρίσκω.

ράσσω [see άραβος], fut. ξω, to strike, to knock, to beat; in our editions of H. found only in tmesis, anaparow and our αράσσω (and once εξαράσσω, Ud. 12, 422], q. v. In Od. 5, 248, Bothe, instead of the reading apper of Eustath., has adopted the reading of the Codd. apacoer. He reads, therefore, καὶ ηρμοσεν άλληλοισιν γόμφοισιν δ΄ άρα τήνγε καὶ άρμονίησιν άρασσεν. Also Nitzsch, Bd. II. p. 36, approves this as the only true reading, because approve is always elsewhere used intransitively, and ήραρεν with ήρμοσεν is tautological; cf. Apoll. Rhod. II. 614. Apagrev stands for συνάρασσεν, belongs prop. to γόμφοισιν, and is by zeugma to be referred to αρμονίησιν also. Bothe translates the verse : ' he hammered (fastened) together the raft with nails and ioints.

αράχνιον, τό (ἀράχνη), a spider's web, Od. 8, 280. 16, 35. *Od.

άργαλέος, έη, έον, heavy, difficult, troublesome, oppressive, that which can hardly be borne; more rarely, which is difficult to accomplish, έργου, ἄνεμος, μνηστύς, Οd. 2, 199; mly with dat. of pers. and infin. άργαλέον μοι πᾶσι μάχεσθαι, hard it is for me to contend with all, 20, 356; more rarely, αργαλέος γὰρ 'Ολυμπιος αυτιφέρεσθαι, hard is it to oppose the Olympian Zeus, 1, 589, and Od. 4, 397 (prob. from a intens. and epyov; or, according to some, from alyos, with an exchange of λ for ρ).

Appeading, ou, o, son of Argeus=Poly

melus, 16, 417.

Apγείος, είη, είον ('Apγος), of Argos, Argive. 'Ηρη Αργείη, the Argive Herê, 4, 8; 'Ελένη, the Peloponnesian, 2, 16!; ef. 'Apγος, h. 3. 2) Subst. a man of Argos, primarily an inhabitant of the city of Argos. b) an inhabitant of the Argive territory; and, because this was the principal people before Troy, a denomination of all the Greeks, 2, 352.

'Αργειφόντης, ου, ὁ ('Αργος, φονέω), the

cause he slew the guardian of Io the many-eyed Argus, 2, 103. Od. 1, 33. ["Approx (propher coulorum splendorem=)

Apper (proper contorum spenaturem =)
Aficaus. See note, end of apper, white, shining, dies, but also ôdens, silvercoloured veil, 3, 141 [hence the islands
'Appervouras and the promontory 'Apyerrou = Capo Bianco, Lob. Peth. 188].

ἀργεστής, αο, ο (ἀργός) epith. of Notus, prob. rapid, or ruising white foam (like albus Notus, Hor., [=rapidus, vehemens: ταχύς, Apoll., for in H. (mistaken by Horace) Notus does not disperse, but collect the clouds. Luc. p. 181]), 11, 306. 21, 334. As an adj. it is, according to the Gramm., oxytone, ἀργεστής; as prop. name, paroxytone, cf. Spitzner ad Il. 11,

άργέτι, άργέτα, poet, for άργητι, άργητα, see apyris.

άργης, ήτος, ò, ἡ, while, clear, shining, beaming [Lucas would construe it quickflashing, to combine both rapidity and brightness. It is an epithet, not of acrepomy (fulgur), but of repayors (fulmen), the lightning that strikes; my spoken of lightning: but also of earos. άργης δημός, white fat, 11, 817. 21, 127 (poet, shortened dat, and accus, apyers, άργέτα, 11, 817. 21, 127).

appera, (1, 01/ε.21, 12/).

αργικέρωνος, ου, δ (κεραυνός), having a blaze of white lightning, darling, globaling lightning, epith. of Zeus; subst. the hurler of lightning (Voss), *20, 16.

αργινόεις, εσσα, εν (ἀργός), white, shining, epith. of the towns Camirus and

Lycastus, from the white limestone mountains, 2, 647. 656; oupea, h. Ap. 18, 12. approduce, ouros, o, i (ödous), white-toolked, while-tusked, epith. of boars and

dogs, 10, 264. Od. 8, 60.
αργίπους, ποδος, ο, η (πούς), swiftfooied, epith. of dogs, 24, 211.† of horses,

h. in Ven. 212. See note on Αργευόντης.
Αργωσα, ή, a place in Thessalia Pelasgiôtis, on the Peneus, the later Argura, 2, 737.

άργμα, τος, τό (άρχω), the first-fruits, the firstlings, the portions of the victim cut off and burnt in honour of the gods, Od. 14, 446.†

"Apyos, ô, pr. name of a dog, Od. 17, 292; see adj. apyos.
"Apyos, eos, ro, 1) Argos (Argi), chief city in Argolis, on the Inachus, now Argo, in the time of the Trojan war the residence of Diomèdès, 2, 559. It had the epithets 'Aχαικόν, 'Ιασον, 'Ιππόβοτον.' 2) the Argolic plain, the realm in which Argonic plain, the realm in which Agamemnon ruled, having his residence in Mycenæ, 1, 30. 2, 108. 3) It signif. also the entire *Peloponnesus*, Argos being the chief city of the Achaians and the most powerful kingdom in the Peroponnesus; hence in connexion with Hellas, it stands for all Greece, Od. 1, 344. 4, 726. 4) to Hedagyurár a town in Thessaly, under the dominion of Achilles, Appring on the later Larissa, not according to some the later Larissa, not

extant in the time of Strabo, 2, 681, (apyos, to, signifies, accord. to Strab., plain, and is peculiarly a name of Pelasgian towns, as Aάρισσα, see Müller I. §

άργός, ή, όν (related to άργυρος [see Hermann's note in 'Αργειφόντης]), shining, gleaming, while, epith. of a goose, Od. 15. 161; and of victims shining with fat (nitidue), 23, 30. 2) rapid, feel, often epith. of dogs, modes appol, 18, 578. Od. 11; and without moons, 1, 50. (According to the Schol, and some modern commentators, it signifies white dogs, see Köppen; the connexion, however, refutes this signif., since the reference is to the entire race. The signif. swift-footed, some derive from epyor and the intens. a, aspyos, contr. apyos, without toil, swift-running. The true derivation is that, being primarily used of light, it signifies glimmering, shining (Herm. micuus); then of the running of dogs, feet, since swiftness in running produces a glim-mering appearance: see Nitzsch in Anm. to Od. 2, 11.)

'Aργοςδε, to Argos.

αργύρεος, έη, εον (ἄργυρος), silver, adurned with silver, often used of articles belonging to the gods and to the rich, 1, 49. 5, 727. Od. 4, 53.

άργυροδίτης, ου (δίτη), silver-whirling, having silver eddies, epith. of rivers, *2,

752. 21. 8.

άργυρόηλος, ον (ήλος), adorned with silver nails or studs, ξίφος, θρόνος, 3, 334. Od. 7, 162.

άργυρόπεζα, ή (πέζα), silver-fnoted, metaph, for shining, epith. of Thetis, *1,

άργυρος, ὁ (related to ἀργός), silver. H. mentions it very often, and names as its source the town Alybe in the country of the Halizones (cf. Αλύβη). We find mention of vessels of massive silver, e. g., a mixing vase (Od. 9, 203), cauldrons. goblets, cups, etc., Od. 1, 137. 4, 53. In other places the articles seem only plated or washed with silver, e.g., the handles of the swords, 11, 31. Od. 8, 404; the door-posts in the palace of Alcinous, Od. 8, 89; or inlaid with silver, e. g., a seat, Od. 19, 56; the bed of Ulysses, Od.

άργυρότοξος, ον (τόξον), having a silver boxe, god of the silver boxe, epith. of Apollo, 2, 766. Od. 7, 64; also as subst. 1, 37.
'Αργφόη, η, an unknown town in Elis, h. Ap. 422; where Ilgen would read

Αμφιγένεια.

φεος, έη, εον, poet. (ἄργυρος [Vocalis (e) exstrinsecus additæ exemplum certum sed unicum præbet ἀργύφεος: quod propter consonse mutationem cum ξυλήφιον et ξυλήριον conferri posset, nisi utrumque mendi speciem præberet. Lob. Path. 299]), silver-shining, silver-white; σπέος, 18, 50; φάρος, robe, Od. 5, 230. [In Hes. Theog. 574, άργυφής of a garἀργυφος, ον Ξάργύφος, epith. of sheep 29 621. Od. 10, 85. 'Αργώ, οῦς, ἡ. Argo, the ship of the Argonauts, named either from the builder

Argos, or from apyos, swift, Od. 12, 70.

αρδμός, ὁ (αρδω), a place where cattle

are watered, a watering-place, a drink-ing-place, 18, 521. Od. 13, 247. appen, fut. apon, to give drink, to water, h. 8, 3. Mid. to water oneself, to drink, h in Ap. 263.

άρειή, ή (άρά), cursing, imprecation threatening, menacing, 17, 431; 20, 1(9(a).

'Αρέθουσα, ή (αρι, θέω, that ruis briskly), a fountain on the west side of

Aperos, ον (Άρης), mly Αρήϊος in H., devoted to Arés. τείχος Αρειον, the wall of Ares, i. e , Thebes.

ἀρείων, ἄρειον, better, stronger, superior, braver; a compar, which from the meaning is assigned to ayabos, related to aos or Aρης; accus. sing. αρείω, for αρείονα, Od. 3, 250; nom. plur. αρείονε, for αρείονες, Od. 2, 477.

Αρείων, ονος, ὁ, the steed of Adrastus, to which he wed his deliverance before Thebes, 23, 346 Αρίων, Apd.

αρεκτος, ον, Ep. for αρρεκτος (ρέζω), nos done, unaccomplished, 19, 150.†

άρίσαι, άρίσασθαι, see άρίσκω. αρέσκω (th. άρδω), fut. αρέσω, aor. 1 act. πρεσα, mid. fut. άρδουμαι, Ep. σσ, aor. 1 ηρεσάμην, Ep. σσ, 1) Act. iH. trans. to make good, to compensate, to requite, to make satisfaction, 9, 120. Mid. oftener, to make good for oneself, to compensate or requite for oneself. Tavta άρεσσόμεθα, these things will we settle. 362. 6, 526. Od 22, 55; said of persons: to propitiate, to conciliate, to appease, προφείταις, to concentrate, to appears, τινά, Od. 8, 402; τινί, by a thing; τινά δώροιστν, to propitiate any one by presents, 9, 112. Od. 8, 876, 415.

άρετάω (άρετή), to prosper, to flourish, to succeed, Od. 8, 329. λαοὶ άρετῶσι, the people flourish, Od. 19, 144.

'Aρετάων, ονος, δ, a Trojan who was slain by Teucer, 6, 31.

coern, n, sorth, ability, excellence, any thing by which one distinguishes himself. In H. it means eaply, 1) In gods, glory, 9, 498. 2) In men, strength, courage, bravery, activity of body; also external advantages, fortune, beauty, honour, etc. ἀμείνων παντοίας ἀρετάς, ημέν πόδας, ήδε μάχεσθαι, superior in every virtue, both in running and fighting, 15, 642; fortisse, spoken of Ulysses, Od. 13, 44; strength, Od. 18, 133. 3) In women, excellence, beauty, fortune, Od. 2, 206. 18, 850. (The moral idea of virtue is not known to H. It is derived from apa of from Apps, or, accord to Nitzsch on Od. 3. 57. from goew, any thing which is pleasing.)

pleasing.)
ἀρή, ἡ, Ion. for ἀρά, prayer, supplication, petition, 15, 378. 23, 199, ἀράων
ἀτουσα. Od. 4, 767; mly in a bad sense, imprecation, malediction. Efaious apri,

cruel imprecation, 15, 598; hence 2) the destruction, evil, or misfortune impre-cated, 12, 334. Od. 2, 59. 24, 489, αρην καὶ λοιγὸν ἀμῶναι. [14, 485, ἀρῆς ἀλκτηρα γανόσθαι (cædis vindicem, Heyne), one who averts from himself the curse of unrevenged blood, i. e., by killing the slayer of his near relation. Lub.] (According to Heyne, 12, 334, the word in the first signif. has a, in the second, a; but, according to Passow, the quantity depends upon the position in the verse.)

άρήγω (related to ἀρκέω), fut. ἀρήξω, to heip, to assist, to come to aid, τινί, any one; often in the Il. also with dat. instrum. : energy kai xepoly, to help with word and deed. 1, 77. 2) to repel, with accus. δλεθρον, Batr. 280.

άρηγών, όνος, ό, ή, a helper; as fem. ο 1, 7, 'Δρηίθους, ον (θούς), fleet as Arts, rapid

in the battle, .4, 280.

'Αρηίθοος, δ, pr. n. 1) husband of Philomele. grandfather of Menesthius, king of Arne in Bœotia, with the appellation of club-bearer, 7, 9, cf. v. 137 seq. Lycurgus surprised him on his return from Arcadia in an ambuscade, and slew him, 9, 141 seq. His grave was shown in Arcadia, Paus. 2) father of Menesthius, 8; for the öν, v. 9, relates to ᾿Αρηϊθόοιο ἄνακτος, see Heyne.
 3) a Thracian, charioteer of Rhigmus, slain by Achilles,

Aprilos, or, Ion. for aperos, devoted to Ares, warlike, brave, martial; spoken often of persons; more rarely of things: τεύχεα, έντεα, weapons of Arês, 6, 340.

16, 284.

'Αρηϊκτάμενος, η, ον (κτείνω), elain by Arés, fallen in baille. 22, 72.†

Αρηίλυκος, δ (λύκος, a wolf like Arês), 1) father of Prothienôr, q. v. 2) a Trojan, slain by Pruthous, 26, 308.

Apribaros, ον (ΦΕΝΩ, πέφαμαι), slain by Ares, killed in battle, 19, 31. Od. 11,

'Aρηθόλος, beloved by Ares, warlike, brave, epith. of the Achaians, 6, 73.

άρήμεναι, 800 άράομαι.

άρημένος, η, ον (ā), an Ep. partep. perf. pass. of doubtful derivation; explained by the Schol. by βεβλαμμένος, burdened, oppressed, tormented. γήραι λυγρφ άρη-μένος, 18, 435; oftener in the Od. υπνω καὶ καμάτω ἀρημένος, oppressed with sleep and fatigue, Od. 6, 2. (Accord. to Thiersch, Gram. § 232. p. 385, from ἀρέω, related to Bapus; according to others,

to aραιός.)
('aρήν, ό,) in nom. obsol.; from this the syncop. cases apros, apri, apra, plur. apres, dat. apress, Ep. apress, prop. a male sheep, a ram, Od. 4, 85; but parti-cularly a young sheep, a lamb (from ρήν, with suphon. prefix a, hence αρήν, αρρήν,

ἀρσήν).

άρηρομένος, η, ον, see ἀρόω. ᾿Αρήνη, ἡ, a town in Elis, on the river Minyeius, according to Strabo, VIII. 346,

prob the later Samicon, which, perhaps, was the fortress of Arene; but accord. to another passage of Strabo, VIII. 348, the later Erana, in Messenia : cf. Paus. 4. 2.

iater Learns, in messenias cu. Faus. 7, 2. 32, 591. 11, 723.

'Apric, gen. 'Apeos, Ep. 'Apric, accus. Ep. Apric, A of the fierce tumult of battle; the symbol of stormy, impetuous bravery, in contradistinction from Athene. He is repre-sented as the brother of Eris (Discord). Deimos (Terror) and Phobos (Flight) are his sons, 4, 440. 13, 280. 15, 119. He delights only in war and bloodshed (ares πολέμοιο, μιαιφόνος, βροτόλοιγος, etc.); he knows in his bravery neither plan nor nuderation (θοός, θούρος, οβριμος). He has his abode chiefly among the rude, warlike nations, the Thracia s, the Phlegyes, and the Ephyri, 13, 301; and in the Il. is sometimes on the side of the Trojans, sometimes on that of the Greeks (allowoosallos). Ares is large and handsome in appearance; his body covers 7 plethra; he cries as loudly as 10,000 men, upon being wounded by Diomedes, 5, 860. Of his earlier fortunes, the confinement in which he was held by Otus and Ephialtes, and from which he was delivered by Hermes, and his intrigues with Aphrodite, are mentioned by H., 5, 385. Od. 8, 267 seq. 2) As an appellat, it stands for war, buttle, slaughter, destruction, arms, when, however, the personification is not entirely lost sight of: over άγειν Aρηα, to begin the battle, 2, 381; and έριδα Aρηος, 14, 149; ἐγείρειν δξὺν Appa, 2, 440; weapons, for εγχος, 13, 444. (The first syllable short; in the arsis, however, it is long, cf. 5, 31.)

αρητήρ, ήρος, ὁ (ἀράομαι), prop. one who prays; then a priess, since he prays for the people, *1, 11. 5, 78.

'Αρήτη, η (a), daughter of Rhexênôr, wife of Alcinous in Phæscia, Od. 7, 64—

77. 'Aρητιάδης, ου, δ (ἄ), son of Arêtus, Od. 16, 395. (The first a short.)

άρητός, ή, όν, Ion. for άρατός (άρ wished for, prayed for. 2) In H. in a bad sense, imprecated, accursed, dreadful, yoos, 17, 37.

"Αρητος, δ, 1) son of Nestor, Od. 3, 14. 2) son of Priam, slain by Auto-414.

medon, 17, 494.

άρθεν, Ερ. for ήρθησαν, see αραρίσκο. αρθμέω (άρθμός), aor. 1 partep. αρθμήσας, to join. 2) Intrans. to be united together. Sidmayer in philotopte apply orare, they parted from each other united in friendship ['they parted friends,' Cp.], 7, 302.1

1 302. Τ΄ αρθμος, η, ον (ἀρθμός), united in friendship, friendly; at peace with any one,
των, Od. 16, 127. †
 αρθμός, ὁ (ἄρω), union, intimacy,
friendship, h. Merc. 524.
ἀρο, an inseparable particle, like ἀρι,

4

which heightens the meaning, prob. re-

'Αριάδνη, η (Herm. Roborina), daughter of Minos and Pasiphae, who helped Theseus out of the labyrinth. She followed him, but was slain on the island Dia (Naxos) by Artémis. By 'the testimony of Dionysus' (Διονύσου μαρτυρίησιν), commentators understand that Ariadné received the embraces of Theseus in a grove of the island which was sacred to that god, and was therefore slain, Od. 11, 321 seq. Il. 18, 592.

ἀρίγνωτος, η, ον (γνωτος), much distin-uished, easily known, ἀρίγνωτοί τε θεοί, 13, 72. Od. 6, 108. 2) In the iron. sense, well known, noted, notorious, Od. 17, 375. ("" and "", Od. 17.)

ἀριδείκετος, ον (δείκνυμι), much pointed out, hence, groutly distinguished, very famous; chiefly as superl. with gen. ardgay, λαών, 11, 248. Od. 8, 382. αρίζηλος, ον, also ἀριζήλη, 18, 219 (from άρι and ζήλος πόηλος, with the digamma, high period by hence a superly control of the contr

which prob. before 8 passed over into σ); very clear, very manifest, very brilliant. αυγή, 22, 25; φωνή, a clear voice; spoken of a miraculous phenomenon: τον (sc. δράκοντα) ἀρίζηλον θήκε θεός, the god made him visible, or, according to others, significant, i. e., a prodigy, 2, 319. cf. Buttm., Lex. p. 53 sqq., and ἀίζηλος.

άριζήλως, elearly, entirely, Od. 12,

άριθμόω (άριθμός), fut. ήσω, infin. sor. 1 pass. αριθμηθήμεναι for αριθμηθήναι, to count, to reckon up, to count together, to enumerate; with accus. Od. 4, 411. 10, 204. είπερ γέρ ε΄ ἐθέλοιμεν—ἀριθμηθήμεναι ἐφωρ, if we both, Achains and Trojans, should be counted, 2, 124.

άριθμός, ὁ (άρω), number, amount, mui-tilude, °Od. 4, 451. 11, 449.

"Αριμα, τά, εc. opn, the mountains of the Arimi; or, as a people, 'Αριμοι οι, the Arimi, 2, 783. eir 'Αρίμοις most commentators take as mountains, see Tvbeer's. This chain of mountains has been located in Mysia, Lydia, Cilicia, and Syria; since, in the imagination of the poets, a giant inspired by Zeus lies buried where there are earthquakes and volcanic fire. Strab., XIII. p. 606, prefers Mysia; here, at any rate, was a region exhibiting traces of volcanic fire, and which was therefore called & Karaκακαυμάνη.

country of the second of the s

*Aρίσβας, αυτος, è, father of Liocritus, perhaps a Theban, 17, 345.
*Αρίσβη, ἡ, a town in Tross, not far

from Abydos, 2, 836. Adv. Αρίσβηθεν, from Ariste, 11, 96.

*aptonuos, or (onua), very distinguished, noted, h. in Merc. 12.

άριστερός, ή, όν, left; ωμος, the left shoulder. ἐπ ἀριστερά, upon the left; μάχης, 5, 355; στρατοῦ, 13, 326; χειρός, on the left hand. 2) Metaph. spoken of omens, simister, inauspicious, because to the Greek diviner, who looked towards the north, the left hand indicated misfortune, 12, 240. Od. 20, 242. [σκαιός is not used in this sense. Död.]

άριστερόφιν, adv. or Ep. aceus. with suffix φιν (cf. Rost, Dial. § 23, b), άρισтеро́я, upon the left side, left; only with prepos. ἐπ' ἀριστερόφιν, 13, 309. 17,

άριστεύς, η̈ος, ο (ἄριστος), the best, the most excellent, sing. 17, 203; in H. chiefly plur., oi apiorijes, the chiefs, chieftains, leaders, 2, 404.

άριστεύω (άριστεύς), to be first, to be most excellent, to distinguish oneself, to excel, 1306s, any one, 6, 461; 734, in a thing, 800kg, in counsel, 11, 627; also er maxy, 11, 409; and with the infin. 6,

αριστον, τό, breakfast, prandium, taken in H. soon after sunrise, 24, 124. Od. 16, 2 (a).

άρωστος, η, ον (superl. of αγαθός from αρεων), the best, most excellent, most distinguished, in H. spoken only of external advantages, and esply of warlike power. Αργείων οι άριστοι, the noblest of the Argives; often connected with the accus., eloos dolorn, most excellent in form, 2, 715. επισι άριστος, 2, 763 (contr. with article δριστος for ὁ ἄριστος, 11, 288; see Thierach, Gram. § 165, 1.)

άρισφαλής, és, gen. éoς (σφάλλω), very slippery, οὐδός, Od. 17, 196 † αριφραδέως, adv. very clearly, Od. 23,

άριφραδής, ές, gen. έος (φράζομαι), ensily distinguishable, very plain or clear, very observable, 23, 240; office, Od. 11, 126, 23,

'Αρκάδίη, ή (prop. fem. from ἀρκάδιος), Arcadia, a district in the middle of the Peloponnesus, 2, 603.

Aprás, ádos, è (a), an Arcadian, an in-

habitant of Arcadia, 2, 611.
Αρκεισιάδης, ου, ό (ά), son of Arcesius
=Laertes, Od. 4, 755.

Apreious, o, Arcesius, son of Zeus and Euryodia, husband of Chalcomedusa, father of Laertes, Od. 16, 118. 120. (According to Eustath. ad loc. he received the name because he was suckled by a bear.)

'Aρκετιλέσε, ὁ (from ἐρκέω and λαός, defender of the people), son of Lycus, leader of the Bœotians in the Trojan war, sailed to Troy with ten ships, and was slain by Hector, 2, 495. 15, 329.

άρκέω, fut. άρκέσω, aor. 1 ήρκεσα, 1) to avert, to hold back, to remore, τινί τι, something from any one; ολεθρον τινί, 6, 16, and and rives, 13, 440. 2) With dat. only, to defend, protect, help any one, 15, 529. Od. 16, 261; and without cases, to profit, to avail, to be of use; out horege θώρηξ, the cuirass did no good, 13, and his charlot were swallowed up by the

άρκιος, η, ον (ἀρκέω), helping, advan-tageous, sufficient, μισθός, 10, 304. 2) on which one may depend, sure, certain, safe (Ap. ἄτοιμον), οὐ οἱ ἀρκιον ἐσταῖται, with infin. 2, 393 [there shall be nothing on which he can rely (which can give him a well-grounded hope of escaping the dogs and birds). νῦν ἄρκιον ἡ ἀπολέσθαι σαωθήναι, now we may rely upon it (i. e., it is certain) that we shall either perish or be saved. Buttm., Lex. p. 163]. 15, 502. (Accord. to Buttm. the last is the primary meaning, and the only one in H.; hence μισθός άρκιος, a sure, definite reward.)

αρκτος, δ. ή. 1) a bear, Od. 11, 611. h. Ven. 71. 2) Αρκτος, pr. n. the Great Bear or the Wain, a constellation in the northern heavens, which embraces seven stars, and towards which Ulysses directed his course, Od. 5, 273. It is very near the polar star, and to the inhabitants of the northern hemisphere never sets, 18, 485 seq. Od. 5, 273. According to a later fable, it was Callisto metamorphosed to a

tear.

άρμα, ατος, τό (ἄρω), a chariot, esply the war-chariot: the plur. often stands for the sing. 2) the chariot and team, 4, 306. 10, 322. Often ιπποι καὶ ἄρματα. 5, 199. The war-chariots of the Hom. heroes had but one axle-tree (afwr) and two wheels (τροχοί), 5, 838. 6, 42. From the middle of the chariot and out of the axle-tree proceeded the pole (o punos), which was single. The felloes (n irus) of the wheels, 4, 486, were surrounded by iron or brazen tires (eπίσσωτρα). The hole of the nave, and the nave itself (at πλημναι), were guarded with metal, and to this the spokes (κνημαι) were attached. Upon the axle-tree was placed a body or seat (ὁ δίφρος), which was circular before and behind, and had an opening for the convenience of ascending and alighting. At the fore-end of the pole was a hole, in which a pin (ὁ ἔστωρ) was inserted to keep the yoke from slipping (cf. τὸ ζυγόν). Two horses were commonly attached to one chariot; sometimes a third was added, which was bound to one of the pole-horses with a thong, and was called παρήορος. In single passages mention is made of a chariot with four horses, 8, 185. In the chariot were always two warriors, one who fought with the spear, ὁ παραιβάτης, and another acting as charioteer (ὁ ἡνίοχος). The chariot was chiefly used in the first onset, in order to force the enemy to sudden flight, 11, 711. 761. This, of course, could happen only on level ground. In battle itself, the warriors leapt from the chariot and fought on foot : cf. the several words, and esply ίππος, παραιβάτης,

earth, 2, 499.

άρματοπηγός, όν (πήγνυμι), ikai makes chariots; ανήρ, chariot-maker, 4, 485.† άρματροχιή, ή (τροχός), a wheel-rut, 23, 505.+

άρμενος, ον, see ἀραρίσκω. ἀρμόζω (ἄρω), sor. l ἡρμοσα, 1) to join logether, to fit together, to unite, τί τιπι; spoken of naval architecture. ἡρμοσεν άλλήλοισιν sc. πάντα, he joined together, Od. 5, 247. 2) Intrans. to fit, to suit; of the cuirass. ήρμοσε αὐτῷ, it fitted him, 3, 333. 17, 210. II) Mid. to join together for oneself, to construct, σχεδίην χαλκώ, Od. 5, 162.

'Αρμονίδης, ου, ὁ (ἔ), a Trojan artist,

father of Phereclus, 5, 60.

άρμονη, ἡ (ἀρμόζω), prop. a joining tugether, a joint, or cramp, Od. 5, 248. 361. 2) Trop. an alliance between men, compact, agreement, 22, 255.

* Αρμονίη, ἡ, daughter of Ares and Aphrodite, wife of Cadmus, h. Ap. 195. Αργαίος, ὁ, name of the beggar Irus, which he had received from his mother, Od. 18, 5.

apreios, à (prop. adj. from apros), aprecos ois, the male sheep; subst. a ram,

2, 550. Od. 1, 25.

άρνέσμαι, depon. mid. sor. 1 ήρνησάμην, to deny, to refuse, to reject; with accus. emos, to refuse a request, 14, 212; γάμον, Od. 1, 249. 2) Absol. to say no, o refuse, to deny, 14, 191; audi rivi, h. Merc. 390.

αρνευτήρ, ήρος, δ, a tumbler, 16, 742.
2) a diver, who plunges head first into the water, 12, 385. Od. 12, 413 (prob. from άρην). [The distinction in signif. is without ground, and, whether the comparison is with a diver (δύτης), or with a tumbler (κυβιστήρ), it is always the same.]

Αρνη, η, a town in Bœotia, 2, 507; abode of the mace-bearer Areithous, 7, 8. According to Strabo, it is the later Acræphión; according to Pausanias, Chæroneia; others think it was swallowed by the lake Copais, Strabo, IX. p.
413. Thucydides, 1, 60, makes it built
60 years after the taking of Troy, by the Bœotians, who, having before been expelled by the Pelasgians, fled to Arne in Thessaly, and then again expelled the Pelasgians. Perhaps they only rebuilt the Bosotian town.

άρνός, ἀρνί, etc., from the obsol. ἀρών.

aprouat, depon. mid. (from alow, Ep. only pres. and imperf., to seek to obtain what one does not yet possess, to obtain for oneself, to procure, to acquire, to gain; with the accus. of the thing and dat. of the pers., τιμήν τινι, to obtain satisfaction for any one, 1, 159; βοείην, to gain an ox-hide as a prize, 22, 160. 2) to strive to retain what one has, comπρίοχος.
Αρμα, ατος, τό, a village in Bœotia, not κλόρς, δ, 446; ψυχήν, to deliver his life, far from Tanagra, where Amphiaraus Od. 1, 5. αρούμην, αροιο, αροιτο, see αρείω. αροσις, ιος, ή (αμόω), arable ground, plough-land, 9, 580. Od. 9, 134.

ἀροτήρ, ήρος, ὁ (ἀρόω), a ploughman, an agriculturist, 18, 512.

αροτος, ο (αρόω), ploughing, tilling, in the plur. tillage, Od. 9, 122.† αροτρον, τό (αρόω), a plough, arairum,

10, 553. Od. 13, 32.

άρουρα, ἡ (ἀρόω), arable land, seeded land, land under lillage, 6, 195. 2) land in general, 3, 115. πατρὶς άρουρα, country, Od. 1, 407. 3) the whole earth, επι ζείδωρον άρουραν, 8, 486. Od. 3, 3.

Αρουρα ή, as pr. n. = Γαία, 2, 548 [and in Wolt, in Od. 11, 309].

άροω, 3 plur. pres. ἀρόωσι, Ep. for αρούσι, fut. αρόσω, partep. perf. pass. αρηρομάνος, to plough, to till, to cultivate, Od. 9, 108 νείος αρηρομάνη, a ploughed fallow, a well-tilled fullow. 18, 548.
αρπάζω, fut. αρπάξω, 20τ. 1 ήρπαξα and

ρπάσα, to lear away, to carry away, to plunder, to rob, said often of animals of prey, 9, 556; rivá, to ravish or bear off any one, 3, 444; πήληκα ἀπό τινος, to wrest or seize away one's helmet, 13, 528. 2) to grasp suddenly, to seize, laav, 12, 445 (prob. from the th. αρπω).

άρπακτήρ, ήρος, ὁ (ἀρπάζω), a robber, a rarisher, 24, 262.†

άρπαλέος, η, ον, seizing, rapacious; trop. enticing, attractive; accord. to others, pass. eagerly sought, κέρδεα άρπα-λέα (hoarded gains, V.), Od. 8, 164. αρπαλέως, adv. eagerly griedily, ήσθε,

Od. 6, 250. 14, 110. 'Αρπαλίων, ωνος, ò, son of Pylæmenes, king of the Paphlagonians, slain by Me-

riones, 13, 641 seq.

άρπη (άρπω [cf. sarpo and όρπη, which Hesych. says was an instrumentum fal-catum. Lob. Techn. 259]), a swift bird of prey, with a clear voice, prob. the seaeagle, faico ossifragus, Linn.; according

Apπua, ή (άρπω), plur. al Apπua, prop. which robs, which seizes away; H. mentions first the harpy Podarge, 16, 150, which bore the steeds of Achilles to Zephyr. In the Od. they appear in the plur, as spirits of the tempest (personified storms), as indistinct mythic rapacious beings. When any one disappeared, so that it was not known what was become of him, it was said the harpies had borne of nim, it was said the market had been him off, Od. 1, 241, 20, 77. Accord to Hes., h. 267, they are the daughters of Thaumas and Electra. Later writers gave them the body of a bird with the face of a maiden, Apd. 1, 2, 6.

άρρηκτος, ον (βήγνυμι), ποί to be broken, indissoluble, τείχος, δεσμοί, πείραρ, 13, 360. Od. 8, 275. 2) Metaph. indestructible, 8, 490.

άρρητος, ον (ρόω), unspoken, not uttered, inos, Od. 14, 466.†

άρσην, εν, gen. ενος, Ion. for άρρην masculine, vigorous, strong, beós, 8, 7; Beûs, 7, 315; čies, Od. 9, 425.

'Apriroos, è (kindly disposed), father of Hecamêdê, a distinguished citizen of Tenedos, 11, 626.

άρσίπους, οδος, ο ή, see άερσίπους. Αρτακίη, ή, a fountain in the country

of the Læstrygones, Od. 10, 108. A fountain of the same name is mentioned in the Argonautic story, near Cyzicus.

άρτεμής, ές (ἄρτίος), uninjured, un-harmed, sound, 5, 515. Od. 13, 43.

*Αρτεμιε, ιδος, ή (accord. to Herm. Sospita, or = ἀρτεμής, the inviolate), Artemis (Diana), daughter of Zeus and Latona, sister of Apollo, goddess of the chase spoken of in connexion with the island Ortygia, Od. 5, 123. She is the symbol of immaculate virginity, of youthful beauty. and excels in height and elegance of stature all the nymphs, Od. 6, 102. Her love for the chase led her continually to the mountains and forests. She slew women with her arrows, as Apollo did men; hence the sudden and easy death of women was ascribed to her, 6, 205. She is always on the side of the Trojans. Her appel ations are, ιοχέαιρα, κελαδεινή,

άγροτέρη, q. v. "Αρτεπίβουλος, ὁ (ἄρτος and ἐπιβου-λεύω), one that lies in wait for bread, Artepibulus, name of a mouse, Batr. 264. άρτι, 1) In H., in compos., it signifies perfectly, exactly, as if from aprios. 2) now, at once, at this moment, 19, 56. 21, 288, where Wolf more correctly reads ao

άρτιεπής, ές, gen. έος (άρτιος, έπος), speaking excellently, skilled in speaking, 22, 281.+

άρτιος, η, ον (άρω), suiling, filling, sxactly agreeing, coinciding; only neut. plur. άρτια βάζειν, to speak to the point, 14, 92. οι φρεσίν άρτια ήδη, he thought things agreeing with him, i. e., he was of like sentiments, 5, 326. This appears to be a more correct explanation than 'he found him wise of mind,' cf. Od. 19, 248.

άρτίπος, Ερ. for άρτίπους, ποδος, ο ή (πούς), having straight, well-formed feet, swift of foot, epith. of Ares and of Ate. 9, 505.

άρτίφρων, ονος, ὁ ἡ (φρήν), perfect in understanding, very intelligent, Od. 24,

άρτος, ò, bread, esply wheaten bread, *Od. 17, 343. Batr. 35.

'Αρτοφάγος, ὁ (φαγεῖν), Bread-eater, name of a mouse, Batr. 214.

† ἄρτυμα, ατος, τό (ἀρτύω), which serves to prepare food, seasoning, a condiment,

Batr. 41.

άρτύνω and άρτὔνω (άρω), fut. άρτὔνθω, ROT. 1 ήρτυνα, BOT. 1 pass. ἀρτύνθην, BOT. 1 mid. ἡρτῦνάμην, 1) to join together, tc annex, to arrange; opéas airois, to form themselves in close array, 12, 86; opéas αὐτοὺς πυργηδόν, to arrange themselves in the form of a tower, i. e., in a parallelogram, 12, 43. 2) Mly to prepare, to make ready, to put in order, to dress (a line, phalanx, &c.), υσμίνην, 15, 303; λόχου, Od. 14, 469. άρτυνθη μάχη, the fight began, 11, 216; esply spoken of every thing for which craft and cunning are requisite. to devise, contrise, &c., δόλον, ψεύδεα, θάνατόν τινι, Od. 24, 153. II) to join, to prepare, to arrange for oneself, έρετμὰ τροποῖς ἐν δερματίνοιστυ, to fasten the oars in leathern thongs, Od. 4, 782; metaph. βουλήν, to arrange, to deliver counsel or advice, 2, 55; according to others, to cause to assemble in council. ἀρτύω = ἀρτύνω, only pres. and imperf.,

18, 379. Od. 11, 439. Αρύβας, αντος, δ, a Phoenician from Sidon, Od. 15, 326.

άρχέκακος, ον (κακός), beginning evil; ries, the woe-commencing ships of Paris,

Αρχέλοχος, ο, son of Antenor, a Trojan, slain by Ajax, 2, 823. 14, 465.

Αρχεπτόλεμος, ò, son of Iphitus, cha-

rioteer of Hector, 8, 128. άρχεύω, poet. (ἄρχω), to lead, to com-mond, with dat. 5, 200.

ἀρχή, ἡ, commencement, beginning, cause. πος απέσες της δεμής έριδος και Αλεξάν-δρου ένεκ άρχης, i.e., ένεκα έμης και ένεκα 'Αλ. άρχης έριδος, on account of my quarrel, and on account of Paris the cause of it; or, accord. to the Venet. Schol, or it; or, accord. to the venet. Schol, on account of the beginning of Paris, 3, 100; hence it is said of him, η λ κλετο νείκοτο έρχή. 22, 116; of Partxclus, 11, 604. φόνον άρχή. Od. 21, 4. 2) the point of commencement, ἐξ ἀρχῆς, from the beginning, i. e., always, of old, Od. 2.

άρχός, ὁ, leader, commander, chief, also άρχὸς ἀνήρ. ἀρχοὶ μνηστήρων, Öd. 4, 653; a commander of the ship, h. 6, 25.

άρχω, fut. άρξω. sor. 1 ήρξα, I) Active, to be first, to do any thing first, when another is to follow; early, to precede, to lead the way, rarely with partcp., ήρχε κιών, 3, 447; hence, a) Mly to commence, to begin, to prepare; with gen. μάχης, μύθοιο, δαιτός θεοίς, to regulate a bauquet for the gods, 15, 95; with infin. ήρχε νέεσθαι, he went forth first, 2, 84: and with the partep. ἦρχον χαλεπαίνων, I was first angry, 2, 378. 2) to be first, as leader, to lead, to command, to rule: mly with gen., rarely with dat. 2, 805. Od. 14, 230; or with ev, 13, 690; once intrans. according to Schol. like κρατείν; to have the advantage, to conquer. στο έξεται όττι καν άρχη, it will depend upon thee what prevails (in counsel): Voss, however, what he proposes (Bothe, quodennque prior dixerit), 9, 102. II) Mid. to commence, to begin, without reference to others; with gen. μύθων, Od. 7, 233. II. 9, 97; μολατής, Od. 6, 101: also, έα τμος, Od. 23, 199; also with infin. 7, 324. 2) In religious a ts, see ἀποργεσθαι, to offer eny thing as a sacrifice, πάντοθεν μελέων, i. s., to begin by cutting off the limbs on all sides, Od. 14, 428.

'APΩ, poet., an obsol. pres.; see apa-

άρωγή, ή (άρήγω), kelp, aid, pretection [favour], 4, 408. ἐπ ἀρωγή τικι, out of favour to either party [with partiality],

aparyos, or, helping, in H. only subst. a helper, a defender, a favourer, των, 8, 205. Od. and en ψευδέσσυν, a helper to liars [cf. ψευδής], 4, 235; in an assembly,

18, 502 [=patronus, in judicio. H]. arai, contr. for aarai, from aas. Infin. aor. 1, from as, to satiste, 11,

άσαιμι, see άω.

Acaios, o. a Greek slain by Hector, 11, 301.

άσαμεν, see άεσα.

ασάμενθος, η, Ep. a bathing-tub, 10, 576, and Od. [~σμήχειν, to wash, rub. Benfey. Död. "Multa μνο desperatis relinquenda.—ασάμενθος, quo non solum labrum sed cista et παν τὸ κοίλον signi-ficatur." Lob. Path. 369.] ἄσατο, see ἀάω.

äσασθαι, see äω.

άσβεστος, ον. also άσβέστη 16, 123 (σβέννυμι); unquenchable, inextinguishable, φλόξ, mly metaph. unceasing, immense, infinite; γέλως, βοή, κλέος, Od. 4, 581.

[Ασβεστος, δ, a demon, καμίνω δηλητήρ, Epig. 14. 9: in Barnes Ασβολος.]

are, contr. for aare, see aaw. aσήμαντος, ον (σημαίνω), prop. un-marked, then, without a keeper, un-watched, μήλα, 10. 485.†

ἄσθμα, ατος, τό (ἄω), difficult respiration, a gasping, painful breathing 15, 10. apyaλέφ έχετ ἄσθματι. he was oppressed άργαλέψ έχετ άσθματι. he was oppressed with a dreadful difficulty of breathing. •16, 109.

ἀσθμαίνω (ἄσθμα), to breathe with difficulty, to respire heavily, spoken of one dreaming, 10, 496; to gasp for breath, spoken of one running, 10, 377; to rattle in the threat, spoken of the dying, 5, 585. 21, 182. 'Ασιάδης, ου, δ, son of Asius, 12, 140.

(The first a long)
"Aσίης, Ion. for 'Ασίας, gen. ao, eω, ω, son of Cotys, grandson of Manes, king of Lydia, 2, 461. 'Ασίω ἐν λείμωνι, ed. Wolf, upon the meadow of Asias. according to the Schol and Etymol. Mag. Steph., gen. for 'Action, from 'Actios, who, according to Herod., 4, 45, gave name to a district in Lydia. It was a fruitful region on the Caystrus, which by eminence was called λειμών and 'Ασία. (In Strabo, XIV. p. 650, 'Ασίφ stands as a'j., and Herm., on h. Αρ. 250, and Spitzner think this alone correct; so that this region takes its name from ass (slime): cf. Mannert's Geograph. V1. 2, p. 15. From the necessity of the metre, 'Aoin has a.)

'Agun, h, a town in Argolis, west from Hermione, under the dominion of Diomêdês, 2, 560.

acuris, és (cúropai), uninjured, un-harmed, Od. 11, 110. 12, 137.

'Acros, o, 1) son of Dymas, brother of

Hecuba, a Phrygian, slain by Ajax, 16, | harmed, uninjured, 16, 247; often spoken 717. 2) son of Hyrtacus from Arisbe, an of a happy return, Od. 5, 26. 144. (For ally of the Trojans, slain by Idomeneus,

2, 835, 13, 384, 17, 582.
'Ασιος, η, ον, οf Asia, hence 'Ασίφ ἐν λειμῶνι, ed. Spitzner; see 'Ασίης.

σις, ιος, ή, slime, filth, 21, 321.† actros, or (ciros), without eating, fasting, spoken of Penelopê, Od. 4, 788 †

Ασκάλαφος, δ, son of Ares and Astyöche, brother of Ialmenus, king of the Minyæ in Orchomenus, an Argonaut and a hero in the Trojan war; he was slain by Deiphobus, 2, 511; and 15, 110. (ἀσκάλαφος, the night-owl.)

'Ασκανίη, η, a town and territory on the Ascanian lake, on the borders of Phrygia and Mysia, upon the authority of Strabo. He understands therefore 2, 862, of the borders of Phrygia, and 13, 792, of the borders of Mysia. Steph. calls it in-correctly a town of Troas.

'Ασκάνιος, ο, l) a Phrygian, an ally of the Trojans from Ascania, 2, 862. 2) son of Hippotion, a Mysian and ally of the Trojans, 13, 793.

ἀσκεθής, poet, for ἀσκηθής, a false reading, Od. 14, 255 [defended by Bothe].

άσκελέως, adv. from άσκελής, continually, unceasingly. don. del perealver, 19, 68.7

ἀσκελής, és (from a intens. and σκέλλω to dry up, Schol. σκληρός), very dry, withered, lean, powerless, Od. 10, 463. 2) Metaph. hard, obstinate, perpetual, pertinacious. So the neut. aoredes as adv. κεχάλωται, Od. 1, 68. κλαίειν, Od. 4, 543. (According to others, better no. 1. from à and σκέλος, without legs, powerless.)

άσκέω, imperf. ήσκουν, 3 sing. before a vowel hokely for hokeev, sor. I hoknow, perf. pass. ησκημαι, 1) In H. in the orig. signif.: to work skilfully, to elaborate; with accus. eipia. 3, 388; esply to work or do any thing professionally; κέρα, 4, 110. ἄρμα χρυσφ εν ήσκηται, the charlot is well adorned with gold, 10, 438; very often in the partep. with another verb: θρόνον τεύξει ἀσκήσας, working as an artist he will make a seat, 14, 240. Batr. 125. 2) to put in order, to arrange stif-fully, to clean; χιτῶνα, Od. 1, 439. χορὸν Δαίδαλος ἡσκησεν 'Αριάδνη, Dædalus composed or invented a dance for Arladuê, 13, 592. Thus Voss, Damm, and Köppen. It is explained by διδάσκευ χορόν. But ἀσκεῦν always indicates proyopóv. But doreiv always munaces fessional work; hence better, to consti a dance. The allusion is to an artificial work of Dædalus; and, at a later day, a relief of white marble, called the choral dance of Ariadne, was shown in Gnossus. So Heinrichs in loc., Siebel on Paus. 9, 40. 2.

ἀσκηθής, és (ἀσκέω [ἀσκηθής fm ἀσκάστός (the στ being softened into θ, as in dyaθός fm dyaστός), σκάζω, σκαιός. Died. sired, Od. 23, 239. The neut. dσπαστός heres the Gael, squd.— (scatheless?)]), prop. taken care of; hence, undersome description of the control of t

of a happy return, Od. 5, 26, 144. (For acreeding, Od. 14, 255, Wolf has correctly adopted donneies, to be pronounced donn-

ἀσκητός, όν (ἀσκέω), carefully wrought, skilfully prepared: νημα, fine-spun yarn, Od. 4, 134; artificially wrought, λεχος, •Od. 23, 189.

'Ασκληπιάδης, ου, è, son of Æsculapius

=Machaon, 4, 204.
 'Ασκληπιός, ο, Æsculapius, in the IL. not yet a divinity, but an excellent physician, father of Podalirius and Machaon, prince of Trikka and Ithômê in Thessaly, 2, 732. It is not determined whether he is meant in the Od. 4, 232, under the name Haufer; in the Il. he is distinguished from the physician of the gods. In later writers, son of Apollo and Corônis or Arsinoë, god of the healing art, Hom. h. 15. (7 by poet. licence, 2, 731.)

ἄσκοπος, ον (σκοπός), prop. not hitting the mark; hence, inconsiderate, thoughtless, careless. 24, 157. 186.

άσκός, δ, a skin-bottle, for holding wine, 3, 247. Od. 9, 196; a skin-sack of Æolus, Od. 10, 19.

άτμενος, ον (prop. for ἡσμένος [for ἡσάμενος (cf. ἦσατο δ' αἰνῶς, κ.τ.λ., he rejoiced, Od. 9, 353), ἀδέω new theme fm spiritus lenis, ή έλιος. ήλιος; (2) softens an initial spiritus asper. Thus ήλατο, αλόinitial spiritus apper. Thus ηλατο, αλό-μενος become όλτο, όλμενος. Död.], ft. ηδομαι), pleased, joyful, glad, φήγεν όπ-μενος έκ θανάτοιο, glad to have escaped death, 20, 350. Od. 9, 63. ἐμοὶ δὰ κεν ἀσμένω είη, it would be pleasing to me, 14, 108.

ἀσπάζομαι, depon. mid. (σπάω), prop. to welcome any one, by extending him the hand and drawing him towards oneself. to receive kindly, to embraca, lo salute, rupà yeporu, with the hands, Od. 3, 35; defin embraca to 10, 542.

άσπαίρω (σπαίρω), to palpitate, to struggle, chiefly spoken of dying men and beasts, 3, 293. 12, 203; ποδεσσί, with the feet, Od. 22, 473; once spoken of the heart, 13, 443.

άσπαρτος, ον (σπείρω), unsown, nos sown, *Od. 9, 109. 123.

άσπάσιος, η, ον (άσπάζομαι), also oς, ον, Od. 23, 233. 1) welcome, desired, dear, agreeable. το δ' άσπάσιος γύνετ ἐλθών, 10, 36. Od. 5, 394, άσπάσιον τόνγε θεοὶ κακότητος έλυσαν, to his joy the gods de-livered him, Od. 5, 397. 2) joyful, glad, content, Od. 23, 238 [here more properly belongs Od. 5, 397; cf. Passow, and

beiongs Od. 1, 3. 7; ci. Fassow, and Crusius, ed. 1, 3. 7; downwise, adv. gladly, willingly, joylefully; γόνυ κάμψευ, gladly to bow the knee, i. e., to aupplicate, 7, 118. 11, 327; iδείν, Od. 4, 523.

able to Ulysses appeared the land and the forest, Od. 5, 398. 8, 295.

άσπερμος, ον (σπέρμα), without seed, without offspring, childless, 20, 303.† ασπερχές (σπέρχω and a intens.),

Mastily, very warmly, vehemently, impe-tuously; esply pereairer, 4, 32. Od. 1,

20; κεχολώσθαι, 16, 61.

ασπετος, ον (ἐσπεῖν, i. q., εἰπεῖν), prop. waspeakable, inefable. ἀσπετα πολλά, unspeakably many. 11, 704. ὅσσα τάδ' ἀσπετα πολλά, how manifold are these immense numbers. Od. 4, 75; hence, 2) Miy, unspenkably great, infinite, immense; υλη, also ουδας, ρόσος, κλέος, ελεής. The neut. ἄσπετον, αdν. τρεῖτε ἄσπετον, you tremble greatly, 17, 322. 3) φωνή ἄσπετος, h. Ven. 238, Passow explains as a noiseless voice,' contrary to the Gr. usus loquendi; the emendation of Hermann is excellent: φωνη τρεί ἄσπετον, cf. Herm. ad loc.

άσπιδιώτης, ου, ὁ (ἀσπις), a shield-bearer, armed with a shield, always with

άνήρ, *2, 554.

ασπίς, ίδος, ή (prob. from σπίζω), the round shield, cf. σάκος and λαισήϊον. The shield was commonly prepared of bull's hide, having several coats of it one over another (Bosin and Taupein). The shield of the Telamonian Ajax had seven layers of leather, and over them an eighth of brass, 7, 222. 12, 294. Other shields again had merely metal plates, as that of Achilles, 20, 270. It was perfectly round (evenexos), and so large that it covered almost the entire body (audiβρότη). In the middle it had an arched elevation, 20, 275; in the middle of this is a boss (δικφαλός), hence δικφαλόεσσα, 6, 118. Inwardly there were handles (xápoves) and a leathern strap (τελαμών), by which, out of battle, it was carried on the back

ἀσπιστής, οῦ, ὁ (ἀσπίς), bearing a shield, armed with a shield, only in gen. plur. agrigrawr, *4 90. 5, 577.

'Ασπληδών, όνος, ή, a town in Bœotia, on the river Melas, in the realm of the Minym. 2, 511; also Σπληδών, Strado.
ἀσπουδί, adv (σπουδή), without zeal,
without pains, without toil, 8, 112; without spirited resistance, in a cowardly way, 22, 304.

way, 22, 304. ἀσσα, Ion. for ἀτινα, εεε ὅστιε. ἀσσα, Ion. for τινά, ὀπποῖ ἀσσα, Od. 19, 218.† (ἀσσα for ἀσσα, 10, 409, 1s doubtful: cf Spitzner.) 'Ασσάρακος. ὁ, son of Tros and Ca-

lirrhöe, grandson of Ericthonius, father of Capys, grandfather of Auchises, 20.

232 seq.
deror adv. compar. to ayxi, nearer; often with idras, indobas, to approach; sometimes with gen. 14, 247; aimaros, Od. 11, 89.

άσσοτέρω, adv., a later compar. from &σσον, nearer; with gen., and also with prep. καθίζειν παραί πυρί. to seat one-self nearer the fire, *Od. 17, 572. dorague, vos, d=ordgue, with a cu-

phon., an ear of corn, 2, 148.† ἀστεμφέως, adv. (ἀστεμφής), immove ably, firmly; execu, to hold fast, Ud. 4,

άστεμφής, ές (στέμβω[=κινώ άστεμφής, ακίνητος. Lob. thinks στέμβειν=pro care, proterere, fm oreißeir so that αστεμφής (c. a pleonast.)=στιπτός, inculcatus, spissus, compactus; then firmus, immobilis. Cf. στιβαρός: et stipulum apud veteres firmum dicebatur. Fest. Lob. Techn. 33]), immoveable, firm, unshaken, βουλή. •2, 344. † Neut. αστεμφές, 22 adv., execu re, to hold any thing immoveable, 3, 219.

'Αστέριον, τό, a place near Magnesia, not far from the mountain Titanus in

Thessaly, 2, 735.

'Αστερίε, ίδος, ὁ (star-island), a little island in the Ionian sea, on the southeast entrance of the sound between Cephallenia and Ithaca, Od. 4, 846. ρία, ή, Strabo, X. p. 457. It has been sought in vain by the moderns; accord. to Dodwell the island Dascalio, accord. to W. Gell the promontory Chelia: cf. Nitzsch ad loc

aerepéeis, essa, ev. Ep. (astrip), 1) starry, abounding in stars, oupavés 2) star-like, sparkling, shining; vépné, 16,

134 : δόμος, 18, 370. 'Αστεροπαίος, ο (άστεροπή), son of Pela-

on, grandson of the river-god Axius, leader of the Pæonians, slain by Achilles,

12, 102 21. 137 seq.
ἀστεροπή, poet. for ἀστραπή [~στράφω.
Ηesych. explains στροπή, στροφή, στορτία by acrpany, igneus vortex, quem fulmen facit. Lucret. 6, 297. Lob. Tech 41],

jania. Lucret. 9, 297. 200. 1eth 31], lighkining, a flash of lightning, 910, 154. ἀστεροπητής, οῦ, ὁ, the hurler of lightning, the thunderer, appellat. of Zeus, 91. 154. ἀστήρ, όρος, ὁ, dat plur. ἀστρώσιο or ἄστρωσι (Buttm. approves the first, Gram. § 47, N. 3.), a star, a constellation, 22, 307. Od. 13, 93. åστηρ διωρινός, the autumnat star [the dog-star], 5, 5; mly a melsor, 4, 75 (a fire ball, Köp.). ἀστός, ὁ (ἄστυ), a citizen, 11, 242. Od.

13, 192. ἀστράγαλος, ὁ [οἶον ἀστράβαλος ἐναλλαγή τοῦ β. Eust. 1289, 59. στρεύγεσθαι=στρέφεσθαι. Et. Magn. strigare. στράγξ, στραγγουρία (urina tortuosa, στραγγούρια (utina στσασφάτιν, Plin.). στραγγούρια, Εσυστρόφειν, Ησυςική το στραγραφότιν, Εσυστρόφειν, Εσυστ δέ οἱ αὐχὴν ἐστραγάλων ἐάγη, his nock was luxed from the joint, Od. 10, 560. 2) the ankle-bone, the bone at the ankle, talue, from which dice were made; hence, 3) a kind of die, in the plur. the same of

dic*, 23. 88. άστράπτω (στράπτω), partep. aor. άστράψας, to lighten, to huri lightning, ἐπιδέξια, °2, 353.

astrov, to, a constellation; a star only in plur. 8, 555. Od. 12, 312.

άστυ, cos, τό, a town, a city, in H. spoken both of large and small towns, with the name in the gen. Zekeins, 'Ikiou πόλις καὶ ἄστυ, 17, 144 (where, accord. to the Schol., by πόλις is to be understood the social union of citizens, πολίτεια; and by αστυ, the walls and houses, τείχος και δόμοι): plur. abodes, habitations in general, Od. 1, 3. Adv. aoruše, to the city, 18, 255.

Αστύαλος, ο (αλε), a Trojan, slain by

Polypoetes, 6, 29.

Acruávat, acros, ò (avat, defender of the city), appellat. of Scamandrius, son of Hector, which the Trojans gave him, 6, 403. άστυβοώτης, ου, ὁ (βοάω), crying through the city, epith. of the herald, 24,

'Αστυνόμη, ή (νέμω, city-swaying), daughter of Chryses (Χρυσηίς), born at Chrysa. Achilles took her captive in the Hypoplacian Thebes, whither her father had sent her for protection from the enemy. Agamemnon received her as his share of the booty, but was obliged to re-store her to her father to avert the wrath of Apolio, 1, 370. [The name, however, is not found in the lext of H.]

Αστύνοος, ή (νόος), a leader of the Trojans, slain by Diomedes, 5, 144. 2) son of Protinon, a Trojan, slain by Neo-

Dtolemus, 15, 455.

'Αστυόχεια, Ερ. for 'Αστυόχη (έχω, protecting the city), 1) daughter of Actor, mother of Ascalaphus and Ialmenus by Ares, 2, 513. 2) daughter of Phy as of Ephyra, mother of Tleptolemus by Hera les. 2, 658. According to Pindar, Od. 7, 11, Astydamia.

[Αστυόχη, 2, 513; see 'Αστυόχεια, no.

ι.] Αστύπυλος, ὁ (πύλη), a Pæonian, slain

by Achilles, 21, 209.

ἀσύφηλος, or, unworthy, vile, insulting. ως μ' ἀσύφηλον έρεξεν, that he treated me shamefully, 9, 697. (Eustath., however, ασύφηλον αὐτὸν ἐν Άργ. ρέξαι, ὅ ἐστι, θείναι, ποιήσαι, to make any one vile; but in H. pefetr always means, 'to do, to do to, to perform.') ούπω σεῦ ἄκουσα κακὸν ἔπος οὐδ' ἀσύφηλον, I have not yet heard from thee an evil or unworthy word, 24, 767. . Il. (The derivation is uncertain, according to Eustath., prob from ασοφος, lengthened ασόφηλος, Æol. ἀσύφηλος, accord, to others from αἴσυλος). ἀσφαλέως, adv. (ἀσφαλής), continually,

unceasingly, 13, 145; metaph. securety,

safely, prudently, ayopaview, Od. 8, 171. (V. speaking to the point.) appeaking to the point.) απραλλώς, ες (σφάλλω), not tottering, immoreable, standing firm, Od. 8, 42 [θεών edos acopades, the immoveable seat of the gods; elsewhere only] the neut. opales, as adv. perpetually, continually, 15, 683.

Acrealiur, over, o, a servant of Mene

asymptom, orot, σ, a servant of stene-laus, Od. 4, 216. ἀσφάραγος, ὁ (φάρυγξ), the throat, the guilei, 22, 328.†

ἀσφοδελός, όν (ἀσφόδελος, the asphodel), producing asphodel. ἀσφοδελὸς λειμών, the asphodel-meadow in the nether world, where the shades of heroes abide, Od. 11, 539. h. Merc. 221. (The asphodel is a lily form plant, the bulb on whose roots was used as food by poor people, Hes. Op. 4.)

ἀσχαλάω, 3 sing pres. ἀσχαλάα for ἀσχαλό, lo be rezed, sad, dejected, indigmant, rivos, about any thing, Od. 19, 159. 534; with partep. 2, 293, 24, 403. οἶ πού με μάλ ἀσχαλόωσι μένοντες, who are probably waiting for me very unwillingly; are much vexed at having to wait for me so long, Od. 1, 304 (according to Doederl. related to axos, as ίσχω with έχω).

ασχαλόω, see ασχαλάω.

ἀσχάλλω=ἀσχαλάω. Od. 2, 193.† ἄσχετος, ον (σχείν), Ερ. ἀάσχετος, 1) not to be held in, unyovernable, irresistible, μένος, 5, 892; but μένος ἄσχετος, un-governable in strength or anger, Od. 2, 85 2) not to be endured, insupportable, πένθος, 16, 549.

'Ασωπός (ασις, slime-river), a river in Boeotia which falls into the Euripus, now Asopo, 2, 572. 2) the river god, son of Oceanus and Tethys, father of Ægina, Antiopê, Od. 11, 260.

ατάλαντος, ον (τάλαντον), prop. like in weight, equal to, like, τινί, 2, 627; Διτ μήτιν, equal in wisdom to Zeus, 2, 169; θεοφιν, Od. 3, 110.

ἀταλάφρων, ονος, ο, η (φρονέω), haring a chi/d-like mind, hence mly tender, mais, 6, 400. †

ἀτάλλω (ἀταλός), to skip like a child, hence 1) to loup joyfully, to gambol; spoken of sea animals, ἐκ κευθμῶν, leaping from the clefts, 13, 27. 2) Trans. άτιτάλλω, to nourish, to bring up, to foster, Ep. Hom. 4, 2. Pass, to increase, to grow up, h. in Merc. 400.

αταλός, ή, όν (related to ἀπαλός), child-

like, tender, juvenile, πα θενικαί, Od. 11, 39. Il. 20, 222. ἀταλὰ φρονείν, to cherish youthful, joyful feelings, to be blithe or guy of heurt, 18, 567. cf. h. Cer. 24.

ατάρ, conjunct. chiefly poet. = αὐτάρ, but, yel, however, like δί; it always begins the clause: 1) It denotes mly an unexpected, a surprising autithesis, 3, 268. 270; often with the voc. 6, 429; Eκτορ, άταρ που έφης, Hector, but thou saidst, 22, 331; after an antecedent μέν, 6, 84. 86. 2) It expresses a sudden transition, chiefly in the apodosis after έπειδή. αὐτὰρ ἐπειδή Τρώας ἐνόησαν, άταρ έγένετο ιαχή, but when they perceived the Trojans, then arose a cry, 12, 144. 3) It is often connected with other particles: ἀτάρ τε, 4, 484; ἀτὰρ δή, 23, 871; ἀτὰρ μὰν νῦν γε, Od. 18, 128. ἀταρβής, ἐς (τάρβος), undimayed, fearless, appellat. of Phobos, 13, 299.+

άτάρβητος, ον (ταρβέω) = άταρβής: νόος,

3, 63.† άταρπιτός, ή, Ion. for άτραπιτός, a path, 18, 165. Od. 17, 234.

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άταρπός, ή, Ιου. for άτραπός (fr. τρέπω), prop. ôδός, a way from which one cannot wander; a path, a footway, 17, 743. Od. 14, 1.

άταρτηρός, ή, όν (prob. from άτηρός, with a repetition of the first letters), injurious, hostile, έπεα 1, 223; Μέντωρ, Od. 2, 243.

ἀτασθαλία, ἡ (ἀτάσθαλος), indiscretion, impiety, insolence, arrogance; always in the plur. 4, 409. Od. 1. 7.

ἀτασθάλλω (ἀτάσθαλος), to be indiscreet, insolent, arrogant; only partcp. *Od. 18, 57. 19, 88.

ἀτάσθαλος, ον (ἄτη), indiscreet, insolent, arrogant, presumptuous, infatuated; spoken of men and actions, 22, 418. Od. 16, 86; often in the neut. plur. ἀτάσθαλα μηχανασθαι, ρέζειν, to practise wickedness, 11, 695; and esply spoken of the suitors in the Odyss., Od. 3, 207.17, 588. (According to Etym. Mag. from ary and θάλλω [fm ἀταστός, verbal of a form ατάζειν, fm ατέω († αω, noceo), Död. who thinks ἀτασθλός was syncopated fm ἀτασταλός, 38 ἰμάσθλη fm ἰμαστάλη, θύσθλα fm θύσταλα, &c. p. 163]).

are (prop. accus. plur. from oore), as, like, like as, 11, 779. 22, 127.7 Thus Damn. According to Lehrs de Aristarch. stud. p. 162 seq. it never stands thus in H., but is to be taken as neut.

plur.

άτειρής, és (τείρω), not to be worn out. indestructible, firm, lasting; spoken of brass and iron, 5, 292. 2) Metaph. indefatigable, unconquerable; of men, 15, 697; µévos, Od. 11, 270; of the voice, 17, 555: and of the heart, spadin, witherus we dorer drespie, thy heart is unyielding, like an axe, 3, 60.

åτέλεστος, ον (τελίω), unfinished, unended, unaccomplished, Od. 8, 571. åτ. τιθέναι πόνον (in connexion with αλιος), to make the labour unaccomplished, i. e., to render nugatory, 4, 57; hence vain, fruilless, ôδός, Od. 2, 273. 2) without ending, without ceasing, their, Od. 16,

άτελεύτητος, ον (τελευτάω), unaccomplished, unfulfilled, 1, 527; ξργον, *4,

άτελής, ές (τέλος), without end; pass. unfinished, Od. 17, 546.† 2) uninitiated; with gen. iepav, h. in Cer. 481.

άτέμβω, to injure, to violate; with accus. Feirous, Od. 20, 294. 21, 311 : metaph. to decive, θυμόν, Od. 2, 90. Pass to be seprived of, to be bereft, τινός, of any thing; τοης, of an equal share, 11, 705. Od. 9, 42. ἀτέμβονται νεότητος, they are bereft of youthful vigour, 23, 445. άτέοντες, see άτέω.

άτερ, poet. prep. with gen. without, πολόμου, 4, 376. 2) apart, far from άλλων, 1, 498.

άτέραμνος, ον (τείρω). unsoftened, hard, stern, inexorable, κήρ, Od. 23, 127† [opp. of τέρην, Lob.].

agreeable, λιμός, 19, 354; χώρος. Od. 7.

άτερπος, ον = άτερπής, 6, 285.† ἀτέω (ἄτη), to act blindly, fool-hardily; only in partep. 20, 332† [ἀτώων only as partep. in Hdt. infatuated).

άτη, ἡ (ἀάω [ἄειν, to hurt, herm; ἄεμαι ἀατός, ἀάτη, ἀ Γάτα, Pind. Pyth. 3, 28; 4, 24 αὐάτα]), 1) Mly injury, destruction, evil, 2, 111. 8, 237; partic. mental disturbance, confusion, 16, 805; also indiscretion, 1, 412; blindness, folly, in which crime is perpetrated, 19, 88. Od. 15, 233. 2) wickedness, the base act itself, 'Alafárôpou, 6, 356. Od. 12, 372; also misfortune, punishment, which one incurs by crime, Od. 4, 261; with the subordinate idea of guilt, blood-quilliness, 24,

'Aτη, ή, Até, as a goddess, daughter of Zeus, who seduces men to indiscreet actions, and thereby brings evil upon them. She has soft feet, with which she does not touch the earth (amahoù mobes), but rushes rapidly (dorings) over the heads of men, and accomplishes the resolutions of Zeus and Fate : she leads Zrus himself into an illusion, and is by him huried from heaven, 19, 91-130, and 9,

άτίζω (τίω), to value little, not to re gard, to be careless; only partep. 20, 166 † άτιμάζω=άτιμάω, only pres. and impf. d. In the 11. only Ep. iterative, impf.

άτιμάζεσκον, 9, 450.

ατιμάω (τιμάω), Ep. fut. (ατιμήσω), ant. I ήτίμησα, not to homour, not to value, to disregard, to despise; with accus, mly of persons; also ἔργον μάχης, 6, 522; μῦθον, 14, 127; chiefly in the il.

άτι μητος, ον (τιμή), not valued, not regarded, despised, 9, 648.+

ἀτιμίη, ή (τιμή), dishonour, insult, infamy, contempt; in plur. arminour ialλειν τινά, to bring any one into contempt. Od. 13, 142.+

άτιμος, ον (τιμή), compar. ἀτιμότερος, 16, 90; superl. ἀτιμότατος, 1) unho-noured, dishonoured, despised, 1, 171. 2) not valued, without payment. Too vov olkov atimov eders, thou consumest his possessions without recompense, Od. 16. 451. (Accord. to Eustath. either arms ρητον, unavenged, or adv. ἀτίμως, i. e., δωρεάν.)

ἀτιτάλλω, Ep. (ἀταλός), aor. 1 ἀτίτηλ to rear, to nourish, to bring up; with accus. spoken of children, 14, 202. 24, 60; and of brutes, to feed, 5, 271. Od. 14, 41.

άτιτος, ον (τίω), unpaid, unexpialed, unavenged, 13, 414. Γνα μήτι κασιγνήτων ποινή δηρον άτιτος όη, that the punishment for my brother may not be long unpaid, 14, 484. Because arros has here i, Clark proposes onode en ártros;

cf. Spitzner ad loc.
Ατλας, αντος, ὁ (from τλήναι and ἀ intens. the supporter), a god. who "knows the depths of the sea, and holds ereprife, es (τέρπω), joyless, sad, dis- the pillars which keep heaven and earth

apart (ἀμφίε)," Od. 1, 52. His origin is younger in addressing an older person, apart (apaper), Out. 1, 32. His origin is not mentioned by H.; he is the father of Calypso [and of Maia. h. 17, 1]. Perhaps the original idea is that of a mountain upon whose summits the heavens rest. Whether H. intended the west, is uncertain. Accord to Hesiod, Th. 507—519, he is a doomed Titan, who as a punishment bears up the vauit of heaven.

ἄτλητος, ον (τλημι), not to be borne, insupportable, άχος, πένθος, *9, 3. 19, 367. άτος, ον, contr. for αστος, poet. (αω), insatrable; with gen. πολέμοιο, in battle, μάχης, δόλων ήδὲ πόνοιο, 11, 430. Od. 13,

ἀτραπιτός, ἡ (τρέπω)=ἀταρπός, a path, Od. 13, 195.†

'Ατρείδης, ου, ο, son of Atreus, often plur of 'Ατρείδαι, the Atridæ, Agumemnon and Menelines.

'Ατρείων, ωνος, δ='Ατρείδης.

άτρεκέως, udv. (άτρεκής). exactly, truly, agreenbly to truth, αγορεύειν, καταλέγειν; once with μαντεεύσθαι, Od. 17, 154.

άτρεκής, ές. exact, correct, true; the neut. arpenés, as adv. truly, strictly, 5, 208. δεκάς άτρεκές, exactly a decade, Od. 16, 245 (prob. from τρέω, not trembling, not from $\tau \rho \epsilon \chi \omega$ [the insertion of the k sound is found in spe-c-us= $\sigma \pi \epsilon \omega$; Hesych, gives αι συστροφη ύδατος. Cf. aqua. Lob.]).

άτρέμα, before a vowel άτρέμας, adv. (τρέμω), without trembling, immoceable, quiet, still. ἀτρέμας ήσο, 2, 200. ἔχειν άτρέμα τι, to hold any thing still, 15, 318 (without o only in this place); Od. 13,

Arpevs, 70s, 0, son of Pelops and Hip-podamia, brother of Thyestes, king of Mycenæ, accord. to H. father of Agamemnon and Menelaus by Aeropê (accord. to Æschyl. grandfather and fosterfather). [A later tradition represents that] he quarrelled with his brother Thyestes, and placed his sons before him to eat. His famous sceptre Thyestes inherited, 6, 106 (from à and τρέω, the unterrified).

ατριπτος, ον (τρίβω), prop. unworn; spoken of hands, not hardened, unexercised, Od. 21, 151.†

άτρομος, ον (τρέμω), not trembling, fear-le-s, unterrified, μένος, θυμός, *5, 125, 18, 163.

άτρύγετος, ον (τρυγάω), where is nothing to be harvested, unfruitful, barren; epith, of the sea in distinction from the earth, which is called πολύφορβος, 1, 316; and once of the ether, 17, 425. h. Cer. 67. [Herodianus, E. M. 167, 29: ἀπό τοῦ ἄτρυτος ἀτρύετος (ut ἀτίετος) καὶ πλεοκασμῷ τοῦ γ' ἀτρύγετος. ap. Lob. Path. 145]

Ατρυτώνη (τρθω), the unwearied, the indefatigable, the invincible, epith. of Athene (lengthened from ατρύτη), 2, 157.

gond jather (related to αππα, πάππα), 9, 607. Od. 16, 31.

ἀτύζομαι (related to ἀτέω [and so to aeu, nocere, Död, who, however, derives it from ἀτεύειν, a collateral form of ἀτέειν, as ἀχεύειν, ἀχέειν]), aor. 1 pass. άτυχθείς, to be amazed, to be confounded, to be terrified, bewildered, 1) Absol. and ζομένη δὲ ἔοικας, you appear like one confounded, 15, 96. ἀτυζομένη (sc. ὥστε) άπολέσθαι, shocked to death, 22, 474 [præ dolore mente captam ut periculum mortis actors mente captam ut percusum mortis esset. Heyne]. 2) With accus. πατρός δψιν, to be terrified at the sight of, 6, 463. 3) Often to fly terrified, πεδίοιο, through the plain, 18, 7; spoken of steeds, 6, 38. (The act. ἀτύζω, to confound, is first found in Ap. Rh.)

'Ατυμνιάδης, ου, ο, son of Atymnius= Mudon, 5, 581.

Ατύμνιος, δ, 1) father of Mydôn, a Trojan, 5, 581. 2) son of Amisodarus of Caria, who was slain by Antilochus, 16. 317 seq.

av, adv. the original signif. relates to place: back, backwards, as still in the verb, avepever; then metaph. 1) Of time : again, once more, vûv av, δεύτερον av: also to indicate a repetition, 1, 540. 2) on the other hand, on the contrary, but, to indicate an antithesis to the preceding, mly connected with δέ(δ' αδ), 4, 417. Od 3, 485. av often = $\delta \epsilon$, 11, 367; hence often after a preceding µév, 11, 17. 19, 108 seq. 3) likewise, further, moreover, to facilitate the progress of the narration, 3, 200. Od. 4, 211.

aὐaίνω (αὕω), Ep. for αὐαίνω, to dry, to dry up, to wither, partep. aor. 1 αυανθεν, dried, seasoned, Od. 9, 321.+

αὐγάζομαι, mid. (αὐγή), prop. I am enlightened; hence, to see clearly, to perceive, to distinguish, τί, any thing, 23, 458.† (The act. αὐγάζω, to enlighten.) Abyetaí, ai, 1) a town in Laconia, near Gythium; later, accord. to Strabo, Aiyetaí, 2, 583. 2) a town in Locris, 2,

Avyeias, ou, o (the shining), epith. for Avyéas, son of Phorbas and Hyrinine, or of Elius or Helius, king of Ephyra in Elis, an Argonaut, father of Agasthenes, Phyleus, and Agamêdê, 11, 740. H. mentions him in a contest with Neleus: he is chiefly known by his herd of three thousand cattle, whose stall was not cleaned in thirty years; Heracles accomplished this labour in one day, Apd. 2. 5.

auγή, ή, light, a beam of light splendour, brilliancy; spoken chiefly of the sun. υπ' αυγάς Ἡελίοιο φοιτάν. ζώειν, to walk, to live under the beams of the sun, Od. 2, 181. 15, 349; also spoken of lightning and of fire, 13, 244. Od. 6, 308.

Αὐγηταόης, ου, ὁ, Εμ. for Αὐγειάδης, son

of Augeas = Agasthënës 2, 624.
avoaw, impf. ηνόων, nor. 1 ηνόησα, to arra, a term of affection used by a discourse, to speak; riva, to address any

αὐδή, ἡ (ἄω), speech, language, voice; spoken of men, and prop. of the sound and strength of the voice; once of the twittering of a swallow, Od. 21, 411.

audheis, erra, ev (audh), endowed with human voice, speaking, melodious; spoken prop. of men, Od. 5, 334. cf. II. 19, 407. If a deity receives this appellation, it is thereby indicated that he employs a human voice. Thus Circe, Od. 10, 136; Calypso, Od. 12, 449.

αθερύω (έρύω), aor. 1 αθέρυσα, to draw back; with accus. reupyr (in order to shoot), 8, 325; chiefly absol. to draw back the neck of the victim whose throat is to be cut, 1, 459 seq. 2) to draw out again, στήλας, 12, 261.
αδό, i. e. αὐτε, before a spiritus asper,

2, 540.

2, 340.

ανθ., adv. contr. for αυτόθι, 1) Of place [=ėν τῆ αυτῆ χώρα, in the same place where one already is (even, just, precisely), there]: on the spot, there, here, 1, 492. 3, 244. 7, 100. εζόμενος κατ' αὐθι, 13, 653 (where κατά belongs to εζεσθαι), cf. Od. 21, 55; in like manner κατ' αὐθι λίπεν, 24, 470. 2) Of time : at once, instant/y, Od. 18, 339.

aviaxos, ov, crying ingether, shouting aloud, epith. of the Trojans, 13, 41. (Eustath. makes it from a intens. and axi, between which an Æol. digamma, for euphony's sake, is inserted, whence arose v; others say, not crying, contrary to the custom of the Trojans; since H. represents the Greeks as advancing to battle in silence, the Trojans shouting).

αύλειος, η, ον (αὐλή), belonging to the court or yard before a house. at αύλειαι Over, the doors of the court; either the doors which lead from the street into the front yard, or from the vestibule into the front yard. overs anderes, the threshold of the court door, Od. 1, 104.

αὐλή, ή (αω), the court, an open, airy place which surrounded the house. It was encircled by a wall, paved, and furnished with a double door, Od. 9, 184. In the court were situated the stables for cattle, and in the centre stood the altar of Zeus έρκειος. From the court one entered the πρόδομος. In the αὐλή was often the place for family meeting, and also the court for the cattle, 4, 3:4. Achilles had a similar court about his tent, 24, 452. 2) the fence encircling the court, 5, 138. Od. 14, 5. 3) Sometimes the entire dwelling, Od. 4, 72. cf. Od. 1,

αὐλίζομαι, depon. (αὖλις), prop. to spend the night in the court; to be enclosed, spoken of cattle and swine, Od. 12, 265. 14, 412. Od.

hut, a dwelling, h. Merc. 103.

one; often ἀντίον αὐδάν τινά, to answer any one; with double accus. ἐπος τιὰ h. Merc. 71. αὐλιν θέσθαι, to pitch a ατιόν αὐδάν, 5, 170. μεγάλα αὐδάν, to camp, 9, 232; spoken of birds. αὐλιν utter impious words, Od. 4, 505. Od. 22, 473.

Aυλίε, ίδος, ή, a village in Bœotia, with a large and small haven, where the fleet of the Greeks assembled to sail against

Troy, now Vathi, 2, 496. αυλός, ὁ (αω, to blow), a wind-instrument, which, partly from the mouthpiece necessary to it, and partly from its strong, deep tone, we may conclude to have been similar to our hautboy or clarionet, a flute, a pipe. It was made of cane, wood, bone, or metal, 10, 13, 18, 495. h. Merc. 451. Voss, Od. 10, 10, reads aνλφ for ανλή. There were many kinds, cf. Eustath. on II. 18, 493, and esply Botti-ger in Wieland's Attic Museum, B. I. H. 1. S. 330 seq. 2) any hollow body, per forated to admit something: the hole of the spear, into which the shaft was introduced. troduced. ἐγκέφαλος παρ' αὐλὸν ἀν-έδραμεν ἐξ ὡτειλῆς, then gushed forth the brain by the socket (others, more improbably, in a stream). περόνη τέτυκτο αὐλοίστω διδύμοιστ, the clasp was (of the spear) from the wound, 17, 297, mate with double holes; in which the hooks caught, Od. 19, 227; metaph. avaos παχύς, a thick jet of blood (η αναφορά του ациатос, Eustath.), Od. 22, 18.

αὐλών, ώνος, ὁ (αὐλός), a mountain-defile, a valley, h. in Merc. 95.

αυλώπις, ιδος, ή (ώψ), epith. of a helmet, τρυφάλεια, accord. to Hesych. furnished with a visor, 5, 182. According to the Schol., having a socket in which the crest was inserted. *Il.

ανος, η, ον, Att. ανος (αω, ανω), dried, dry, hardened, ξύλα, βοέη [δένδρεα αὖα πάλαι, περίκηλα. The neut. sing. αὖον, as adv. hollow; spoken of a dull, dead sound. as if it were produced by dry bodies, [opp. to the ringing sound of metal]. 12, 160; αδον άδυσκ, 13, 44. [Cf. σκληρον έβρόντησεν, Hes. Th. 839; aridus sonus, Lucr. 6, 119. "Epitheton in corporibus siccis mutuatum, quæ collisa inter se fragorem edunt." Lob.]

αῦπνος, ον (ῦπνος), without sleep, sleep-less, νύκτες, ἀνήρ, 9, 325. Od. 10, 84. αῦρη, ἡ, Ιου. for αῦρα (ἄω, αῦω [ἄημι]),

a breath, a breeze, air, oxwpirn, h. Merc 147; esply the cool air from water, or of

14:; espiy the cost air from water, or or the morning, Od. 5, 469.
αύριου, adv. (αύρη, prop. neut. of αύριους μόριου, sync. im â-fejior: ἡάριος, early in the morning. Cf. demais=demane: and Germ. Morgen, morgens. Déd.]), the morrow, 8, 538. Od. 11, 351.

άυσταλέος, η, ον, poet. (αύω, αὐστός) prop. dried up, withered, dirty, Althy, Od. 19, 327.+

αὐτάγρετος, ον (ἀργέω), poet. for αὐθαί-*αὐλιον, τό (αὐλή), a fold, a grotio, a stranjerros, or (αργεω), poet. for εὐθείνει, a dwelling, h. Merc. 103.

αδλιε, ιδος, ἡ, a place of stopping, Merc. 474.

αὖταρ, conj. (from αὖτ° ἄρ°), = ἀτάρ, but, | still, however, furthermore; like arap used at the beginning of a sentence, to indicate an antithesis, 1, 133; or to mark a sudden transition, 1, 488. 3, 315. 20. 38. αδταρ άρα, 2, 103.

avre, adv. poet. (from av and re) = av, again, 1, 202. 578. 2) but, on the other hand, also used to mark an antithesis or a transition, or instead of de after mer, 3,

241. Od. 22. 6.

ἀῦτέω (ἀὖω), to cry, to shout, 20, 50; spoken of things : to resound, to sound, 12, 160. [Cf. avor àvreîr in avos.] 2) With accus. τινά, to call any one,

ἀῦτή, ἡ (αὕω), a cry, a loud shout, esply the battle cry, with πτόλεμος, 6, 328; and the battle itself, 11, 802. Γκετ αυτή, 11, 166; ed. Spitz. (where Wolf reads ikero

αντήμαρ, adv. (ήμαρ), on the same day, 1, 81. Od. 3, 311.

αυτίκα, adv. (αυτός), at once, instantly, on the spot; often αὐτίκα νῦν and μάλ' αὐτίκα, also αὐτίκ' ἄρα, αὐτίκ' ἐπεί, as soon as; αὐτίκ ἔπειτα, then directly; with partep. avrice iours, the moment thou art gone, Od. 2, 367. 17, 327. aυτις, adv. Ion. for αυθις (lengthened

fr. αὖ), aguin, back. πάλιν αὖτις φέρειν, to carry back again, 5, 257; often with verbs: αὖτις ἰέναι, to go again. 2) hereafter, at a subsequent time, 1, 140. 3, 440. ἀῦτμή, ἡ (ἄω), a breath, air, wind, spoken of the breath of men, 9, 609; of the wind of the bellows, 18. 471; of the wind, Od. 11, 400, 407. 2) fume, vapour, smoke, 14, 174. Od. 12, 369; heat, flame, Od. 9, 389. ἀΨτικήν, ένος, δ, poet. Ξάψτικήν, 23, 765.

Od. 3, 289. αυτοδίδακτος, ον (διδάσκω), self-taught, self-educated, Od. 22, 347.+

aurobiov, adv. (lit. on the same way), on the spot, at once. Od. 8, 449.† (Either fm obos, or only lengthened fm auros, as

μαψίδιυς fm μάψ.)

auroceres, adv. (cros), in the same year, in one year, Od. 3, 322.†
auroθev, adv. (auros), from the same place, from here, from there; mly with prep.: auroθev et eδρέων, directly from the seats, 20, 77. Od. 13, 56.

aὐτόθι, adv. poet. and Ion. (aὐτός), in the same place, here, there, 3, 428. Od. 4. 802

*Airτοκάνης όρος, τό, a promontory in Æolis near Phocæa in Asia, h. in Ap. 35. Ilgen would read 'Ακροκάνης, and refers it to the promontory Karn of Strabo. Herm. thinks the reading is not to be changed, and that perhaps we are to understand by it a part of the promontory.
αὐτοκασιγνήτη, ἡ, an own sister, Od. 10, 137.+

autoraciyvetos, o, an own brother, *Il.

had his residence on Parnassus, and was noted for dissimulation and cunning, Od. 19, 394 seq. He hore off the famous helmet of Amyntôr from Eleon, 10, 267; and gave to his grandson the name of Ulysses, Od. 19, 439.

αυτόματος, η. ον (μέμαα), acting from one's own motion, spontanemus, selfmored, of his (its) own accord; αυτόματος ήλθε, 2, 408, 5, 749; spoken esply of the wonderful tripods of Hephæstus (Vul-

can), which moved themselves, *18, 376. Αὐτομέδων, οντος, ὁ (μέδων), son of Diorês, charioteer of Achilles from Scyrus, 9, 209, 17, 429.

Αὐτονόη, ή, a handmaid of Penelopê, Od. 18, 182.

Αὐτόνοος, ὁ, 1) A Greek slain by Hector, 11, 301. 2) a Trojan whom Patroclus slew, 16, 694.

αὐτονυχί, adv. (νύξ), in the same night, 8, 197.†

· αὐτοπρεπής, ές (πρέπω), a doubtful reading in h. Merc. 86. This word yields here no sense. Wolf adopts the reading of the Cdd. Paris and Mosc.: odor autoτροπήσας, which is equally unsatisfactory. The conjecture of Hermann accords best with the connexion: ôδον άντιτορήσων, about to pass over a way.

auros, $\dot{\eta}$, $\dot{\phi}$ (from au-ros), prop. again hr, then the same; he, she, it. I) the same, self, and spoken of all three persons which are indicated by the verb; the personal pronouns are, however, often connected with it; in the third person it stands alone. It gives prominence and distinctness to an object, and occurs in many senses: 1) In the Hom. language, avros frequently indicates an antithesis to a person or thing. Thus the body, in distinction from the soul, is called auros: aurous, bodies, in opposition to souls, 1, 4; aὐτός, the prince, in distinction from his subjects, 8, 4; aὐτοί, men, in distinction from the ships, 7, 338. b) even, to render the connected noun emphatic, 6, 451; in designations of place, precisely, exactly, 13, 614; eaply with σύν: αὐτή σὐν φόρμεγγι, together with the lyre, 9, 194; and without σύν: αὐτή γαίη αὐτή τε θαλάστη, 8, 24. 2) self, of oneself, of ones own accord, 17, 254. οἱ δὲ καὶ αὐτοὶ παυέσθων, Od. 2, 168. b) self, i. e. without another, alone, 2, 233. 8, 99. 13, 729. Od. 1, 53. 15, 310. 3) Often in connexion with the personal pronouns, but always separated in the oblique cases: ἐμέθεν αὐτῆς, οἱ αὐτῷ, σὲ αυτόν, etc.; the pron. once stands after, as αυτόν μιν, Od. 4, 244. Also αυτός alone stands for the pron. of the first and second persons: αὐτός for ἐγὼ αὐτός, 13, 252; περὶ αὐτοῦ, i e. ἐμαυτοῦ, Od. 21, 249. 4) Often in the gen. aὐτοῦ, αὐτῶν, aὐτοκασίγνητός, ὁ, απ ουπ brother, °II.
3, 238.
Αὐτόλνκος, ὁ (λύκος), son of Hermës
(Mercury) and Chiônê or Philônis, father
of Anticlēa, grandfather of Ulysses. He if old Od. 1, 7. 5) the same, the very

Ε 3 etc. is put for emphasis' sake with the

same, for à auros, often in H., 12, 225. Od. 8, 107. II) he, she, it, exply in the oblique cases. αὐτόν is regarded by the Grammarians as enclitic when it signifies barely him. In 12, 204, the Schol. retain the enclisis [and read κόψε γάρ αὐτον]; the moderns reject it: cf. Thiersch, § 205, 11. Anm. III) With the article, δ αὐτὸς, ἡ αὐτή, τὸ αὐτό, the same, the very same; still rare in H. τω δ' αυτώ, 1, 338; την αυτήν όδον, 6, 391. IV) In composition it signifies 1) self-originated, not formed by human instrumentality. 2) mixed with nothing; αὐτόξυλος, merely of wood. 3) personally, of one's own DOWNT.

αὐτοσταδίη. ή (ἴστημι), close combat, where man fights with man (with the sword or spear), 13, 325.+

αὐτοσχεδά, adv. = αὐτοσχεδόν, 16, 319 † αὐτοσχεδίη, ή (prop. fem. from αὐτο σχέδιος, very near), in H., a combat where man contends with man. = αντοσταδίη, a close combat, mélée [mingled battle, hand to hand, Cp.]; only in the dat. and accus. αὐτοσχεδίη μίξαι χειράς τε μένος τε, to mingle hands and strength in close fight, to mingle battle, 15, 510. αὐτοσχεδίην πλήττειν τινά, to strike any one close at hand, i. e. with the sword, 12, 192. 2) έξ αὐτοσχεδίης, suddenly, without premeditation, h. Merc 55.

αὐτοσχεδόν, adv. once αὐτοσχεδά (σχεδόν), very near, close at hand, cominus; μάχεσθαι, to fight man to man; οὐτάζεσθαί τινα, to wound any one in close fight, i. e. with the sword, 7, 273.

αὐτοτροπήσας, see αὐτοπρεπής.

αὐτοῦ, adv. (prop. gen. from αὐτός), in the same place, there, here; often with another word: αὐτοῦ ἐνὶ Τροίη. 2, 237; αὐτοῦ ἐνὶ Φροίρ. 2, 237; αὐτοῦ ἀγρῶν. Od. 4, αὐτοῦ ἀγρῶν. Od. 4, 639. 2) on the spot, directly, 15, 349.

αὐτόφι, αὐτόφιν, Ep. gen. and dat. sing. and p ur. from αὐτός, always with prep. άπ' αὐτόφιν, ἐπ' αὐτόφιν, παρ' αὐτόφιν, 11,

Αὐτόφονος, δ, a Theban, father of Poly-

phontes, 4, 395.

αὐτοχόωνος, ον, Ερ. for αὐτόχωνος contr. from aυτοχόανος (χοάνη), barely cast, rough cast, not smoothed by filing and polishing, epith. of the discus, 23, 826. † (Others: whole cast, not hellow.)

αύτως or αύτως (the old Gramm. distinguish avrus, idly, and avrus for ovrus, thus; cf. Schol. on II. 1, 133; Etym. Mag. Buttmann, Lex. would take auros every where as a form of ourse. He.m. de pron. αὐτός, Opusc. I. p. 338, and Thiersch, Gram. § 198, 5, consider αὐτως more as the true form, and as an adv. from avros, with the Æol. accent, which last we may regard as most correct. Wolf follows them in the Il., but avrus stands still in the Od.) It signifies prop., 1) even so, just so, thus; adamagnosm boc ipso modo. avres wore greated, 22, who misses his 125. Od. 14, 143; hence, Ep. & d'avres, cious, 3, 215.†

later ωσαύτως, in the same way, 3, 339. Od. 3, 64. 2) even thus still, as yet, in reference to a past state, 18, 338; λέβης, λευκὸς ετ' αυτως, 23, 267; οτ, ενεκ εο, even thus, in reference to a present state: akka kal autus artior etu artior, but even thus I will go against them, 5, 255. 18, 198; often kai aurus, even thus, nevertheless, i. e. without reward, 9, 558 hence, 3) only thus, nothing more; nil nisi. ἀλλ' αὐτως ἄχθος ἀρούρης, but a mere burden of the earth. Od. 20, 379; often in connexion with adv., may aurus, άκλεὸς αύτως, etc.; hence also, in vain, to no purpose. αύτως ρ' ἐπέσσσ' ἐριδαίνοmer, we contend with words to no purpose, 2, 342; without reason, 6, 55.

αυχένιος, η, ον, belonging to the neck. TEVOVTES avxerior, the sinews of the neck,

Od. 3, 450.†

°αὐχέω (from αὐχή, related to εὐχή), 10 vaunt oneself, to boust, ent rivi, Batr. 57. αὐχήν, ένος. ο, the neck, spoken of men, 5, 147. 161; of brutes, 5, 657.

αὐχμέω (αὐχμής [Död. derives αὐχμός fm αὐστός, αὐκτός; as αἰχμή fm ἀἰσσειν, δραχμή fm δράσσειν]), prop. to be dry, withered; to took squalid, rough; squalere. γήρας λυγρου έχεις αυχμείς τε κακώς, Od. 24, 250.† *αὐχμήεις, έσσα, εν (αὐχμή), dry, dusty,

dirty, equalidus, h. 18, 6.

I. αύω, Ep. for αύω, prob. to make dry; hence, to kindle, to light, Od. 5, 490. II. avw, aor. l ήνσα and άνσα (ν), to cry, to shout aloud; often with the adv. μακρόν, μέγα, δεινόν. b) Spoken of inanimate things: to sound, to resound, 18, 409; αὐον, 441. 2) Trans. to call, τινά, any one, rarely, 11, 461. 13, 477. (ανω, dissyllabic in pres. and imperf., but in the further flexion with v.)

άφαιρέω, and poet. ἀποαιρέω. 1. 275 (αἰρέω), fut. ἀφαιρήσω, sor. ἀφελών, partcp. ἀφαλών, fut. mid. ἀφαιρήσομα, sor. 2 mid. ἀφαιλόμην and ἀφαλονην, []) to take away, to take from, rivi ri, Od. 14, 455. 2) Mid. more frequent, to take away any thing for oneself, to bear off; always with the idea of one's own advantage, τι, any thing, νόστον, νίκην, 16, 82. 690. The pers. from whom something is taken stands in the dat., acrus, and rarely gen.: to take away any thing from any one, to deprive him of a thing; τινὰ κούρην, 1, 275; τινὶ γέρας, 1, 161. Od. 1, 9; πολλών θυμόν, to deprive many of life, 5, 673. Od. 22, 219.

άφαλος, ον, without a crest-cone; i. e. the metal boss or socket, into which the crest

is inserted, 10, 258.†

άφαμαρτάνω (άμαρτάνω), 201. 2 άφάμαρ τον and απήμβροτον, 16, 468, to miss, ποι to hit, τινός, any one, said esply of arrowa, spears, etc., 8, 119. 2) to tose what one ossessed, to be bereft or deprived of a thing, with gen. 6, 411.

άφαμαρτοεπής, ές (έπος), = έμαρτοεπής, who misses his point in speaking, loqua-

ἀφανδάνω (ἀνδάνω), not to please, to displense, Od. 16, 387.

άφαντος, ον (φαίνω), invisible, not seen vanished, destroyed, forgotten, *6, 60. 20, 303

άφαρ, adv. poet. (either from απνω, or from από and αρα: cf. Thiersch, § 198, 3. Anm.): originally it signified an immediate consequence; hence, 1) directly, immediately, quickly, suddenly, 19, 405. In certain phrases, as 'it is better,' it means directly, forthwith, in prompts, i. e. the advantage accrues immediately after the act, Od. 2, 169. Il. 17, 417. 2) Often without the idea of imme diate consequence, then, thereupon, 11, 418. Od. 2, 95; άφαρ αὐτίκα, then immediately, 23, 593. 3) continually, constantly, according to Damm, only 23,

Αφαρεύς, ησε, è, son of Calètôr, slain by Æneas, 13, 541. ἀφαρτάζω (ἀρτάζω), sor. 1 ἀφάρπαξα, to tear αικαγ, κόρυθα κρατός, the heimet from the head, 13, 189.

άφάστερος, 4, ον (compar. fr. adv. άφαρ), quicker, feeter, inno., 23, 311. † άφαυρός, ή, όν, weak, powerless, feeble, was. 7, 235; oftener in compar. άφαυρό repos, and superl. αφαυρότατος (fr. ανω,

άφόωντα, Ep. from άφώντα; άφόωντα, ed. Wolf; άφόωντα, Spitzn., which last, ac-cording to Cd. Venet, and Apoll. Lexic. alone is correct: cf. Spitzner ad loc.

'Apeisas, arros, ò (from à and peise, unsparing), son of Polyphêmôn from Alybas, father of Eperitus, for whom Ulyses gave himself out, Od. 24, 305.

αφείη, see άφίημε. άφενος, τό, abundance, wealth, rickes, in connexion with πλούτος, 1, 171. Od. 10 connexion with πλουτος, 1, 1/1. Od. 14, 99. (Apoll. and Schol. think it from ἀπό and ἐπός, prop. ἢ ἀφ' ἀπὸς ἐπαυτοῦ περίουσα, the products of a year.) ἀφίξω and ἀφίξομα, see ἀπίχω. ¨ ἀφὴλιξ, κας (βλιξ), beyond the years of youth, yrowing old, h. in Cer. 140. ἀφημα (βμαι), to sit apart, separate, only vertanen. 18 10 Å.

any partop. pres., 15, 106.†
ἀφήτωρ, ορος. ὁ (ἀφίσμε), the hurler, he
that shoots arrows, appellat. of Apollo, 9.
404.† (Some derive it from φάω, and regard it as = ομοφήτωρ, the diviner.) άφθιτος, ον (φθίω), not destroyed, im

perishable, everlasting, mly spoken of what belongs to the gods, 2, 46. Od. 9,

* ἄφθογγος, ου (φθόγγος), soundless, voiceless, dumb, h. Cer. 198.

appoore, or, without envy, 1) Act. not envious, benevolent, giving freely, h. 30, 16. 2) Pass. not penurious, abundant, in coundance. h. in Ap. 536.

άφίημι (ἔημι), 3 plur. imperf. άφίουν, 22 aptique (φράξες, σράτες, sor. 1 ἀφότρας if from ἀφιάκο, fut. ἀφότρας, sor. 1 ἀφότρας and ἀφίγες, sor. 2 dual and plur. subj. ἀφότρ Εp. for ἀφή, optat. ἀφείην, I) to

send away, to dismiss, to let go, τινά, any one, in a good and bad signif., 1, 25; ζωόν riva, to let one go alive, 20, 464: spoken chiefly of missile weapons: to cast, to discharge, to hurl, as dopu, eyxos and re-pauror, 8, 133; mly to cast away; arbos, to cast the flower, said of grape-vines just setting for fruit, Od. 7, 126; metaph. δίψαν, to remove thirst, 11, 642; μένος, to lose the strength, 13, 444. 16, 613, etc.; in Pass.: τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἔενται, from it (the star) many sparks were emitted, 4, 77. II) Mid. to send oneself away from any thing; hence, to let go off, to let loose; with gen. δειρής ούπω αφίστο πήχες, she did not loosen her arms from his neck, Od. 23, 240. (a prop. short, long only by augm.; once, however, without this reason, Od. 22,

άφικάνω, poet. (ἰκάνω), only pres. and imperf. = apikvéouat, to go to, to come to, to reach; mly with accus., once with

πρός, 6, 386.

φικνέομαι, depon. mid. (ἰκνέομαι), fut. άφιξομαι, 201. άφικόμην, peri. άφιγμαι, Od. 6, 297; to go to, to come to, to reach, to go to a person or a place; mly with accus. vias, to the ships, more rarely with eis, eni, κατά, and υπό and πρός τι,

ντιπ εις, επ., κατα, απα νπο απα προς τι, ΟΔ, 6, 297; metaph. to overtake, to affect. άλγος άφίκετό με, 18, 395. άφίστημι (στημι), αστ. 2 άπέστην, perf. άφέστηκα, syncop. form in dual and plur. άφεστάσι, partep. άφεσταώς, 3 plur. pluperf. advorage, partep, appearage, sput.
pluperf. advorage, aor. mid. ameoryoragny. 1) Trans. to put away, not used
in H. 2) Intrans. in aor. 2, perf. and
pluperf., like the mid. to stand apart. to stand aloof, to remove, 4, 310. Od. 11, 544; to be removed, ravos, from a thing, 23, 517. b) In the mid. to weigh out for oneself, in order to pay; once, δείδω, μη τὸ χθιζον ἀποστήσωνται χρείος, I fear, lest they should pay back to us the debt of yesterday, i. e. requite evil for evil, 13,

αφλαστον, τό, the curved stern of a vessel, with its decorations, 15, 716.† (In the Schol. on Ap. Rh., σανίδιον κατά την

πρύμνην.)
ἀφλοισμός, ὁ (related to ἀφρός), foam,
the froth of one enraged, 15, 607.†
(Others more improb. ψόφος ὀδόντων,

gnashing of teeth.)
aprecos, or (aperos), rich, wealthy, opuapretos, or (āφενος), rich, wealthy, opulent, with gen. βιότοιο, in the means of living, 5, 544; χρυσοίο, Od. 1, 165. The compar. ἀφνειότερος and superl. ἀφνειότατος, 20, 220.

φοπλίζω (ὁπλίζω), to disarm, only mid. to disarm oneself. With evrea, to lay aside

so ararm onese, with errea, to lay sales one's arms, 23, 26.†
ἀφορμάω (όρμάω), in H. only depon. pass. ἀφορμάομα, in sor. pass. ἀφωρμήθην, to rush assay, to hasten away, ναύψιν, 2, 794; hence absolute, to go away, to depart, Od. 2, 376.
ἀφόωντα, οτ ἀφόωντα, see ἀφάω.

άφραδέω (ἀφραδής), to be imprudent, E 4

indiscreet, to speak or act inconsiderately, | a smaller, οίνον ἀπό and ἐκ κρητήρος, 1, Od. 8, 294. Il. 9, 32.

άφραδής, és (φράζομαι), inconsiderate, irrational, imprudent, μνηστήρες. Od. 2, 282. νεκροὶ ἀφραδέες, the unreflecting, senseless dead, Od. 11, 476; ndv. ἀφρα-

δέως, thoughtlessly, indiscreetly, 3, 436. άφραδίη, ή (φράζομαι), inconsideration, imprudence, carelessness, folly; often in the plur. 5, 649; vooco, 10, 122. 16, 354. 2) ig orance, inexperience, πολέμοιο, 2, 368

*ἀφράδμων, ον = ἀφραδής, h. in Cer. 257.

άφραίνω, poet. (φρήν), to be irrational, indiscreet, foolish. 2, 257. Od. 20, 360.

 αφραστος, ον (φράζομαι), not observed, unknown, έργα, h. Merc. 80; not to be discovered, invisible, στίβος, h. Merc. 353. Compar. αφραστότερος, Epigr. 14.

άφρέω (άφρός), to foum, to froth. ιπποι άφρεον στήθεα, upon the breast, 11, 282.† (άφρεον with synizesis.)

αφρήτωρ, opos. ο (φρήτρη), without society, without tribe, without connexions. unsocial, 9, 63.†

Αφροδίτη, ή, daughter of Zeus and Diôuê, 5, 348; or, according to a later tradition, born from the foam of the sea (acoos), h. in Ven., wife of Hephæstus (Vulcan), and paramour of Ares (Mars) (Od. 8, 276), goddess of sensual love and of marriage, of pleasure and of beauty, 5, 429. Od. 20, 74. She is represented as exceedingly attractive and beautiful, 3, 396; distinguished by her smiling look (φιλομμειδής), but tender and unfitted She is beautifully adorned for war. (xpucein), the Graces themselves having furnished her clothing, 5, 338, and these constitute her society. She always carries a magic girdle, with which she subdues both gods and men, 14, 214 seq. With this girdle Hêrê inspires Zeus with great love for herself. Aphroditê was on the side of the Trojans; she had given occasion to the war. 5, 349 seq. Æneas was her son. 5, 313. She had splendid temples in Cyprus and in Cythers. 2) Metaph. like Apps, it signifies lore, the enjoyments of fore, Od. 22, 444.
ἀφρονέω (ἄφρων), to be foolish, or to act
irrationally, foolishly, only partep. pres.,

15, 104.+ άφρός, δ, foam, of water, 5, 599; of a raging lion, *20, 168.

άφροσύνη, ή (άφρων), want of reason, scasslessness, indiscretion, folly, Il. in plur. Od. 16, 278. 24, 457.

άφρων, ον (φρήν), irrational, senseless, indiscreet, inconsiderate, foolish (antith. to ἐπίφρων), Od. 23, 12; rash, raging,

spoken of Ares and Athene, 5, 761. 875 άφυλλος, ον (φύλλον), leafless, deprired

598. Od. 9, 9; ἐν ἀμφιφορεῦσιν. 349; with gen. alone, pass. πολλèς δέ πίθων ήφύσσετο οίνος, much wine was drawn from the vessels, Od. 23, 305. 2) Metaph. πλούτον, to accumulate siches, as if to draw up in full draughts. The passage 1, 170, ουδέ σ' δίω ἐνθάδ' ἀτιμος έων. άφενος καὶ πλούτον ἀφύξειν, is explained in different ways; 1) In the ancients we find a twofold explanation.

Some (Eustath. and Schol Venet.) supposed an hyberbaton, and connected sind a future sin with sin θippose, v. 169, so that the former words refer to Achilles. Others (Schol. Venet.) supposed the nom. stands for gen., and referred these words to Agamempon. 2) In the modern annotators we find threefold explanation: a) The first is connected with that of Eustath, but differs in constructing evbáde with feer, viz., 'I do not believe, since I am dishonoured (without reward), that you will here accumulate riches. and Stadelmann p. 62, prefer this, partly because the nom. arthos ew stands in close connexion with oit, partly becau-e it agrees with the connexion, since Achilles thinks that Agamemnon will make little progress wi hout his help. b)
The second explanation (Clarke and Köppen) refers aring cor, on account of v. 175, to Agamemnon, and constructs, ούκ δίω σε, ύτιμος έων (for άτιμον έόντα)άφύξειν. Reference is made to 2, 353, for a similar anacoluthon. 3) Both explanations, the one on account of the hyperbaton, and the other on account of the harsh anacoluthon, are justly re-jected by almost all modern critics. They either make o' a dat. ooi (cf. Wolf. Vories. 1. p. 102, and Spitzner, Excurs. XIII. § 3), or they read with Bentley ool oie, because o. is not elided in ooi (cf. Voss Anm. p. 6. Bothe and Thiersch, § 338, 10). They read consequently, ooo our observation of the stands, struct sow, etc., i. e. 'I have no n ind whilst I am dishonoured, to gather riches for you here. With this explanation the words connect far better with the preceding row of that \$\text{Months} and the reply of Agamemnon turns mainly on this threat of Achilles. 1) Mid. 1) to draw off or out for oneself, to pour out or in; with accus. olvor ex κρητήρος, 3, 259; and από κρητήρος. 10, 579. 2) Metaph. to keap up, αμφὶ δὶ φύλλα ἡφυσάμην, Od. 7, 285. On διὰ δ' ἐντερα χαλιὸς ῆφυσε, see διαφύσσω.

'Axaiai, ai, Achaian or Achaan women,

fem. of 'Axaios, Od. 2, 119.
'Axaids, ádos, h, Ep. for 'Axaids, Achaian, Achæan. 2) As subst. an

αφυνιος, ον (φυνιον), sequest, deprited of leaves, 2, 425.†
ἀφυσγετός, ὁ (ἀφύω), slime, mud, filth, which a river bears with it, 11, 495.†
ἀφύσσω, fut. ἀφύξω, aor. 1 ἤφυσα and poet. σσ, aor. mid. ἀφυσώμην, Ep. σσ, 1) to draw off, esply from a larger vessel to with or without γαΐα, the Achaian land,

esply the dominion of Achilles in Thessaly, 1, 254; see 'Axacoi. 2) Subaud. yori, an Achaian woman, 2, 235; in contempt, 9, 395.

'Axaioí, oì, nom. sing. 'Axaios, ò, the Achaians or Achaans, the most powerful of the Grecian tribes in the time of the Trojan war, whose main residence was in Thessalia, 2, 684; but who also had possessions in Peloponnesus as far as to Messene, chiefly in Argos, 5, 114. The Danai and Myrmidons were branches of this tribe. Perhaps they had spread themselves also to Ithaca. Od. 1, 90; and to Crete, Od. 19, 138. Tradition says they derived their name from Achæus, son of Xuthus, grandson of Hellen, Apd. 1, 7.3. The entire Greeks are often so called in H. from the main tribe, 1, 2. Od. 1, 90.

aχαρις, ι (χάρις), disagreeable, joyless; in compar, aχαρίστερος. Od. 20, 392.† αχάριστος, ον (χαριζομαι), disagreeable, displeasing, Od. 8, 236† [δόρπον ἀχαριστός, α sadder feast, Cp.]. αχειρός, εξ. (χείρ), without hands, epith. of the crabs, Batr. 300.

'Αχελώϊος, ὁ, Ερ. for 'Αχελώϊος, a river between Ætolia and Acarnania, which flows into the Ionic sea; now Aspro-Potamo, 21, 194. 2) a river in Phrygia, which rises in the mountain Sipylus, 24,

άχερδος, ή, more rarely ό, a wild, thorny bush, suitable for hedging; thorn-bush, thorn, the hawthorn, Od. 14, 10.†

άχερωίς, ίδος, ἡ, the white poplar, the sie-eer poplar, populus alba, Linn.; 13, 389. 16, 482; prob. from 'Αχέρων, because it was believed that Heracles brought it from the under-world. *Il.

'Axépur, orros, à (as if à axea péwr, the river of woe), Acheron, a river of the under-world, into which Pyriphlegethôn and Cocytus flow, Od. 10, 513. Od.

axeve (axos), to be sad, afflicted, troubled, only parter, with accus. θυμόν, in heart, 5, 869; τινός, about any one, Od. 16, 139; and with εΐνεκα, Od. 21, 318

άχώ=άχεύω, also only partep. τινός, about any one. 18, 446 : and with ένεκα. 20, 298,

äχθομαι (äχθος), 1) to be laden, freighted. νηθε ήχθετο τοίσι, the ship was laden, Od. 15, 457. b) Metaph. to be burthened or oppressed, odownar, oppressed with pains, 13, 854; with accus. 5, 361. 2) Esply spoken of mental states:
to be oppressed, pained, sad, indignant, co or oppressed, pained, sad, indignant, escad, gricoed; with κήρ, 11, 274, 400; ήχθοτο δαμυαμάνουν Τρωσίν, he grieved to see them conquered by the Trojans, 13, 352 (χύφοτο in Od. 14, 366, 19, 337, belongs to έχθομαι).

άχθος, etc, ró (related to άχω), load, burden. άχθος άρούρης, burden of the earth, proverbially spoken of a worthless man, 18, 104. Od. 20, 379.

'Aχιλλεύς, η̈os, ὁ, also 'Aχιλεύς (when required by the metre), son of Peleus and Thetis, king of the Myrmidons and Hellênes in Thessalia, the braves. hero before Troy. He was educated by Phoenix; son of Amyntor, who also accompanied him to Troy, 9, 448; in music and the healing art he was instructed by Chiron, 11, 832. His friend is Patroclus; his son, Neoptolemus, who resided in Scyros, 19, 326-353; and whom Ulysses brought to Troy, to engage in the contest, Od. 11, 509. Achilles is the hero of H.: great physical power, a great mind, violent passions, but also a feeling heart, are his characteristics. Insulted by Agamemnon, he forgets himself in his wrath: he finally gives ear to his mother, but does not fight for the Greeks till the death of Patroclus, 19, 321. According to H. he died in battle, Od. 24, 430. 5, 310. (The name is derived

from exos and hase, the people's grief, Apd. Molestinus, Herm.)

axhús, úos, n, obscurity, darkness, cloud, esply the darkness of death, the night of death; spoken of fainting, 5, 696 [κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλ., 'sickly mists,' Cp.]; of death, Od. 22, 88 (υ is long in nom. and accus.).

άχλύω (άχλύς), aor. ήχλυσα, to become dark, to darken or cloud, spoken of the sea, Od. 12, 405.†

ἄχνη, ἡ, Ion. for ἄχνα (related to χνόη), prop. what is abraded from the surface of a body; hence 1) chaff, 5, 499. 2) foam of the sea, 4, 426. Od. 5, 403.

άχνυμαι, Ep. depon. only pres and imperf. axos), to feel pain, to be afflicted, sad, troubled; often with accus. θυμόν, κήρ ἐνὶ θυμῷ, and with gen. caus. τινός, about any one, Od. 14, 376; and περί τινι, h. Cer. 77; also θυμὸς ἄχνυτο, 14, 38; once spoken of lions, 18, 320; cf. ἀκαχίζω.

άχολος, ον (χολή), without bile, without anger. 2) which expels anger, angeranger. 2, which επρεία anger, anger-quelling, φάομακον, Od. 4, 221.† αχομαι, mid. to be sad, to be afflicted, Od. 18, 256. 19, 129.

Od'18, 256. 19, 129.

ἄχος, εος, τό (a word derived from the natural ejaculation of one in pain, as ah 1), pain, grief, sadness, affiction, trouble; always spoken of the mind: έμοι δ΄ άχος, it pains me, 5, 759; with gen. about any one, έμοι άχος σέθεν έσσσται, f shall have pain on thy account, 4, 169: also in plur. άχος, sufferings, pains, 6, 413. Od. 19, 167.

ἀχρείον, adv. (prop. neut. of adj. άχρειος, ον), unprofitably, uselessity, ain-lessity, only twice: 1) άχρειον ίδων 2, 269, looking foolish or confused, spoken of Thersites, who looked onfounded or

of Thersites, who looked confounded or embarrassed when he received blows from Voss translates, 'with a wry Ulysses. look; and with this agrees the explana-"But it is uncertain," says Wolf,
"whether Thersites does this from pain or purposely, to excite the pity of the Greeks. | ally to snore; then to sleep, spoken exply
The latter agrees well with his charac- of a deep sleep; in H. always with brook 2) αχρείον εγέλασσεν, Od. 18, 163, she laughed without cause, she uttered a forced laugh; spoken of Penelope, who, notwithstanding her inward trouble, wished to appear cheerful to the suitors. Here again axpelor expresses something artificial, unnatural (ἐπίπλαστον, ὑποκεκριμένον, Schol. A.). Usteri.

άχρημοσύνη, ἡ (άχρήμων), poverty, want, penury, Od. 17, 502.†

αχρηστος, ον (χρηστός), profiless,
 vain, neut. as adv. Batr. 70.

sain, neut. as adv. Bair. '0. ἀχρι, before a vowel ἀχρις (related to ἀκρος), adv. 1) Of place: at the ex-treme, on the surface, 17, 599. b) to the εxireme, entirely, 4, 522. 2) Of time: until, with gen. ἀχρι μάλα κνέφαος, till late at night, Od. 18, 369. ἀχυρμή, ή (ἄχυρον), prop. the place where the chaff falls, a chaff-heap, 5, 602 +

502.+

ΑΧΩ, see ἀκαχίζω.

aw, adv. of place: backwards, back, often with a verb: au opav, ωθείν. 2) Of time: again, 5, 505.

Awevôns (from a and wevoos, not deceitful), daughter of Nereus and Doris,

άψίς, ίδος, ή, Ion. for άψίς (ἄπτω), knot, a mesh. άψίδες λίνου, the meshes a knot, a mesh. of the net, 5, 487.

ἄψορρον, adv. see ἄψορρος. ἀψορροος, ον (ρέω), back-flowing, epith. of Oceanus, which like a river encircles the earth and flows back into itself, 18, 399. Od. 20, 65.

ἄψορρος, ον (prop. abbreviated from ἀψορρος), retreating hack δίμολος ἀψόρρος), retreating back, ἄψορροι ἐκίο-μεν, ἀπονέοντο, 3, 313. Oftener the neut. sing. awoppor as adv. back, with Bairer, ἀπονέεσθαι. b) again, 4, 152.

άψος, εος, τό (ἄπτω), connexion, articulation, esply of the limbs, a joint. λύθεν δὲ οὶ ἄψεα πάντα, all her limbs [joints] were loosed (i. e. in slumber), Od. 4, 794. 18, 189.

AΩ, theme of aημι.

AG, theme of aera and ara, q. v.

AO (a), pres. infin. auevas for aéuevas, infin. fut. avery, sor. I doa, infin. doar infin. fut. aceceau, nor. 1 acaceau, I) to innn. tut. acreevas, sor. I acreevas, 1) to satisfie, rud, any one: with gen. mat. dora: Appa aiμarce, Arês with blood, 5, 289; is wover δομουν, 18, 281; metaph, spoken of the spear: εμείνη χροδε αμεναι άνθρομέσιο, lusting to sate itself with human flesh, 21, 70. II) Alid. to satisfie oneself; \$100 σίτοιο, to refresh the heart with food, 19, 307; duper or emper (19, 402) is assigned to this verb as subj. for wµer, 800 êûµer. aup. see dopes.

aup, see upper, auptimely, unformed; hence ugly, deformed (Schol. aπραπής), πέδες, spoken of Scylla, Od. 12, 89.†

of a deep sleep; in H. always with varor, 10, 159. Od. 10, 548; see Buttm. Lex. p. 182.

αωτον, τό and ὁ αωτος (in H. the gend. is indeterminate; Pindar has only auros; later poets have also to autor from anut), prop. a flock, or lock of wool. efore oids awros, the well-twisted wool of the sheep, spoken of a sling, 13, 599. 716; so sheep, spoken or a sing, 13, 392. 110, 30 also Od. 1, 443; spoken of the woolly skin of a sheep, Od. 9, 434; once spoken of the finest linen: λύσου λεπτον αυτος, the delicate nap or down of the linen, 9 661; metaph. the best, the most beautiful, inasmuch as the wooily surface of cloths tests their beauty and newness. Cf. Buttm. Lex. p. 182. According to the old Schol. it signifies a fower, then metaph. like arbos, the bloom, i. c., the finest, the most beautiful (still the signif. flower is nowhere found in the poets).

B.

B, the second letter of the Greek alphabet; hence the index of the second rhap-

sody. βάδην, adv. (βαίνω), step by step, slowly,

anrith. to running, 13, 516.†

βαδίζω (βάδος), fut. ίσω, io step, to go, to travel, h. Merc. 210.

βάζω, fut. βάξω, perf. pass. βέβαγμαι, to prate, to speak, to talk; with secus. ἀνεμώλια, μεταμώνια, to prate idle things; πεπνυμένα, άρτια, to speak discreetly, to the point, Od. 8, 240. δίχα βάζειν, to speak differently, Od. 3, 127; with double accus. βάζειν τινά τι, to say any thing to any one, 9, 59; and pass. έπος βέβεκται, Od. 8, 408.

βάθιστος, η, ον, superl. for βαθύς.

Βάθος, εος, τό (βαθύς), depth, λίμνης, Batr. 86.

βαθυδινήεις, εσσα, εν (δίνη), deep-whiri-ing, having deep whirlpools, only twice, 21, 15, 603; elsewhere the following. βαθυδίνης, ου, ὁ (δινή), deep-whirling, deep-endring, having deep whirlpools, epith. of Oceanus and of rivers, 20, 73.

Od.

βαθύζωνος, ον (ζώνη), deep-girdled, i. e. girdled close under the breast, so that the garment might hang in full folds down to the feet, because this took place only on festal days; hence in general: splen-didly clothed, or beautifully girdled, epith. of the Trojan women, 9, 594. Od. 3, 154. [According to Passow low-girdled, not girdled close under the breast, but above

ider, spoken of Scylla, Od. 12, 89.†

αωρτο, 2 sing. pluperf. pass. from

close.

αωτόω (expanded form fr. δω), originspoken of sheep, h. Ap. 412.

* βαθύκληρος, ου (κλήρος), rick in land, | ἐπὶ νηυσίν, to sail away in ships, 2, 351

λασίπη great estates. Ep. 16, 4.
Βαθυκλήε, ήσε, ό, son of Chalcon,
Myrmidon, slain by Glaucus, 16, 594.

βαθύκολπος. ον (κόλπος), deep-bosomed, either literally from their full bosoms, or from the folds of the dress; hence, splendidly-clothed, epith. of the Trojan women, 18, 122; and of the nymphs, h. Ven. 258.

βαθύλειμος, ον (λειμών), having rich mendows, having deep grass, epith. of a town, 9, 151. 293.

βαθυλήτος, ον (λήτον), having high grain, fruitful, τέμανος, 18, 550.†

βαθύνω (βαθύς), to make deep, to deepen to excarate; with accus. χώρον. 23, 421.† βαθυρρείτης, αο, ὁ (ρέω)=βαθύρροος, 21,

βαθύρρους, ον (ρέω), deep-flowing, epith. οι Oceanus, 14, 314. Od. 11, 13.

βαθύς, εία, and Ep. βαθέη, βαθύ, superl. βάθιστος, 1) deep or high, according to neutros, 1) aero or man, according to the position of the speaker; τάρος, ξωρός, Τάρταρος, ήτων, lofty coast (or, perhaps, having deep sand), 2, 92; metaph. of the soul: φρην βαθεία, the inmost soul, 19, 125. 2) deep, with the idea of thick, dark, υλη, 5, 555; also metaph. αήρ, the thick air, Od. 1, 144; λαίλαψ, the strong tempest, 11, 306. 3) deep in length, or extending inward, ayros, 20, 489; hence ανλή, a deep court (V. with lofty enclosure), 5, 142.

* Babúorios, or (oriá), deep-shaded, h. Merc. 229.

³ βαθύστερνος, ον (στέρνον), kigh-breasted, wide-graked; and mly broad, ala frag. Hom. 23.

βαθύσχοινος, ον (σχοίνος), deeply overgrown with rushes, rushy, epith. of Asopus ['to the reedy banks of the Asopus.' Cp.], 4, 883. h. 8, 5.

Δεορικ, 'Cp.], 4, 383. h. 8, 5.

* βαδύτριχα, see βαδύθριξ.
βαίνε, fut. βύτομαι, αστ. l trans.
ἐβνσα, αστ. 2 ἔβνν, Ερ. βήν, 3 plur.
ἐβνσαν, Ερ. βήναν, έβαν, βάν, sub), βά,
Ερ. βείω, ορτατ. Βαίγν, infin. βήμεναι από
δήναι, ραττερ. βάς, βάσαν, βάν, perf. βάβηκα, aiso the sync. forms βαβάση, infin.
δεβάμαν, partern, &δεβάσε, βαβανάς nliv. βεβάμεν, parter, βεβαώς, βεβανία, plu-perf. ἐβεβήκειν, syncop. 3 plur. βέβασαν, also Ep. aur. mid. ἐβήσετο, more rarely άβήσατο = άβη. According to Buttm., Gr. Gram., άβήσατο is correct only when used in a causative sense for appre. N.B. The form βέβηκα, rare in H., has only the signif. to have gone; the sync. forms Bifaa, that of the pres. to go, and the piuperf. mostly an aorist sense. (The ground form is BAΩ, Ep. forms βιβάω, βίβημι, βιβάσθω.) I) Intrans. to go, and i) to walk, to step, to proceed, spoken of men and beasts, the direction of the motion being indicated sometimes by

[also eν νηνσίν, 2, 510]; ἐπί τινα, to κο te any one, 2, 18: ἀμφί τινι, to go about any one (to defend him), 5, 299; μετ' xria rivos, to follow one's steps, Od. 3, 30. b) In a hostile sense : to rush upon 30. b) In a nostice sense: to reas upon any one, with ent, μeró and accus, also ent rus, 16, 751. 2) With partep, of another verb, by which the kind of motion is determined: εβη φείγων, he fled; εβη άξασα, see άισσω: the partep. fut. denotes the aim: εβη έξευροιζων, he went to slay, 11, 101; ayyekewr, Od. 4, 28. 3) With infin, following: to set out. to proceed, to begin. By & leval, he set out to go, quickly he went, 4, 199; so also βη θέσιν, έλάαν. 4) Metaph. spoken of inanimate things : ἐννέα ἐνιαντοὶ βεβάασι, nine years have passed away, 2, 134. πη δρκια βήσεται ημίν, whither will our oaths go, i. e., what will become of our oaths, 2, 339. ἰκμὰς ἔβη, the moisture (of the bull's hide) vanished, 17, 392. 11) Trans. in aor. 1, only poet. and Ion. act. έβησα, 1) to cause to go, to conduct, to cause to mount or alight. φώτας βήσεν ἀφ' ιππων, 16, 810; but ἀμφοτέρους ἐξ ίππων βήσε κακώς αέκοντας, he hurled both down from the chariot, unwilling as they were, 5, 164. βησαι ιππους, 11, 756.

· Bánxeios, ein, elov, relating to Bacchus or to his orgies, drunken, intoxicated, frantic, Βάκχειος Διόνυσος, hymn. 18, 46,

βάλανος, ή, an acorn, fruit of the oak, *Od. 10, 242. 13, 409.

Baλίος, δ (adj. βαλιός, spotted [fortasse, i. q. aióλος. Lob.]), Piebald, a horse of Achilles, 16, 149.

βάλλω [primitive βέλ·ω in βέλος], fut. βαλέω, aor. 2 έβαλον, perf. βέβληκα, plu-perf. βεβλήκειν (often in the sense of the aor.. 5, 66. 73, 661), perf. pass. βέβλημαι, Ep. also βεβόλημαι, yet with the difference that the former is used liverally of body, the latter metaph. of mind, 9, 3; pluperf. βεβλήμην, 3 plur. βεβλήατο for βέβληντο. Of an aor. sync. mid. with pass. signif. occur έβλητο, infin. βλήσθαι, partep. βλήμενος, subj. βλήεται for βλή-ηται, optat. (βλείμην) βλείο, etc I) Act. ηται, optal. (βλείμην) βλειο, etc 1, αυ. to cast, to throw, to hur!; λύματα εἰς δλα, 1, 314; spoken of all kinds of missile weapons: tóν, Od. 20, 62; hence, to shoot, to hit, to wound, τινά, οτ τ΄ τιν, e.g. τινλ δουρί, any one with the spear, 5, 73; ότοτή, 5, 393; στήθος χερμαδίας, 14, 410; τινλ λάεσσιν, 3, 80; also τινά τίτυν. 11. 583; still the dat, is mly want-TUPL, 11. 583; still the dat. is mly wanting; τινὰ στήθος, to hit any one in the breast, 4, 480; also absoi. to hit, in opposition to apaprare, to miss, 11, 351. 13, 10; as a consequence, to prostrate, to lay a person low, to slay, rurà ès κονίησι, 8, 156. cf. 4, 178. 5, the prep. sic, έν, έντ΄, κατά, μετά, πρός, 17; metaph. άχει, πένθει βεβολημένος, etc., and sometimes by the accus. hit, wounded by pain, sorrow, 9, 3. Od. merely: εἰε δίφρον, 5, 837; also δίφρον, 10, 247. b) to cast; spoken of a strong ráce, 3, 262. Od. 3, 162; ἐπὶ τηός, to ascend the ship, to embark, 13, 665; but cast the head to the other side, 8, 306; R. 6, 6, 8, 306;

έτέρωσε δμματα, to turn away the eyes, Od. 16, 179; spoken of ships, whas es worror, to urge the ships into the sea, Od. 4, 359; véas mode métpas, Od. 12, 71. 2) to hit, spoken of touching a surface, to besprinkle, to bespatter, to bestrew. padáμιγγες έβαλλον άντυγα, the drops be-sprinkled the chariot-rim, 11, 536. 29, 501; of dust, Tivá, 23, 502. KTÚROS OVATA βάλλει, the noise strikes the ear, 10, 535. τόπον ακτίσι βάλλει ήέλιος, the sun irradiates the place, Od. 5, 479. 3) to cast away, to let fall, to lose; δάκρυ, to shed tears. 4) In a weaker sense, to put, to put on, to annex, to put off. τὶ ἐν χερσίν τινος, 5, 574; κύκλα ἀμφ' ὀχέεσσι, 5, 722; φιλότητα μετ' αμφοτέροισι, to establish friendship between the two, 4, 16: υπνον έπὶ βλεφάροισι, to let fall, Od. 1, 364. b) Oftener of clothing and weapons: to put on. 5) to fall, to flow, to run, spoken of a river, eig äla, 11, 722; of steeds: neoli tellular, shout the goal, 23, 462. Il Mid. 1) to hit, to touch for oneself: xpóa hall. 1) to not, to total for one set; 2 xboa hourpois, 20 cleanse one's limbs in the bath, h. Cer. 50. 2) to cast any thing about oneself, to put on; auch who would be about oneself. ξίφος, to suspend, 3, 331; αἰγιδα, 5, 738; metaph. ἐν θυμῷ χόλον τινέ, to cherish anger against any one in the heart, 14, 50: μετά, οτ ἐν φρεσίν, ἐν θυμῷ, to lay any thing to heart, to consider, to ponder, νοστόν, 9, 435. 611. Od. 11, 428: more rarely, to lay up, to preserve in the heart, 15, 566; absolute, ἐτέρως ἐβάλοντο; they determined otherwise, Od. 1, 234; where Nitzsch with Spitzner prefers erepwo έβάλοντο, the reading of other manuscripts: ἐβόλοντο for ἐβούλοντο, is approved by Thiersch, Gram. § 168, 12, and Buttm., Lexil. p. 199. [For the pass. signif, of the 2 sor, sync. mid. see Buttm., \$ 110, 7.]

βαμβαίνω (related to βάζω), to stammer, to shudder for fear, to chatter with the teeth, 10, 375.†

βάν, Ερ. for έβαν, see βαίνω. βάπτω, 1) to dip, to immerse, with accus. πέλεκυν είν ΰδατι (to harden it), Od. 9, 392.† 2) to tinge, to colour, Batr.

βαρβαρόφωνος, or (φώνη), spsaking a foreign longue, rude of speech, epith. of the Carians, 2, 867.† (Voss, with a barbarous utterance, since the Carians as Pelasgians spoke Greek, but their pronunciation was uncouth.)

βάρδιστος, η, ον Ερ. for βράδιστος, superl. see βραδύς.

BAPEΩ = βαρύθω, only used in the Ep. partep. βεβαρηώς, burdened, heavy. olive βεβαρηότες, drunken with wine, *Od. 3, 139. 19, 122.

βάρος, τό, weight, load, Batr. 91.
 βαρύβρομος, ον (βρόμω), heavily thundering, crashing, fr. 78.
 βαρύθω (βαρύς), to be loaded, burdened,

incommoded. Bapives upos vin avrov, my shoulder is distressed by the wound, 16, 519.+

βαρόνω (βαρύς), 20τ. l ἐβάρῦνα, 20τ. l pass. ἐβαρύνθην, 2150 Ερ. perf. βεβαρηώς (200 ΒΑΡΕΩ), to load, to burden, to oppress, with accus. rivá, 5, 664. Pass. βαρύνεσθαι γυία, χείρα, to be distressed, lame in the limbs, in the hand, 19, 165. 20, 480. κάρη πήληκι βαρυνθέν, the head burdened with the helmet, *8, 308.

βαρύς, εΐα, ύ, 1) heary, great, strong. apelas χείρες, 1, 89. b) heavy, i. e., heavily pressing, severe, troublesome, op pressive; δδύναι, great pains; so also arn, έρις, etc. 2) Spoken of sound, āτη, έρις, etc. 2) Spoken of sound, φθογγός, Od. 9, 237; caply the neut. sing. and plur. βαρύ and βαρέα, as adv. with ortevaxeur, to groan heavily, aloud, 8, 334

βαρυστενάχων, ουσα, ον (στενάχω), sigh-

deen. βασίλεια, ή, fem. of βασιλεύς, queen, princese, Od. 7, 241.

βασιλεύς, ηος, ο, 1) ruler, king, sovereign, and mly commander, leader, 1, 9. In the heroic age, Barcher's was the designation of the chief of any community or district, who owed his authority to his valour his wealth, or his intelligence. As all podily and mental endowments were considered a direct gift of the deity, so also was the regal dignity; hence he was called διογενής, διοτρεφής. The duties and employments of the king, 2 197. Od. 1, 386 (δίκη βασιλήων). Were He assembled the public council, and led in debate, 2, 50. 9, 33. Od. 2, 26. 2) He was leader of the nation in war. 3) He was issued of the nation in war. 3) He was obliged to decide upon right and wrong, 16, 542. Od. 19, 110. 4) It was his place to present the solemn sacrifices, 2, 402, 412. [Cf. Jahrbüch. Jahn und Klotz, Märs 1843, p. 255.] His power was limited; he could decide nothing without consulting the most respectable men of the nation (βουλή) γερόντων), and, in important cases, the reneral assembly of the people (ayopá). His prerogatives (γέρας) were 1: The presidency on public occasions, and a larger portion at feasts, 8, 162. 2) A distinct portion of land (réperos). 3) [Tributes or] gifts established by custom (θέμιστες), 9, 156. The ensigns of regal dignity were the sceptre (σκήπτρον) and the service of heraids (κήρυκες): cf. Cammann Vorschule z. Hom. p. 277 seq. Helbig. die sittlich Zustände des griech. Heldenalters, Leipz. 1839, p. 277 seq. II) a princs, a king's son; also, all of the mobility who had possessions, great or small, Od. 1, 394. 8, 41. 390. III) lord, master of a family, 18, 556. From this word comes the Ep. compar. Basilesvorte comes the Ep. compar. pactary-repos, a greater king, more royal, and superl. Bacraciraros, the greatest king, 9, 69. (Prob. from Baire in the trans. sense, and hade, that conducts the people to war.) [The royal dignity, even in the heroic age, was hereditary: cf. Ph.

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Humpert, de Civitat, Hom. Bonnæ, 1839, p. 4-11.]

βασιλεύω (βασιλεύς), to be king, to rule, to reign, υπό Πλάκφ, 6, 425. 2) to rule over any one, to govern, with dat. 2, 206; [esply] once with gen. [to be queen] Πύλου, Od. 11, 285 [cf. Il. 6, 425].

βασιλήϊος, τη, ήϊον, lon. for βασίλειος (βασιλεύς), royal, princely, γένος, Od. 16, 401.+

βασιληίς, ίδος, ή (fem. adj. to βασι-λήϊως), τιμή, the royal dignity, 6, 193.† βάσκε, only in connexion with iθι, βάσκ ίθι, go, hence away, haste, 2, 8. The imper. of an Ep. form of βαίνω, which occurs in compos. in the infin.

έπιβάσκω, q. v. Βαστάζω, fut. σω, to lift up, to elevale, to raise, with accus. λάαν, τόξον, Od. 11, 593. 21, 405. 2) to bear, τὶ νώτοισι, upon the back, Batr. 78.

βάτην, for ἐβήτην, see βαίνω.

Baτίεια, ή (prob. from βάτος, thorn-hill), a hill before the Scæan gate of Troy, by tradition the sepulchral mound of Myrinna, q. v. 2, 813.

· βατοδρόπος, ον (δρέπω), plucking or extirpating brambles, h. Merc. 190.

βάτος, ή, a bramble, a thorn-bush, Od. 24, 230.1

 βατραχομυσμαχία, η, battle of the frogs and mice, a well-known mockheroic poem, incorrectly ascribed to H.

* βάτραχος. δ, a frog, Batr. βεβάασι, βεβάμεν, βέβασαν, βεβαώς, see βαίνω.

βεβαρηώς, see βαρεω. βεβίηκε, 300 βιάω.

ρεβιήκε, see βιαω. βεβλήαται, βεβλήατο, see βάλλω. βεβρώθω, Ep. form for βιβρώσκω (theme

ΒΡΟΟ with epenth. θ), ω consume, to devour, ei δε σύγ — ωμόν βεβρώθοις Πρίαμον Πριάμοιό τε παίδας, if thou couldst devour Priam and his sons raw [alive], 4, 35.† (According to Buttm., Gram., βεβρώθοις belongs to a peculiar verb with strengthened sense βεβρώθω (from BPOΩ, with epenth. 6): cf. Rost, D. 284.)

βεβρωκώς, βεβρώσεται, see βιβρώσκω. βέη, βείομαι, του βέομαι

Beiw, Ep. for Bu, see Bair

βέλεμνον, τό, poet.=βέλος, only in the plur. a missile, arrows or spears, *15, 484. 22. 206.

Βελλεροφόντης, ου, ο (from Βέλλερος and down), the slayer of Bellerus, an appellation of Hipponous, son of Glaucus, who slew unintentionally Bellerus, prince of the Corinthians, 6, 155; see Imméroos. [The tradition in regard to Bellerus is post-Homeric.]

* βελόνη, ή (βέλος), a needle, a point, Batr. 130.

βέλος, εος, τό (βάλλω), 1) a missile wespon, telum, esply, a javelin, an arrow, and mly whatever is hurled at an enemy, wespon, leium, esply, a favelin, an arrow, Act. to subdue, to overpower, to oppress, and mly whatever is hurled at an enemy, to force, τινά, Od. 12, 297; metaph, άχος a stone, Od. 9, 493; poet. the gentle βεβίηκεν Αχαιούς, pain oppressed the arrows of Apollo and Artemis, to indi- Achaians, 10, 145; hence pass. βιάζεσθωι

cate a sudden death, see Apollo and Artemis: but also of plague, 1, 51. 2) the direction or stroke of a missile weapon, 8, 513; hence, ex βελέων τινά έλκειν, to draw any one from the track of missile weapons, 4, 465. 3) Metaph. spoken of the pangs of parturition, 11, 269.

βέλτερος, η, ον, [related to βόλεσθαι, relle, according to some], poet. irreg. compar. of ayabos. better, more excellent, prob. related to βάλλω.

βελτίων, ον, irreg. compar. of αγαθός. Od. 17, 18. † Earlier reading for βέλτερον.

βένθος, eoς, τό, F.p. for βάθος, τό, deep, depth, esply of the sea, 11. θαλάσσης πάσης βένθεα ειδέναι, to know the depths of the sea, i. e, to possess great intelligence, in contradistinction from the physical strength of Atlas, who bore the pillars of heaven, Od. 1, 53: cf. 4, 386. βένθεα ύλης, the depths of the forest, Od. 17, 316; βένθοσδε, Ud. 9, 51.

βέομαι and βείομαι (BEIΩ), 2 sing. βέη. 1 piur. βιόμεσθα, h. Ap. 528; βεόμεσθα, an Ep. pres. with fut. signif.: I will go, I will walk. ούτε Διος βέσμαι φρεσίν, Ι will not walk (conduct) according to the mind of Zeus [i. e. I will not obey him], 15, 194; I will live, 16, 852. 22, 431 (either an Ep. fut. like κείω, or a subj. used as a fut, from βάω, βαίνω, Buttm., Gr. Gram. § 114. Thiersch, Gram. § 223, 88. Rost, p. 284).

βέρεθρον, τό, Ep. for βάραθρον, abyss, gulf, spoken of Tartarus, 8, 14; and of Scylla, Od. 12, 94.

βη, poet. for έβη, see βαίνω. βηλός, ὁ (prob. irom ΒΔΩ), a threshold, poet. dwelling-house, *1, 591, 15, 23,

βῆμα, τό (βαίνω), a step, a pace, a footstep, h. Merc. 222, 345.

βημεν, βήμεναι, see βαίνω. Βήσα, ή, a town of the Locrians, 2, 532; according to Strabo Βήσσα, and only

a forest valley. βήσαμεν, βήσε, see βαίνω. βήσετο, see βαίνω.

βήσσα, ή (βαίνω), a ravine, a forest valley, H. mly σύρους ἐν βήσσης, in the glades of the mountain; alone 18, 588. Od. 19, 435. h. Ap. 284.

βητάρμων, ονος, ὁ (ἀρμός), a dancer prop. one who takes steps after measured time, *Od. 8, 250. 383.

time, Jou. 03, 201. 333. βιάω (βία), βιάω (βία), whence perf. act. βεβίηκα, pres. mid. 3 plur. βιόωνται for βιώνται, Od. 11, 503: 3 pur. optat. βιώατο Ερ. for βιώντο, 11, 167; imperf. 3 plur. βιώωντο, Ερ. for ἐβιώντο, Od. 23, 9; fut. mid. βιήσομαι, αοτ. mid. ἐβιησώμην (βιάζω in the act. occurs in H. as pres. only Od. 12, 297; elsewhere H. employs Buicouas in the pres. and imperf. as depon. mid. These tenses are pass. in 15, 727. 16, 102). 1) βελίεσσιν, to be harassed by weapons, 11, | sor. 1 mid. εβιωσάμην. 1) to live, spoken 576. II) Mid. more freq. as dep. to overcome, to subdue, ruvá, 22, 229. Od. 21, 348: τινά ψεύδεσι, to vanquish any one by deceil, to overreach him, 23, 576: βιόμεσθα, h. Ap. 523, see βόμαια. with double accus, Tird migder, to wrest from one his hire, 21, 451.

βίαιος, η, ον (βίη), violent, acting by violence, έργα, Od. 2, 236. † Κήρες, h. 7, 17.

Brains, adv. violently, forcibly, *Od. 2, 237.

Bias, arros, o, 1) son of Amythaon and Idomene from Pylos, brother of Melampus. He courted Pero, the daughter of Nelcus; and, after Melampus had procured for Neleus the cattle of Iphicius. he received her as a wife. His sons are Talous, Perialces, etc. Apd. 1, 9, 11. Whether the companion of Nestor mentioned Il. 4, 296, is brother of Melampus, accord. to Od. 15, 225 seq. is uncertain. 2) an Athenian, 13, 691. 3) a Trojan, 20, 460,

βιάω, Ep. form for βιάζω, q. v.

βιβάς, ασα, άν. partcp. from the obsol. βίβημι, a form of βαίνω, mly μακρὰ βιβάς, long-striding, with $\tilde{v}\psi\iota$, 13, 371.

βιβάσθων, ουσα, ον, partep. from the obsol. βιβάσθω = βαίνω, always with ακρά, taking long strides. *Il.

βιβάω, Ep. form of βαίνω, to stride. πίλωρα βιβά, he strode prodigiously, h. Merc. 225; imperf. ἐβίβασκεν, h. Ap. 133; also partep. βιβών, βιβώσα, 3, 22. Od. 11, 539.

βιβρώσκω (fut. βρώσω), sor. 2 έβρων, ep. h. Ap. 127; perl. βέβρωκα, fut. pass. βεβρώσομαι, to eat, to devour, to consume, with accus. 22, 94; and with gen. Od. 22, 403. χρήματα κακῶς βεβρώσεται, the property will be riotously consumed (Ερ. form βεβρώσω).

βίη, η, Ερ. for βία, Ερ. dat. βιηφι, 1) strength, force, spoken chiefly of bodily power, rarely of mental, 3, 45; also of brutes and inanimate things, ανίμων: H. often used it periphrastically of dis-tinguished men, like μένος, σθένος, etc., e. g. Πριάμοιο βίη, the force of Priam = the powerful Priam, 3, 105; so Διομήδεος, and with an adj. Househnein, the power of Heracles, 2, 665. 11, 699. 2) violence, mly in plur. violent acts, 5, 521. Od. 15, 39á

Bιήνωρ, ορος, δ, Ερ. 10τ Βιανωμ, -Trojan, slain by Agamemnon, 11, 92. * βιοθάλμιος, ον (θάλλω), in the vigour of life, in the bloom of vigorous life, h.

Ven. 190. β los, δ , life, life-time, *Od. 15, 491; and Batr.

βιός, è, a bow, = τόξον, Il. and Od. βιοτή, ή =βίοτος, life, Ud. 4, 565.†

βιότης, ητος, ή =βίοτος, h. 7, 10.

βίοτος, δ (βιών), life, as μοίρα βιότοιο, the measure of life, 4, 170. 2) the means

of living, bons vita, property, ἀλλότριος, another's property, Od. 1, 160. 377.
βιόω (βίος), aor. 2 ἐβίων, infin. βιώναι,

βιψατο, βιόωνται, βιόωντο, ετε βιάζω.

βλαβερός, ή, όν (βλάπτω), injurious, huriful, h. Merc. 36.

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βλάβω [as πείρειν is imperfectly redu-plicated in πρέπειν, 30 βέλειν, βαλείν in βλάβειν. Död.), th. of βλάπτω, obsol.

except in βλάβεται, see βλάπτω.

* βλαισός, ή, όν, crooked, bent outwards, spoken chiefly of the feet,

crooked legged, Batr. 299.

βλάπτω (βλάβω), 20τ. 1 ἔβλαψα, perf. pass. βέβλαμμα, 20τ. 1 pass. ἐβλάφθην, 20τ. 2 pass. ἐβλάβον, 23, 461 (from βλάβω only βλάβεται occurs), 1) to impede in running, to obstruct, to hinder, with accus., Od. 13, 22; τινὰ κελεύθου, to hinder one from returning, Od. 1, 195; γούνατα, to lame any one's knees, 7, 271; hence, pass. βλάβεται γούνατα, 19, 166. βλάβεν (for ἐβλάβησαν) αρματα καὶ ἰπτω, chariots and horses were hindered, remained behind, 23, 545. βέλεμνα Διόθεν βλαφθέντα, arrows obstructed by Zeus, or rendered ineffectual, 15, 489. βλα-φθήναι ἐνὶ δζω, to be held in a branch, to be entangled, 6, 39; ἐν ἀστῶι, 15, 647; κατὰ κλόνον, to be impeded in the tumult of battle, 16, 331. 2) Metaph. to confuse, to astound, to mislead, poéras, 15, 724. Od. 14, 178; also without poéras, 9, 507. Od. 21, 294; and βλαφθείς, 9, 512; hence: βλάβεται ἀγορητής, the orator is confused, 19, 82. 21 to injure, to hart, Batr. 180; in H. only βεβλαμμάνου Ϋτορ, wounded in heart, once 16, 660; still others, more correctly, Baskamaros, See Spitzner ad loc.

βλείο, see βάλλω.

Bleneaire, to feel one's strength, to be arroyant, to be proud, always with office, of one's strength, *8, 337. 2) In the Batr. 275, to desire earnestly, to strive for, to threaten. [Död. connects it with the roots βαλ-, βολ-, βλεφ-, &c., and makes it mean looking courageous, having a spirited look. Hesych. gives ξαβλεμέως =μεγάλως, πεποιθώς, and Panyas, fr. vi., has άβλεμέως πίνων, fortiler bibons. Later writers give it a neg. meaning, άβλεμέως, άφροντίστως.]
• βλέπω, to see; with accus. όρμους,

Batr. 67.

βλόφαρον, τό (βλόπω), the eyelid, in plur. 10, 26. Od. 5, 271, dual Od. 17,

βλήσται, Ερ. for βλήφται, soc βάλλω. βλήμανος, η, ον, soc βάλλω. βλήτρον, τό (βάλλω), α cramp or neil. ξυστόν κολλφτόν βλήτρουτ, α pike fascourse πολλητο μαγγρούς, η με πατα-tened with cramps (rings) or nails, 15, 678.† (less probably, joint.) βληχή, η, a word derived from the sound. the bleating of sheep, δτῶν, Od.

12, 266,+

Bhogroos, i. or. honourable, manly:

terrific, savage (δεινός, σεμνός, Eustath.), δφρύες, πρόσωπα, *7, 212. 15, 608.

βλοσυρώπις, η (ωψ), of frightful look, epith. of Gorgo, 11, 36.†

βλωθρός, ή, όν (βλώσκω), growing up, shooting up, stender, spoken of trees, 13, 390. Od. 24, 234.

βλώσκω, poet. (for μλώσκω, from μόλω), anr. 2 έμολον, perf. μέμβλωκα (for μέμ-Amera), to go, to come, spoken of ships, 15, 720; also metaph., chiefly of time, 24, 781. Od. 17, 190.

βοάγριον, τό (βοῦς—ἄγριος), a shield formed of the wild ox-hide, 12, 22. Od. 16, 296 [either fm Bous ayplos (Et. Magn. ef αγρίων βοών γενόμενα), or fin βούς, άγρεύω. Apoll. τὰ τῶν βοῶν ἀγρεύцата, boûm exuviæ: de bore caplum, i. e. sculum corio bubula teclum.

Bodypios, ò, a stream in Locris near Thronium, which in Strabo's time was called Marys, the raging, 2, 533.

βοάω (βοή), fut. βοήσω, aor. 1 εβόησα, partep. βοήσας, Ion. contr. βώσας, 12, 337; Ep. pres. indic. βοάφ for βοφ, βοόωσιν for βοώσιν, partep. βοόων for βοῶν, etc. 1) to call aloud, to cry, spoken chiefly of heroes; of animals: of the cock, to crow, Batr. 193; of inanimate things: to resound, to roar, to re echo. κύμα βοάφ ποτί χέρσον, the wave roared upon the land, 14, 394; ηϊόνες βοόωσιν (poet. for βοῶσιν), 17, 265.

Boin, fem. from the following.

poory, tem. from the following.
βόειος, η, ον, and βόεος, η, ον (βοῦς),
relating to cattle, made of ox-hide, η
βοείη and η βοήη, subaud. δορά, ox-hide,
11, 843; then a) u shield covered with
ox-hide, 5, 512 (as 10, 155, ρινον βόος).

 δ) a thong, h. Ap. 487. 503.
 βοεύε, η̂οε, δ, a thong of ox-hide attached to the sails, Od. 2, 426. 15, 291. h. Ap. 407.

βοή, ή, a cry, a loud call, also a cry of grief, lamentation, Od. 14, 265; esply the battle-cry, the tumult of battle. βοην ἀγαθός, a common epith. of distinguished heroes, in reference to their loud voice of command, good in the battle-cry [or in the battle itself, Passow]. 2) Metaph. spoken of the sound of instruments, 18, 495; of the noise, tumuit of the sea, Od. 24, 48.

Bansoidne, ou, &, son of Boethous = Eteoneus, Od. 4, 31.

βοηθόος, ον (θέω), hastening to the tu-mult of battle, swift in battle, spoken of heroes, 13, 477; ἄρμα, 17, 481.

βοηλασίη, η (ἐλαύνω), the driving of of cattle, the plunder of cattle, the common kind of robbery in the Homeric age; and

mly plundering, robbery, 11, 672.†
βοητύς, ύος, ή, Ion. for βόησις, the act of culling, crying, clamour, Od. 1, 369.

βοθρός, ὁ (related to βάθος), a hole,

ditch, pit, 17, 58. Od. 11, 25. Bοίβη, η, a town in Pelasgiotis, in Thessalia, not far from Pheræ; now Bio, 712; hence: Βοιβηίς, ίδος, ή, Bæbean;

ή λίμνη, the Bœbean lake, near the town thus called, Il. l. c.

Βοιώτιος, ίη, ιον, a Bæotian, an inhabitant of Bosotia, a district in Hellas, which derived its name from Bœotus, o from its rich pastures, 4, 294.

(βολέω), obs. theme of βεβόλημαι, see βάλλω.

βολή, ή, a cast, the act of throwing metaph. as βέλος, ai βολαὶ ὀφθαλμων, the glance of the eyes, *Od. 4, 150.

games of the eyes, Out. 7, 100.
βόλομαι, Εp. for βούλομαι, q. V.
βομβών (from βόμβοτ), fut. ήσω, to give
a hollow sound, to rattle, spoken only of
falling bodies, Il. and Od.

βοόων. Ep. for βοών, see βοάω

*βορβοροκοίτης, mud-lier, name of a frog (from βόρβορος, slime, and κοίτη, bed), Batr. 229.

Bopéns, ao, ò, Ep. for Bopéas, gen. Bopéω, 23, 692; 1) the north wind, or, more exactly, the north-north-east. 2) Boreas, as a mythic personage, son of Astræus and Eos, Hee. Th. 379; he dwelt in Thrace, 9, 5. He is sire of the mares of Erichthonius, 20, 205. (Βόρϵης. 9, 5.)

βόσις, ιος, ή (βόσκω), food, pasture, 19, 268.+

βόσκω, fut. βοσκήσω, 1) to pasture, to drive to the pasture, spoken of a herds-man, βούς, 15, 548 [cf. Spitzner ad 16, 2) to feed, to nourish, primarily of animals, but also of men, rivá, Od. 14, 325; and γαστέρα, to fill the stomach, Od. 17, 228. 539. II) Mid. to pasture or feed oneself, to graze, spoken of animals, κατά τι, 5, 162 [also absol. Od. 12, 355]. 2) to crop, to feed upon; with accus. woine, h. Merc. 232. cf. 559.

βοτάνη, ἡ (βόσκω), pasture, food, grass, 13, 493. Od. 10, 411.

βοτήρ, ήρος, δ (βόσκω), a kerdsman, Od. 15. 504.+

• βοτής, οῦ, ὁ=βοτήρ, Epigr. 11, 1. βοτός, ή, όν (βόσκω), pastured, fed; τὰ βοτά, every thing which is pastured, cattle, 18, 521.†

βοτρυδόν, adv. (βότρυς), in clusters, like grapes, πέτονται, 2, 89; said of bees.†

βότρυς, νος. η, the grape, a cluster of grapes, 18, 562.† h. 6, 40.
βοῦ (βοῦς), often in composition indicates that which is very great, prodi-gious, e. g., βούβρωστις, etc.

βούβοτος, ον (βόσκω), grazed by cattle, Od. 13, 246.+

βούβρωστις, ή (βους, βιβρώσκω), prop. buling, voracious hunger, and mly hunger, poverty, want, 24, 532.

βουβών, ώνος, ό, the groin, the pudendum, the thigh, 4, 492.†
βουγάζος, ὁ (γαίω), one who is proud of his strength, a boaster, only as a term of reproach, 13, 824. Od. 18, 79.

Bούδειον, τό (η Βούδεια, Steph.), 16, 572; a town of uncertain position, prob. a town in Magnesia, according to Steph., or in Phthiotis, according to Venet Schol.

βουκολέω (βουκόλος), to pasture cattle; with accus. of βους, 21, 448. 2) Mid. to feed, to graze, 20, 221.

Βουκολίδης, ου, ο, son of Bucolus= Sphelus, 15. 338.

βουκολίη, ἡ, a herd of cattle, h. Merc.

Βουκολίων, ωνος, ο, eldest son of Lac-medon, husband of Abarbarea, 6, 22.

Bourokos, &, a herdsman (from Bous and the obsol. κολέω), with ἀνήρ, 13, 571. Od. 11, 293.

βουλευτής, οῦ, ὁ (βουλεύω), counsellor senutor; as adj. yéporres, the old men of the council, 6, 114.†

βουλεύω (βουλή), fut σω, aor. 1 σα, and aor. 1 mid. σάμην, 1) to hold a council, to consult, to deliberate, absol. 2, 347; often with βουλήν, to give counsel, 9, 75; 10, 147; to hold a council, to deliberate, 10. 415; τινί, to counsel any one, to consult for any one, 9, 94. 2) to plot, to de-cide upon, to purpose, with accus. δλεθρον, φύξιν, κέρδεα, όδον φρεσίν, Od. 1, 141; and with dat. of the pers. Ti Tive, to purpose any thing against any one with infin. following, 9, 458; also περί τινος, Od. 16, 234; es μίαν, sc. βουλήν, to take like counsel, to be unanimous, har-monious, 2, 379. II) Mid. to advise oneself, to form a resolution, to decide, to purpose; with secus. ἀπάτην, 2, 114; βουλεύειν τινά, h. Merc. 167, is false Greek; hence H. connects ἐμέ and σέ with emishooman, cf. Franke ad loc.

βουλή, η, counsel which one imparts advice, 2, 55. 10, 147. 2) purpose, will, resolution, esply of the gods, 12, 235. Od. 8, 82. 3) a council or assembly, as Boulin γερόντων, the assembly of the elders, in distinction from ἀγορά, q. v. 2, 143. 194.

Βουληφόρος, ον (φέρω), giring counsel, who desiberates, epith. of sovereigns in the II. and of the άγορα in Od. 9, 112. βούλομαι, Ερ. βόλομαι (only βόλεται.

11, 319; βόλεσθε, Od. 16, 387), fut. βουλήσομαι, h. Ap. 264. 1) to will, to wish (according to Buttmann, Lex, βούλομαι is distinguished from ἐθέλω, the latter expressing a mere wish, or proclivity, whereas the former expresses an active willing, with purpose; still in Η. βούλομαι also stands for έθέλω); with accus. τί, any thing, 3, 41; mly with infin. or with accus. and infin. 1, 117. Od. 16, 387. Zeds Τρώεσστιν έβθούλετο κῦδος ὀρέξαι, Zeus wished to bestow glory upon the Trojans, 11, 79. cf. 319. 2) τί τινι, without infin. to grant, to purpose, to accord any thing to any one. Τρώεσσιν βούλετο νίκην, said only of the gods, because with them to will and to accomplish are identical, 7, 21. 2) to wish rather, to pre-fer; with η or ηέπερ following: βούλομ' ω λαὸν σόον έμμεναι ή απολέσθαι, would rather that the people should be safe than that they should perish, 1, 117. 11, 319. Od. 3, 232; sometimes also without $\tilde{\eta}$, 1, 112.

βουλύτός, ή (λύω), subaudit. καιρός,

the time when the cattle are unvoked: this took place at sunset; in H. only adv. Boudurovee, at evening, 6, 779. Od. 9, 58.

βουπλήξ, ήγος ή (πλήσσω), prop. adj. goading the oxen; in H. subst. an ox-good, stimulus, 16, 135.†

Βουπράσιον, τό, a town in Elis, on the borders of Achaia; in the time of Strabo, a territory in addition had this name (perhaps from πράσον, a leek), 2, 615.

βους, Boos, à and ή, dat. plur. βουσί, Ep. βόεσσι, a bull. an ox, a cow; also βους αρσην and ταθρος βους, 17, 389. 2) ή, subaud. aomis, a shield covered with oxhide, 7, 238 (where the Dor. accus. Bor is found), 12, 105.

βουφονέω (βουφόνος), to slaughter cattle, 7, 466.†

* βουφόνος, ον (φονεύω), slaughtering or sacrificing callle, h. Merc. 436.

βοώπις, ιδος, ή (βούς, ώψ). ox-eyed, i. e. large-eyed ['ample-eyed,' Cp.], epith. of distinguished women, 3, 141, and of the majestic Hêrê, 1, 551.
Βοώτης, ου, δ=βούτης, the herdsman, in

H. the constellation of Arcturus, near the Great Bear ; so named by the Ionians, who made the Great Bear a wagon, Od. 5, 272.

βραδύς, εία, ύ, compar. βραδύτερος and βράσσων, superl. βράδιστος, and by metathesis βάρδιστος, 23, 310. 530; slow, sluggish; spoken also of the mind, dull, stupid, voos, 10, 226.

βραδυτής, ήτος, ή (βραδύς), slowness, sluggishness, 19, 411. [†] βράσσων, αν, compar. of βραδύς, 10,

βραχίων, ίονος, δ, the arm; πρυμνός, the upper part of the arm, the shoulder, plur. Od. 18, 69.

βράχω, a word derived from the sound it describes, to crash, to rattle, to creak, to resound, spoken chiefly of inanimate things; of the rattling of armour, 4, 420; of the creaking of a chariot, 5, 835; of the resounding of the earth, 21, 387; and of the roaring of a river, 21, 9. 2) Of living beings: to cry, to roar; of the wounded Ares, 5, 863; of a horse, 16, 468 (where Spitzner, however with probability, understands the noise of his fall).

* βρέγμα, ατος, τό, the upper part of the head, the skull, Batr. 231.

βρέμω, fremo, to murmur, to roar, to resound, spoken of the sea, 4, 425; in like manner the mid βρέμομαι, 2, 209; and of the wind, 14, 399.

βρέφος, τό, the embryo in the womb, 23, 266.+ later an infant (related to τρέφω). βρεχμός, δ=βρέγμα, the upper part of

the head, 5, 586. Borápews, o, a hundred-handed giant,

see Aiyaiwv (the strong).

βριαρός, ή, όν (βριάω), strong, stout, epith. of the helmet, *11, 375. βρίζω, poet. (related to βρίβω), to feel heavy; mly to be drowsy, to be inactive

4, 223.1

βριήπὖος, ον (ἀπύω), crying aloud, loud-voiced (' brazen-throated,' Cp.], epith. of Arês, 13, 521.†

βρίδοσύνη, ή (βριθύς), heaviness, burden, load, weight, 5, 839. 12, 460. βρίδύς, εΐα, ψ (βρίδω), henvy, weighty, always epith. of the spear, έγχος, 1l. and Od.

βρίθω, fut. βρίσω, h. Cer. 456; aor. l ἔβρίσα, perf. 2 βέβριθα, with pres. signif. and mid. 1) to be heavy, to be burdened, weighed down, tivi and tivos, σταφυλησι μέγα βρίθουσα άλωή, a vineyard heavily laden with grapes, 18, 561. βεβρίθει (subaud. vave) σάκεσσι καὶ έγχεσιν, Od. 16, 474, cf. 19, 112. ταρσοὶ μὲν τυρών βρίθον, Od. 9, 219. 15, 334; also mid. μήκων καρπῷ βριθομένη, a poppy loaded with fruit, 8, 307; and with the idea of an oppressive surcharge, ὑπὸ λείλαπι πᾶσα βέβριθε χθών, the whole earth is burdened with the tempestuous rain, 16, 384; metaph. έρις βεβριθυΐα (for βαρεία), 21, 385. 2) to have preponderance, to be superior, to surpass, in aor. 1 εέδνοις βρίσας (prevailing by bridal gifts), Od. 6, 159; spoken of an overpowering multitude: to press hard, to prevail, 12, 346, 17, 233, 512.

* βρέμη, ή, rage, anger, noise, h. 23, 10. βρισάρματος, ον (αρμα), chariot-loading, epith. of Arês, h. 7, 1. cf. 5, 839.

Βρίσητε, tôos, η, daughter of Brises, Hippodamia, a female slave of Achilles, who had slain her husband Mynes and her brothers, 19, 291-300. Agamemnon took her from him, 2, 689 sqq.

Botons, cos, Ep. nos, o, son of Ardys, king of the Leleges in Pedasus, or a priest in Lyrnessus, 2, 689. 1, 392.

βρομέω (βρόμος), to kum, spoken of gnats, 16, 642.†

βρόμος, δ (βρόμω), roaring, crackling, spoken of fire, 14, 396. † 2) Of the loud sound of flutes, h. Merc. 452 h. 26, 10.

βροντάω (βροντή), aor. 1 ἐβρόντησα, to thunder, always spoken of Zeus, 8, 133. Od. 12, 415.

thunder, Aiós, 13, 796; βροντή, ή, thus Ζηνός, Od. 20, 121.

βρότεος, ον. Ερ. for βρότειος (βρότος), tortal, human, φωνή, Od. 19, 545.† h. Ven. 47.

βροτόεις, εσσα, εν (βρότος), sprinkled with blood, bloody; έναρα, bloody spoils, 6, 484; once βροτόεντ' ἀνδράγρια, *14,

βροτολοιγόε. όν (λοιγός), man-destroy-ing, man-slaying, epith. of Arês ['homi-cidal Mars,' Cp.], often in II.; once Od. 8, 115.

βροτός, δ, ή, mortal, prop. adj. βροτός amp, 5, 604; often as subst. a mortal, a man, and ή βροτός, a mortal woman, Od. 5, 334 (related to μόρος). βρότος, ὸ, the blood which is flowing

from a wound, or which has already coagulated, gore, always with aimaroeis; 7, 425; μέλας, Od. 24, 189 (Æol. from péro, péros).

βροτόω, to make bloody: βεβροτωμένα τεύχεα, arms defiled with blood ['armour gore-distained,' Cp.], Od. 11, 41.+

βρόχος, ό, a noose, a knot, for suspending, *Od. 11, 278. 22, 472.
* βρύκω, ξω, to bite, to tear by biting, prop. to guash with the teeth, Epigr. 14,

Βρύσειαί, Ep. for Βρύσεαί, an old town in Laconia, south of Sparta, 2, 583 (perhaps from βρύσις, η, welling up)

βρυχάομαι, depon. mid. perf. βέβρυχα, to roar, to howl; H. has only the perf. and pluperf. with pres. signif.; spoken of the shrick of one falling with a mortal wound, 13, 393. 16, 486 (not 'gnashing the teeth'); and of the noise of waves. 17, 264. Od. 5, 412. 12, 242.

Botte, to overflow, with reference to an internal force swelling and bursting; to be swollen, distended. έρνος άνθει βρύει, bursts into flower, 17, 56.†

βρώμη, ή, poet. for βρώμα, food. connected with ποτής, *Od. 10, 177. h. Cer. 394.

βρώσις, ιος, ή (βιβρώσκω), the act of eating food, in distinction from πόσις, 19, 210. Od. 1, 191.

Βρωτός, ή, όν, adj. verb. (βιβρώσκω),
 eaten, edible, Batr. 30.

βρωτύς, ύος, ή=βρῶσις, 19, 205. Od. 18, 407

βύβλινος, η, ον, made of papyrus, οπλον veos, Od. 21, 391. According to Eustath, not here the Egyptian paper-plant, from the inner bark of which ropes were made, but either hemp or tree-bark. Voss translates 'from the bark of the byblus.'

 βυθός, δ, depth, abyss, Batr. 119. βύκτης, ου, ὁ (βύω: or, more probably, ρύζω), blowing, blustering, roariny, rude, āreμοι, Od. 10, 20.† (ἡχητικοί, Schol.)

* βύρσα, ή, skin, kide, Batr. 127.

βυσσοδομεύω (δομέω), prim. to build in the depths : hence metaph. to meditate, to purpose any thing secretly; only in a bad sense, κακὰ φρεσί, to purpose evil secretly in the heart, Od. 8, 273. 17, 66; μύθους ἐνὶ φρεσί, Od. 4, 676. *Od. βυσσός, δ=βυθός, depth, 24, 80.†

βύω, fut. βύσω, perf. pass. βέβυσμαι, to stop up, to fill up, τινός, with any thing; τάλαρος νήματος βεβυσμένος, a basket filled with yarn, Od. 4, 134.

βώλος, ή (prob. from βάλλω), a clod, a lump of earth, Od. 18, 374. †

βωμός, ὁ (βαίνω), an elevation, a support upon which something is placed, a pedestal, a base of a statue, Od. 7, 100; a stand for a chariot, 8, 441. 2) Esply an altar, often lepoi or θεων βωμοί. βωμός is distinguished from ἐσχάρα by having steps or an ἀνάβασις. Cf. Nitzsch on Od. 2, p. 15.

[βῶν, 7, 228, see βοῦς, and cf. Buttm., Gram. § 50, note 2.]

Bώρος, δ, 1) son of Perieres, husband of Polydora, daughter of Peleus, 16, 177;

Γάρ.

ef. Apd. 3, 13. 2) father of Phæstus, a windless calm, Od. 5, 392. 2) the quies from Tarne in Lydia, 5, 44.

βώσαντι, see βοάω.

βωστρέω, to call, to call to, for help, τινά, Od. 12, 124.† [from βοάω length-

ened, like ελαστρέω]. βωτιάνειρα, η (βόσκω, ἀνήρ), mannourishing, nurse of heroes, epith. of Phthia, 1, 155.†

Phinia, 1, 199.7 βώτωρ, ορος, δ. Ερ. (βόσκω), herdsman, connected with arip, 12, 302. Od. 14, 102.

Γ.

T, the third letter of the Greek alphabet, and hence the sign of the third rhapsody.

γαΐα, η, like αΐα, poet. for γη (which form rarely occurs in H., 21, 63. Od. 11, 67, etc.), 1) the earth, the ground, the land, in distinction from the heavens or the sea, 8, 16, 46, 479. 2) land, region, often with marpis, father-land, country; in the plur, also often spoken of islands, Od. 8, 281. 3) earth, ground, 2, 699. 15, 715; also dust. uneis mavres voup rai γαία γένοισθε, may you become earth, dust [rot were ye sit, 'Cp.], 7, 99; hence also κωφή γαία, spoken of Hector's corpse, 24, 54.

Γαία, ή, pr. n. Gæa (Tellus), wife of Uranus (Cœius), mother of the Cyclôpes,

Titans, etc. h. 30, 17; μήτηρ πάντων. Γαιήτος, η, ον (γαΐα), springing from Θασ. Γαιήτος νός, son of Gaz=Tilyus, Od. 7, 324.

γαιήοχος, ον (έχω), earth-holding, earth-embracing, epith. of Poseidon; earth-quakes being, on the one hand, ascribed to him (see ἐνοσίχθων), and he could, on the other, hold together and secure the earth (Voss. earth-yirdling, not, how-ever, with perfect propriety, since execu is in H. never equivalent to cingere, and Poseidôn is god only of the Mediter-ranean sea); later, earth-defending. Cf. Cammanns, Vorsch. p. 173. Il. 9, 183. Od. 1, 68.

γαίω, only partep. pres. to be proud of any thing, to exutt in always with κύδει, one's strength: spoken of Zeus, Ares, etc. °1, 405 (an old theme, to be seen in many derivatives, as γάνυμαι, γηθέω, etc.).

γάλα, γάλακτος, τό, milk, λευκόν, 4, 434. Od. 4, 88

γαλαθηνός, όν (θησθαι), milk-sucking; hence young. tender, vespoi, Od. 4, 336.

* Γαλαξαύρη, ή, a nymph, companion of Persephone, h. Cer. 423. Γαλάτεια, η, daughter of Nereus and

Doris, 18, 45. * γαλέη, ή, a weasel, a marten, Batr. 5.

γαλήνη, η quiet, rest, serenity, a caim, following: a) Very common is it for the easily spoken of the sea. γαλήνη νηνεμίη, explanatory clause with γάρ to precede

surface of the sea. exaureur yaxarmu [' to brush the placid flood,' Cp.; to sail over calm seas], *Od. 7, 319.

γάλοως, gen. γάλοω, ή, nom. pl. γάλοφ, sister-in-law, husband's sister, *3, 122. γαμβρός, ὁ (γαμός), any one related by

marriage; hence 1) son-in-law, most freq. 2) brother-in-law, sister's husband, 5, 474. 13, 464.

3, 11-10, τστ.
γάμως (γάμος), fut. γαμέσω and γαμέω,
9, 391; aor. 1 έγημα, fut. mid. γαμέσομα,
poet. σσ, 3, 394; aor. 1 έγημαμην, 1)
Spoken of the man, to take a wife, to marry, τικά, also ἄλοχου, 9, 399; also in a niere physical signif., Od. 1, 36. 2) Mid. spoken of the woman, to get married, to marry, τικί, Od. 18, 269. δ) Of the parents, to give in marriage, to marry, γυναϊκα τινί, 9, 394.
γάμος, ὁ, a marriage, 1) As a festal

day, a wedding. γάμον τεύχειν, άρτύειν, to prepare the nuptial solemnity, Od. 1, 277. 4, 770: esply nuptial feast, 19, 299. Od. 1, 226 (in distinction from είλαπώνη). Od. 4, 3. 3) nuptials, wedlock, Od. 18, 272. 11, 13, 382.

γαμφηλαί, ai (related to γνάμπτω), the jaw-bones. the cheeks, only plur. *13, 200. γαμψώνυξ, υχος, ό, ἡ (ὄνυξ), with crooked claus, epith. of birds of prey, αίγυπιοί, 16, 428. Od. 16, 217.

yardam (yaros), to gleam, to glitter, to shine, only partep. pres. yardameres, of garden-beds: spaceal yarowau, splen-did beds, Od. 7, 128; of a flower, h. Cer.

γάνυμαι, depon. mid. (γαίω), fut. γανύσουμαι, Ep. σσ, to be glad, to be delighted, to rejoice in, with dat. aropt où yarvousται, 14, 504; also γάνυται φρένι glad at heart, 13, 493. Od. 12, 43.

Τανυμήδης, eos, δ, accus. ea and ην, son of king Tros in Troy, great-grandson of Dardanus, the most beautiful youth of his time; he was borne off by Zeus, through the instrumentality of an eagle, and chosen by him as cup-bearer instead of Hebe, 5, 266; and 20, 232 (of cheerful disposition).

γάρ, conj. (γε, ἄρα), for, since, because, employed in assigning a rea on. This particle, which never stands at the beginning of a sentence, unites properly the signif. of ye and apa, and is used in inbe translated for, although, with the exception of the Hom. yap re, it never annexes a clause so closely to the preceding. 1) In introducing a proof and explanations : for, because, namely. The explanatory signif. is esply preponderant, when a demonstrative pronoun or subst. preo-des, 1, 9, 12, 55. 8, 148. As a pecu-liarity of the Greek language, note the following: a) Very common is it for the the clause to be explained, in which case ; it must be translated indeed, or since, 1, 423. 7, 73. The following clause is introduced by τῷ: πολλοί γὰρ τεθνάσιν *Αχαιοὶ— τῷ σε χρη — παύσαι, 7, 328. Most frequently it follows an address, Od. 1, 337. 10, 174. 190. 226. b) Often the clause to be proved must be supplied from the connexion, 11, 408. Od. 10, 501. In introducing a supplement or consequence; here belongs γάρ, a) In exclamatory and optative clauses: a γάρ, ei γάρ, q. v. b) In questions: τίς γάρ, for who; πῶς γάρ, 1, 122. 10, 424. 18, 182. 8) In connexion with other particles: άλλα γάρ, at enim, sed enim, in which use the proving clause sometimes follows, but is mly omitted, 7, 242. Od. 14, 355; γάρ δή, for indeed, 2, 301. Od. 5, 23; γάρ οὐν, 59, 101 indeed, 25 of certainly; γάρ τε, for now; γάρ ρα, for certainly; γάρ τε, for, 1, 81; γάρ τοι, for certainly; ου μέν γάρ, for certainly not, 24, 66. cf. Rost, p. 706. Kühner, § 692. [καὶ γάρ, for indeed, 8, 188. 4, 43; καὶ γάρ ρα, for indeed now, 1, 113.]

Τάργαρον, τό, the southern point of Mount Ida in Troas, on which stood a temple of Zeus, 8, 48. 14, 292. (As appellat. multitude, fulness.)

γαστήρ, έρος, contr. γαστρός, ή, the belly, the paunch, venter; the womb, 6, 58. 2) Chiefly the stomach; hence, appetite, greediness. βόσκειν γαστέρα, to fill the stomach, Od. 17, 228. Batr. 57; but γαστέρι νέκυν πενθήσαι, to mourn for one dead with the stomach, i. e., by fasting, 19, 223. 3) stomach, a stomach-sausage, a stomach filled with minced meat, Od. 18, 44,

γάστρη, η, the belly, a round belly of a vessel, 18, 348. Od. 8, 437. γαυλός, ὁ [but γαῦλος, ship], a milk-pail, a pail, Od. 9, 223.†

" yaupów (related to yaiw), to make proud, mid. to conduct proudly, to pride oneself, Batr. 267.

(yaw), obsol. theme fr. which the Ep. perf. yéyaa for yéyova is derived, see γίγνομαι.

γδουπέω, poet. for δουπέω = δουπέω.

γέ, an enclitic particle, marking the emphatic character of an idea, and giving it prominence. It stands always after the word to which it gives force. It can sometimes be translated by truly, indeed, still, at least; but can mly be expressed only by emphasis of voice. ye serves consequently 1) To give prominence to an idea, whether in amplification or limitation. In this case it cannot mly be translated, but is to be indicated by stress of voice: χόλον γε, 1, 81; δφρ εὐ εἰδῶ, εἰ ἐτεόν γ' Ἰθάκην τένο ἰκόμεθα. Od. 24, 259. Very frequently it stands with personal and demonstrative pronouns: eywye, ovye. Also twice in one sentence, 5, 286. 22, 266. si σύγε σῷ θυμῷ ἐθέλοις κέλομαι γὰρ ἔγωγε, 23, 894. cf. 15, 48. On the use of ye with the pronoun, the following is to be noted: a) When in disjunctive

clauses the pronoun is placed in antithesis to itself, or to a substantive separated from it, γε is found in the second member: εἰπε μοι, ἢὲ ἐκὼν ὑποδάμνασαι, η σέγε λοοὶ ἐχθαίρουσ', whether thou of thine own accord art overcome (dost willingly suffer it, or whether thee the people hate, etc. Od. 3, 214. cf. 11. 2, 237. people nate, etc. Ou. 5, 217. ci. 11. 2, 201. In this case the pronoun is for us often superfluous. b) $\gamma \epsilon$ is attached to a pronoun in order to recall with emphasis a preceding idea. For us in this case the pronoun is often superfluous: πατὴρ δ' ἐμὸς ἄλλοθι γαίης, ζώει ὄγ' ἡ τέθνηκεν, Od. 2, 131. cf. 3, 89. 11. 10, 504. The last is true also in adversative sentences. 2) yé assumes rather the character of a conjunction, and serves to give prominence to the proof or supplement of a clause, and has either an adversative or concessive signif., Od. 19, 86. It is then often connected with relatives and conjunctions, and can be translated by indeed, at least, certainly, namely.

a) With relatives, as δς γε, δοτις γε, οίος γε, 5, 303. Od. 1, 229. b) With conjunc-also repeated, πρίν γε, πρίν γε, 5, 288; ėπεί—γε, quandoquiuem, 1, 299. 3) οὐδό —γε, μηδέ—γε, at least not, 14, 221. γέ with a preceding negat. can mly be translated never, 1, 261. Od. 4, 291. ye never never, 1, 261. Od. 4, 291. 74 pér has an adversat. signif.: but, at, 11. 2, 703. Od. 5, 206. Cf. Kühner, § 596. Thiersch. 6 303 Thiersch, § 303.

γέγαα, γεγάᾶσι, γεγαώς. Ree γίγνομαι. γέγηθα, perf. of γηθέω. γέγωνα, poet. perf. with pres. signif. of which the 3 sing is also imperf. with sor. signif., partep. yeywww. infin. yeywwy. aor. signif., partep. yeywww. From a pres. yeywww. From a pres. yeywww. derived from this perf, the following forms occur: infin. yeywww. mperf. yeywwww. Od. 9, 47; to call audibly, to cry, to proclaim. Sorv re γέγωνε βοήσας, as far as he crying called audibly, i. e. as far as his voice reached, Od. 5, 400. Il. 12, 337; τινί, to call to any one, 8, 227; also μετὰ θεοῖς, Od. 12, 370.

γεγωνέω. See γέγωνα. yeirouat (obsol. theme TENO), sor. I έγεινάμην, i) In the pres. only Ep. and pass. to be born, to be beyotten. oi yetvónevot, those who are born, 10, 71. Od.
4, 208. 2) Aor. 1 mid. to bear, to beget, spoken both of mother and father, 5, 800. έπην γείνεαι αὐτός, when thou hast begotten them (men), Od. 20, 202 (this is subj. aor. 1, with shortened mood-vowel, γείνησι).

yeirwe, ovos, o, neighbour, Od. 4, 16; as adj. neighbouring, Od. 9, 48. Batr. 67. yekaarios, ή, όν (γελάω), laughed at, langhuble, ridiculous, έργα, Od. 8, 307. † Cf. αγέλαστος. γελάω, contr. γελώ, and Ep. γελόω,

partep. yelowires and yelworres, Od. 18, 111; Ep. form yeloudos, sor. 1 eyeldoa, poet. or, 1) to laugh, driftur, atany thing, 2, 270; µdha jöd, very heartily, 11, 378; Saxpuder, tearfully, 6, 484; µckloru, with the lips, 1. e. apparently, 15, 102; see άχρειον, άλλοτρίοις γναθμοίς, see the adj. 2) Spoken of inanimate things ; έγέλασσε 84 πάσα περί χθών χαλκού ὑπὸ στεροπῆς, laughed round about, i. e. the whole earth gleamed with the brightness of the brass, 19, 362. Cf. h. in Cer. 14.

yelocias, Ep. form from yelds, aor. 1 eyelocigoa, h. Ven. 49; whence yelocisy, 3 plur. imperf. and parcp. yelocisyres (yelocisyres), Od. 20, 390.

yelodios, n, ov. Ep. for yelodos (yelows), laughable, ridiculous, 2, 215.† yelodwree, Od. 20, 390; either poet. for yelodwres, or read with Buttm. yelodώντες, and derive from γελοιάω.

yéλος, ὁ, Æ-l. for γέλος; γέλον for γέλω stood before Wolf, Od. 20, 346. γελόω, γελόωντες, see γελάω.

γελοω, γελοωντες, ευς γελαω. γελόωντες, ευς γελάω. γέλως, ωτος, ό, dat. γέλως for γέλωτε, Od. 18, 100; accus. γέλω στ γέλωντα and γέλων, Od. 18, 330. 26, 346; a langh, Imaghter (more correctly in the dat. γέλω; Date of Thirseh & Thirseh Buttm. Gram. 5 56, note 6. Thiersch Gram. § 188. Kühner Gram. I. § 295, 1).

γενεή, ή, Ion. for γενεά, 1) birth, family, race, descent. 6, 145. 151. 21, 153. γενεής καὶ αίματος, of race and blood. 6, 211. γενεή ripos and ex ripos, 21, 157. yeveny Διος εύχομαι είναι, 21, 187. Of steeds: race, stock, breed, 5, 208. 265; hence with τόκος, race and birth, 7, 128. 15, 141; hence, a) race and offin, 7, 125. 13, 141; nence, 6) birth-place, 20, 340; and with warpic apoppa, Od. 1, 407; also of the eagle's cyric, Od. 15, 175. b) race, stock, family, eaply noble descent, 20, 306. Od. 4, 27. aure yap yeven ayyusta epiceup, 14, 474. c) offspring, descendant, as with Spitzner it is perhaps to be understood in 21, 191. 2) race, i. e. all who belong to a species, spoken of men, esply those who are contemporary (æquales), 6, 146; and in like manner, φύλλων γενεή, the race (crop) of leaves (folia uno eodemque vere prognata); hence also, a) the age of man, a genera-tion, which accord. to Hdt. was 33 years, so that three generations amounted to 100 years, 1, 250. Od. 14, 325. b) age in general: yeven bmhórepos, 2. 707; bmhórepos, 9, 38; mpórepos, 15, 166. Cf. Spitzner, Excurs. IX. § 2, p. 7.

Spitzner, Excurs. IX. § 2, p. 7.

yaróθλη, ἡ (yáros), 1) birth, generation,
ruce, stock, of men: elvas yeróθλης or ex

yaróθλης, Od. 4, 232; of horses: stock,
b. 270. 2) place of origin, origin, apyúpov,
2, 557. 3) offspring, descendant, h. Ap.
135. Cf. Spitzner Excurs. IX. § 3, p. 12.

yerstás, άδος, ἡ, beard, Od. 16, 176.†

yérstov, τό (prob. from yéros), the chis.
yerstov āstreoßas, 10, 454. Od.

yeveida (yéveid), 201. éyeveingra, to become bearded, to obtain a beard, to arrive at manhood, *Od. 18, 176. 269.

creation, origin, spoken only of Oceanus:

γενετής, ή, poet. for γενεή, birth. έκ γενετής, ή, tooth 124, 535. Od. 18, 6. h. Merc. 440.

yevvalos, n, or (from yevva, n, Ep. for yevos), suited to one's descent, inbred,

ratural. ού μοι γενναΐον, 5, 233.† γένος, τό (ΓΕΝΩ), 1) race, birth, de-scent, 6, 209; hence γένος (accus. absol.) elvat ex tivos, to spring from any one, strat ex τίνος, to spring from any one, 5, 544. γένος βασιλήων είναι, to spring from kings, Od. 4, 63; hence also place of birth, country, Od. 15, 267. 24, 269. Exply, a) race, family, kindred, Od. 8, 583. 15, 533. b) ofspring, descendant, 19, 122; so also with adj. θείον γένος, 6, 180. 9, 538. 2) race, as the collective body of individuals in a species : ἡμιθέων ανδρών, race of demi-gods, 12, 23, h. 31, 18; also βοῶν γένος, Od. 20, 212. 3) race, in reference to time, the age of man, Od. 3. 248 ; .mly age; yéves vorepos, younger in age, 3, 215.

yerro, 3 sing, aor, of a theme elsewhere absol.; accord. to some, Æol. for έλετο, acton; as πέντο for πέλετο, he seized, he grasped, with accus. 5, 25. 8, 43. Cf. Buttm. Gram. § 114. Rost Gram. § 82,

γένυς, υος, ή, accus. plur. γένυας, contr. yérüs. Od. 11, 320; the cheek-bone, the jaw, both of men and brutes, 11, 416.

ΓΕΝΩ, theme of γίγνομαι. repaise, n, ov (rypopaia, not found in H.), old, aged, esply venerable by age; subst. 8 yepaide, an old man, a venerable sage; ai yepaidi, the aged women, matrons, 6, 87. Comp. yepairepos, n, ov.

γεραίρω (γέρας), prop. to distinguish by a gift; and generally, to honour, to disback-pieces, 7, 321. Od. 14, 441.
Γεραιστός, δ, Geræsius a promontory

and port in Eubora, orig. a temple and grove of Poseidon, now Caho Mantelo or Lion, the town is called Gerestro, Od. 3,

γερανός, ή, α crane, *2, 460. 3, 8. γεραρός, ή, όν (γεραίρω), honorable, renerable, epith. of heroes Compar.

γεραρώτερος, η, ον, *3, 170. 211. γέρας, αος, τό, plur. Ερ. γέρα for γέραα, gen. γεράων, related to γήρας, 1) a pre-sent, a reward, a) a gift to distinguish any one, e. g. a larger portion of meat and wine, Od. 4, 66; or a part of the spoil, Od. 7, 10. Cf. II. 1, 118; also spoken of gods, 4, 49. b) any act performed to honour any one, as to cut the hair in honour of [or mourning for] the dead, Od. 4, 197. Il. 16, 457. 2) office, prerogative, dignity, power, as to yap yapas yepowrwe, this is the office of the aged men (vis. to sit in council), 4, 323. Od. 11, 184.

"yepfaulos, or (yépas), honouring, conferring honour, h. Merc. 122.

Tepipuos, d, the Gerenian, epith. of

yéveres, cos, à (PENO), generation, Nestor, from the town Gerenia (Pepquia,

Paus. 3, 21), or Gerenon (Γέρηνον, τό, is dual fem gen according to the read-Eust.), in Messenia, where Nestor was ing of Aristarch.; others read προφανείσα educated, whilst Heracles destroyed and refer it to ίδωμαι.) Cf. Spitzner. Pylus, 2, 336.

γέρον, see γέρων.

repoursos, n, ov, belonging to old men, appertaining to old men as members of the council: opkos, an oath which they swore, 22, 119. γερούσιος οίνος, wine of honour, a larger portion of wine by which the eldest were honoured at the table of

the king, 4, 259. Od. 13, 7—9.

γέρων, οντος, δ, τος. γέρον, an old man,
an elder; οι γέροντες, the eldest of the
nation, who were distinguished by their experience and respectability of character, and whose counsel was first asked by the king, 2, 83. 4, 344. Cf. βουλή and βασιλεύς. 2) As adj. in neut. γέρον σάκος, an old shield, Od. 22, 18‡.

yeuw, to cause to taste, in H. only mid. γεύομαι, fut. γεύσομαι, aor. l έγευσάμην, to tuste, τινός: προικός 'Αχαιών, Od. 17, 413. 2) Metaph. to make a trial, to try, to tuste, to feel, inly spoken of fighting: χειρών, to try the fists, Od. 20, 181; so also οιστοῦ, ἀκωκῆς. γευσόμεθα ἀλλήλων ἐγχείησιν, we will try one an-

other with spears, 20, 258.

γέφυρα, ή, a dam, a dyke, a levee, a wall of earth. to prevent the of earth, to prevent the overflowing of a river: τον δ' ουτ' αρ τε γέφυραι έεργμέναι ισχανόωσι, the well-fortified dykes do not restrain it, 5, 88, 89. (Voss and Köppen, bridges, a signif. not found in H.: see έργω and 17, 797.) 2) the interval between two armies, which like a dyke separates them: bailte-feld. Thus modern critics explain πολέμοιο γέφυρα and γέφυραs, 4, 371. The sing, is found only 8, 553. The ancients more correctly understood by it the spaces between the ranks, in which one could best flee. Between the hostile armies there was no space. Cf. Wolf's Vorles. II. p. 269.

γεφυρόω (γέφυρα), αστ. 1 γεφύρωσα, εο make a dam, to dam up, with accus. ποταμόν, to dam up a river, in that a fallen tree checks the current, 21, 245; κέλευθον, to make a way or passage, *15,

γη, η, contr. γέα=γαΐα, in H. as pr. n 3, 104. 15, 36.

• γηγενής, έος. ὁ, ἡ (γένος), earth-born, son of the earth, epith. of the giants,

γηθέω (γαίω), fut. ήσω, 201. γήθησα, perf. γέγηθα, with pres. signif. to rejoice, to be glad, jugful, with hodina, θυμώ, absol. otten with partep. τώγε ίδων γήθησεν, 1, 330. νῦν δή που Αχιλλήσε κηρ γηθεί, φόνον - 'Αχαιών δερκομένω for δερκομένου, now indeed the heart of Achilles rejoices, as he beholds the slaughter of the Achaians, 14, 140 (cf. Rost, p. 643, Anm. 8. Kühner, § 587, c. Anm. 1). b) With accus. of that at which one rejoices, 9, 77: εἰ νῶϊ— Εκτωρ γηθήσει προφανείσα, whether Hector will rejoice over us when we appear, etc. 8, 377, 378. (προφανείσα stroyed, 7, 99. πάντα γίγνεσθαι, to be-

and refer it to townat.) Cf. Spitzner. γηθοσύνη, ἡ (γηθέω), joy, gladness, *13, 29. 21, 390; plur. h. Cer. 437.

γηθόσυνος, η, ον (γηθέω), joyful, glad, cheerful, τινί, about any thing, 13, 82. Od. 5, 269.

(γήθω), obsol. theme of γηθέω.

γηράς, see γηράω. γήρας, αος, τό, dat. γήραι and γήρα (Thier., § 189, 18), age, old age, 5, 183.

γηράω and γηράσκω, 20τ. 2 εγήρα (like εδρα), 7, 148; partep. γηράς, 17, 197. 1) to grow old, to become aged. 2) Metaph. spoken of fruits, to become old, to ripen, Od. 7, 120.

γηρυς, νος, η, a voice, a call, 4, 437.1 γηρύω (γῆρυς [Död. supposes it allied to γέρω, resembling, but not related to, κέρω (=lo cry, queri). Hence intens. γράζειν, γρύζειν, grunnire (grunt): hence γηρύεσθαι =fabulari, opp. to the earnest and important άγορεύειν, άγορασθαι, p. 197]), to utter a sound or voice. 2) Mid. to sing. h. in Merc. 426.

Γίγαντες, οὶ, sing. Γίγας, αντος, ὁ (from TAΩ Genitales, Herm.), a savage race and odious to the gods, in the region of Hyperia, hence in the neighbourhood of Trinacria, or perhaps in Epirus, which Zeus destroyed on account of their crimes, Od. 7, 59. 206. 10, 120. According to Od. 7, 206, they were related to the Phæaces, and sprung from Poseidon. 2) According to Hes. Th. 105, monstrous giants with serpent-legs, sons of Uranus and Gas, who endeavoured to storm Olympus, but were vanquished by the lightnings of Zeus, Batr. 7. Apd. 1, 6, 1,

γίγνομαι (γένω), fut. γενήσομαι, 201. 2 γιγοριαί (γενο), τίνι γενησομαί, αυτ. 2 έγενομην, perí. γέγονα, Ερ. (γέγαα), 3 plur. γεγάσσι (anomal. 2 plur. γεγάστε, Batr. 143, for which Thiersch, § 217, reads yeyaaou), partep. yeyaws, infin. ye yauer, to be born, to come into being, to become, to happen. The sor. 2, I came, takes the place of the aor. of eini. I was; in the perf. to be by birth, and mly to be. 1) Spoken of men: to be born, to become. 45 ê dider yeracra, sprung from me, 9, 456. Od. 4, 112. In the aor. 2, to be, Od. 6, 201. The perf. often with pres. signif. όπλότεροι γεγάσσι, they are younger, 4, 325. Od. 13, 160. 2) Of inanimate things : to arise, to come into being, to happen. γίγνεται άνθεα, the flowers arise, come into being, 2, 468. τάδε οὺκ ἐγέ-POPTE, this did not happen, 3, 176. poorte, this did not happen, 3, 176. b) Of mental states: αχος γένετο αυτό, he was pained. ποθη Δανασιαν γένετο, desire seized the Greeks, 11, 471. 3) With predicate following: a) Subst. to become something: χάρμα τινί, α rejoicing to any one, 6, 62. φώως τινί γέγνεσθα, to become a light to, 3, 282: μέλπηθρά τιν, 18, 179; proverbial, τόωρ καὶ γαίαν, to become water and earth, i. e., to be destroyed, 7, 99. πάνα γέννεσθαι to become water and earth, i. e., to be destroyed, 7, 99. πάνα γέννεσθαι to become water and earth, i. e., to be destroyed, 7, 99. πάνα γέννεσθαι to become come every thing, Od. 4, 418; cf. 458. b) With adj. τοΐσι πόλεμος γλυκίων γένετο. 2, 453. 4) With prep. and adv. ἐπὶ νηνσίν, to be at the ships, 8, 180. σπως

δχ΄ άριστα γένοιτο, 3, 110. γιγνώσκω, fut. γνώσομαι. 2 έγνων, ρατίςρ. γνούς, subl. γνώ and γνώω, optat. γνοίην, imper. γνώθι, infin. γνώναι and γνώμεναι,. 1) to observe, to perceive, to opprehend, to discover, to recognize, to Decome acquainted with, τινά, 5, 815; ἀσπόδ, by the shield, 5, 182; in a bad sense: eð νό τις αύτον γνώσται, many a one will then become well acquainted with him [i. e., will fall by his hands], 18, 270; sometimes with gen. γνω χωομένοιο, he observed that he was angry, 4, 357. Od. 21, 36. 23, 109. 2) to know, to waderstand, βουλήν, 20, 20. δρινθας γνώναι, to understand the flight of birds, Od. 2, 159. It is followed by ore, also o, quod, 8, 140; ès and ei, 21, 266.

γλάγος, εος, τό, Εp. 10r γάλα, milk, *2, 471. 16, 643.

γλακτοφάγος, ον (φαγείν), contr. for αλακτοφάγος, milk eating, epith. of the Hippomolgi, 13, 6; later, name of a Scythian tribe.

Γλαύκη, ή, daughter of Nereus and

Doris, 18, 39.

γλαυκιάω (γλαυκός), to look about with sparkling eyes, spoken of lions, only partcp. pres. γλαυκιόων, of flery look, 20, 172.†

γλαυκός, ή, όν (λάω, γλαύσσω [in Ap. Rhot. 1, 1281, δια-γλαύσσουσι) = γελαύσσω; whence γλαυκός, as λευκός fm λεύσσω, Död.: who makes to skine the primary meaning of yelds.], prop shining, bright, accord. to the derivat.; epith. of the eyes of lions, cats, hence binish-post, blus, clear ('dark,' Voss), only of the sea, 16, 34.† [Vox γλαυκός splendoris vim qualicunque colori adjunctam notat, Luc.1

Γλαῦκος, ὁ, Glaucus, 1) son of Sisy-phus and Meropê, father of Belierophontes, with the appellation Horriers, because he dwelt in Potnize in Bœotia. Aphrodité inspired his mares with such fury that they tore him in pieces, 6, 154. 2) son of Hippolochus and grandson of Bellerophontes, leader of the Lycians, friend of Diomedes, 2, 876. Cf. 6, 119 seq

γλαυκώπις, ιδος, ή (ωψ), accus. γλαυκώ-πιδα and γλαυκώπιν, Od. 1, 156; epith. of Athene, either with sparkling eyes, as cats and owls, bright-eyed, with beaming cats and owls, bright-eyed, with beaming or fiery eyes, cf. 1, 200: or having light-brown, hazel eyes, clear-eyed, having special reference, however, to her pieroling look (Schol. Venet. ἀπὸ τῆς πρὸς τὴν πρόσοψιν τῶν ὑψθαλμῶν καταπλήξεως), ('blue-eyed,' Voss), 2, 166. 2) Substantive, the clear-eyed, 5, 406. Cf. Nitzsch on Od. 1, 14; and Cammann,

Γλαφύραι, αί, a town in Thessalia, otherwise unknown, 2, 712.

γλαφυρός, ή, όν (γλάφω), excavated, hollow, arched, epith. of grottoes, ships, and of the φόρμιγξ, πέτρη, 2, 88: also λιμήν, a deep, spacious harbour, Od. 12,

γλήνη, ἡ (λάω [accord. to Död. fm γελαίνεν, issus., whence γελανής. Pind. Cf. τρανής, πρηνής, &c., fm τετραίνειν, περαίνειν]). 1) the sight of the eye, the pupil of the eye, 14, 494. Od. 2) a puppel (maiden), from the diminished image in the pupil of the eye; in contempt, sext γλήνη, timorous puppet! 8, 164.
γλήνος, εος, τό (λάω [also referred to

inus. yelaiveir, Dod.]), an ornament, any

thing precious, 24, 192,†
γληχών, ώνος, ή, Ion. for βληχών,
penny-royal, h. in Cer 209. Thi σας, αιτος, ή (Γλίσσας and Γλισσας, Paus.), an old town in Bœotis near Thebes, on Mount Hypaton, in ruins in

the time of Pausanias, 2, 504. γλουτός, ο, the buttock, the seat, *Il. in

plur. 8, 340. γλυκερός, ή, όν = γλυκύς, compar. γλυκερώτερος, sweet, Il. Od.

γλυκύθῦμος, ον (θυμός), of mild dispo-silion, sweet-tempered, 20, 467.†

*γλυκυμείλιχος. ον (μείλιχος), sweetly fattering, sweetly caressing, h. 5, 19. γλυκύς, εία, ύ, compar. γλυκίων, sweet,

having an agreeable taste, νέκταρ, 1, having an agreenble taste, verrap, 1, 598; metaph. lorely, agreeable, upwog, πόλεμος, tuepos, aiών, Od. 5, 152.

"λιόφανον, τό (γλύφω), a career's knife, γλυφίς, ίδος, ἡ (γλύφω), π sotch cut in the arrow to fit it to the bow-string, 4,

122. Od. 21, 419.

* γλύφω, fut, ψω, to excavate, to hollow out, Batr.

γλώσσα, ή, the tongue of men and animals; γλώσσας τάμνειν, to cut up the tongues of victims, Od. 3, 332. 341. (The tongues at the end of the sacrificial feast were offered esply to Hermes, i. e., they were cut up, laid on the fire, and were cut up, land on the life, and burned: cf. Athen. I. 14.) 2) dialect, language, 2, 804. γλώσσ' ἐμέμικτο, the language was mixed, 4, 438. h. Ven.

γλωχίς οτ γλωχίν, ένος, ή (γλώξ), prop. any projecting, tongue-formed point; the end of the yoke-strap, 24, 274. (On the ending, see Buttm., Gram.

41, 2.) γναθμός, ὁ (γνάω, κτάω), the jaw of men and beasts; proverbial: marras ocorras γναθμών έξελαύνειν, to knock all the teeth from the jaws, Od. 18, 29; and άλλοτρίοις γναθμοίς γελάν, Ot.; see άλ-

• γνάθος, ή=γναθμός, Ep. 14, 13; the common prose torm.

γναμπτός, ή, όν (γνάμπτω), curved, cruoked, άγκιστρον, Od. 4, 369; γάνυς, 11, 11, 416. 2) faxible, supple, spoken of the limbs of animate beings; metaph. γυαματόν νόημα, a placable disposition, 24, 41. γνάμπτω, 201. 1 γνάμψα, to bend, to curve. ἐν γόνυ γνάμψε, 23, 731.†

γνήσιος, η, ον (sync. from γενήσιος), belonging to the race, genuine, pure, regu lar; viós in opposition to vótos, 11, 102. Od. 14, 202.

yruf, adv. (yoru), with bent knee, always yruf epiweir, to sink upon the knees, *5, 68.

γνώ, γνώμεναι, γνώσμεν, εσε γιγνώσκω. γνώριμος, ον (γιγνώσκω), known, an acquaintunce, Od. 16, 9.†

γνωτός, ή, όν (γνώναι), known, noted. νωτόν δέ, και δε μάλα νήπιός έστιν, it is known even to him, who is very simple, for excire, os. 7, 401. 2) related, a relative by blood, of any degree, 3, 174; hence also for brother, 15, 336. 17, 35.

αικο for στοική, 15, 350. 17, 35.
γνώως, καραγιγνώσκω.
γοάως, Ερ. γοόως, infin. pres. Ερ. γοήμεναι, fut. γοήσσμαι, αυτ. 2 γόον, 6, 500; γοάσσκαν, iterat. imperf., 1) to lament, to mourn, to complain often in partep. 2) With accus. to bewail, to mourn, worknow revos. Of the mid. only the fut. occurs, 21, 124. (γοήμεναι is, Buttm., Gram., § 105, note 16, an infin. pres.)

γόμφος, ò. a peg of wood, a nail, a pin, Od. 5, 248. † Here, nails with which Ulysses fastened the vessel or raft together.

* γονεύς, έως, ὁ, a procreator, a father, plur. parents, h. Cer. 241.

γονή, ή (γένω), that which is begotten, a child, offspring, progeny, 24, 539. Od. 4, 755.

γόνος, ὁ (γένω), 1) race, origin=γένος, Od. 1, 216. 4, 207. h. Ven. 104. 2) What is begotten, child, descendant, 5, 635; and often.

Torocora, 4, Ep. for Torocora, Gonousa, a fortified village, or a promontory between Pellene and Ægira in Achaia, 2, 573. Cf. Paus. 5, 18. 2.

γόνν, τό, gen. γούνατος and γουνός, nom. plur. γούνατα and γούνασος, nom. plur. γούνατα (γούνασος) and γούνασοτι, gen. γούνασοτι, g. 488. l) the knee. γόνν κάμπταν, to bend the knee, i. e., to rest, to it? I lk kin noise Konfer. to sit, 7, 118. ἀτὶ γοῦνα ἔξεσθαι, to seat oueself upon the knees, 14, 437. The ancients considered the knees as the chief seat of physical power, hence γούνατα τινὸς λύειν, to loose one's knees, to lame him, to prostrate him, to slay him, 5, 176. είσοκέ μοι φίλα γούνατα δοώρη, whilst my knees move, i. e., as long as I am strong, 9, 610. Od. 18, 133. ώς τοι γούναθ' έποιτο, that your knees might obey you, 4, 314. 2) In humble supplication, it was customary to embrace the cauon, it was customary to emorace the knees; nence apparent you'ren, 1, 512; γούναι λαβείν, Od. 6, 147; γούναι τινός ιπάνεσθαι, Od. 3, 92; also γούναι πέων, 8, 371. Hence also, ἐν γούναιτο θεών πείται, it lies in the lap of the gods, it depends on their will. 17, 514, Od. 1, 267; accord. A Nitrach, (in the news of the conf.) to Nitssch, 'in the power of the gods,' since the early language indicated this by the term knee.

your, Ep. for eyour, see you.
you, b (you), wailing, lamentation,
complaint, always connected with weeping, τινός, for any one, Od. 4, 113; chiefly lamentation for one dead, 18,

γοόω, εσε γοάω. Γόργειος, η, ον (Γοργώ), of Gorgo, belonging to Gorgo, Gorgon. Γοργείη κεφαλή, the Gorgon head, 5, 741. Od. 11;

Γοργυθίων, ωνος, è, son of Priam and Castianira from Æsyme; Teucer slew him, 8, 302.

Τοργώ, ή, gen. Γοργούς (the terrible, related to οργή). Gorgo, a frightful monster, whose head is mentioned chiefly as exciting terrour. Medusa is mly understood by it, one of the three Gorgones mentioned by Hesiod, whose look was petrifying, 8, 349. 11, 36. H. places her in the lower world, Od. 11, 634. Hesiod and later writers mention three : Stheno, Euryale, and Medusa, daughters of Phorcys and Ceto, who had serpents for hair. According to Hesiou, they dwell far west on Oceanus; accord. to later writers, in the Gorgon isles.

Τόρτυς, υνος, ή (Γόρτυνα, ή, Strab.), Gortyna, chief city of the island of Crete. near its centre, on the river Lethæus, subsequently famed for its splendid edifices and two ports; the ruins are near the modern Me-sara, 2, 646. Od. 3, 294. (On the nom. Toprvv, see Buttm., Gram. § 41.)

γοῦν (γε, οῦν), at least, kence, only twice, in the 11. 5, 258. 16, 30. Accord. to Thiersch, § 329, 1. Anm. and Spitzner on 5, 258, your is not Homeric; hence the latter has adopted y our after the Cod. Venet.

yourasouau, depon. mid. (your), fut. wrάσομαι, prop. to embrace any one's kneer; hence, to supplicate at one's feet, to supplicate earnestly, τινά, 1, 427; ὑπέρ τινος, for any one, 15, 665; πρός τινος and rurós, to conjure by any one, Od. 11, 68. 13, 324; but γούνων γουνάζεσθαι, to embrace one's knees, 22, 345 (Ep. form

γούνατα, γούνασι and γούνασσι, see

Toureus, à (field-man. yourés), leader of the Arcadians before Troy, 2, 747.

γυννόομαι, Ερ. for γουνάζομαι, 1) to supplicate, with accus. 9, 583. πολλλ θεούς γουνούμενος, Od. 4, 443. 2) to του

seem possessing, Od. 10, 521. Cf. v. 526.
γουνός, δ (γόνος), a cultivated field, a fruitful field, a fartile place, rarely alone, Od. 11, 193; mly γουνός ἀλωής, a fertile field, 18, 97. Od. 1, 193; also 'λθηνάων, Od. 11, 193; απο γουνός αλωής, α fertile field, 18, 97. Od. 1, 193; also 'λθηνάων, Od. 11, 193; απο γουνός αλωής, α fertile field, 18, 97. Od. 1, 193; also 'λθηνάων, Od. 1, 193; also 'λθηνάων, Od. 1, 193; also 'λθηνάων, Od. 1, 193; απο γουνός απο γ 11, 323. (Others say the signif. raitful field conflicts with γουνὸς Αθηνόων: for Attica was stony and not fertile. They cite as akin to it γόνν, evor, according to which it would signify prop. projecting angle; and then mly

γραΐα, ή (γραΐος), an aged female, an old woman, Od. 1, 438.†

Γραΐα, ή, a very ancient town in Bœotia, near Orôpus; accord to Pausan. the later Tanagra, 2, 498.

γραπτύς, ύος, η, a scratch, an injury, e. g., by thorns. γραπτύς for γραπτύας, Od. 24, 229. γ

γράφω, aor. 1 έγραψα, to scratch, to engrave, with accus. γράψας εν πίνακι θυμοφθόρα πολλά, after he had inscribed upon the tablet many fatal signs, 6, 168 (a kind of picture-writing or hiero-glyphics; for H.'s heroes were not acquainted with siphabetic writing, cf. Wolf, Proleg. p. ixxxi; and also σή-ματα); spoken of the spear's head: to

graze, to injure, δοτέον, 17, 599.
Γρήνικος, δ, Ion. for Γράνικος, a river in the Lesser Mysia, now Ustwola, 12, 31: afterwards famed by the battle of Alexander the Great (from Tpas, the conductor of a colony, and vien, Strab. xiii. 582).

γρηθε, ή, Ep. also γρηθε, Ion. for γραθε, dat. γρηθ, voc. γρηθ and γρηθ, an aged female, an old woman. (γρηθε is incor-

rect; see Thiersch, Gram. § 181, 46, c.)
γρουνός, δ = γρυνός, fre-brand, Fr.

γύαλον, τό (prob. related to addition, hollow, an arch; θώρηκος, the swell of the σαλον, τό (prob related to κοίλος), α cuirass, 5, 99. This piece of armour consisted of two curved plates, one of which covered the breast, the other the back; these were joined at the sides by hooks or thongs, see Pausan. 10, 26. 2; hence, θώρηξ γυάλοισιν άρηρώς, a cuirass fitted together from convex plates, *15, 530. 2) ravine, valley, h. Ap. \$36. h. 25, 5.

Γύγαίη λίμνη, ἡ, l) the Gygæan lake, a lake in Lydia, at Mount Tmolus, not far from the Caystrus, later Κολόη, 20, 2) the nymph of the lake, mother of Mesthles and Antiphus, 2, 865 (from

γύγης, a water-fowl).

γυιάτιδος, Epig. 15, 18; a corrupt word, for which Herm proposes αγυιάτη. γυΐον, τό, a limb, chiefly a hand, foot, knee; always in the plur. Ta yola, limbs; ποδών γυία, the feet, 13, 512; hence, γυία λύειν, to loose the limbs, 7, 6; έλαφρα Deivas, to render the limbs light, 5, 122; en δέος είλετο γυίων, Od. 6, 140. 2) the body, the lap, h. Merc. 20. γυιόω (γυιός), γυιώσω, to lame, to enfeeble, ιππους, 8, 402. 416.†

γυμνός, ή, όν. naked, bare; mly without arms, unarmed, 16, 815; also spoken of things: γυμνὸν τόξον, the bared bow, i. e. the how taken from its case, Od. 11, 607; γυμνός δεστός, the bared arrow (taken

rom the quiver), Od. 21, 417.
γυμινόω (γυμινός), fut. ώσω, only aor. 1
pass. έγυμινώθην, 1) to lay bare, to uncover ; in the pass. to strip oneself, to deprive oneself, with gen. parkers, to arreprive oneself from the rags, Od. 22, 1. 2) Chiefly spoken of warriors, who are spoiled of their arms, 12, 428; and reixos

έγυμνώθη, the wall was laid bare, i. e., open to attack, 12, 399.

yuvaikelos, ein, elov (yuvi), female, belonging to women. Yuvaikeiai Boudai, Od. 11, 437.†

γυναιμανής. ές, gen. έος (μαίνομαι), woman mad, extravagantly fund of women (amorous, V.), epith. of Paris, *3, 39. 13,

γύναιος, α, ον = γυναικεῖος. γυναια δῶρα, presents to a woman, *Od. 11, 521. 15, 247.

γὖνή, ἡ, gen. γυναικός, 1) a woman, a emale, in distinction from a man, 15, 683, without reference to rank or age; therefore often in Od. a maid; also in a contemptuous signif. : γυναικός αρ' αντί τέτυξο, thou art become a woman, 8, 163. Often in connexion with subst. which have the force of adj. youn ramin. aderpis, etc. 2) a wife, a cons rt, 6, 160. 8, 57. 3) a mistress of a family, a mistress, Od. 4) a mortal woman, in distinction from a goddess, 14, 315. Od. 10, 228. In yuraika θήσατο μαζόν, 24, 58, according to the Schol. γυναϊκα stands for γυναικείον, or this construction can be explained by the fig. καθ όλον καὶ μέρος. Cf. Thiersch, Gram. § 273.

Γυραί, ai (sc. πέτραι, the Gyrænn rocks), where the Locrian Ajax suffered shipwreck; accord to Eustath near Myconus, or, more correctly, near the promontory Caphareus of Eubæa, Od 4, 500; cf. Quint. Sm. 570 (from γυρός), whence add. Tupaios, ain, aior, Gyraen; hence Tupain rérpn, Od. 4, 507.
yūpós, i, ór, round, cured, crooked.
yupòs er apoicrir, round-shouldered,

hump-backed, Od. 19, 246.†

Tupriadns, ov. o, son of Gyrtius = Hyrtins, 14, 512.

Τυρτώνη, ή (Γυρτών, ώνος, Strab.), a town in Pelasgiôtis (Thessalia), on the declivity of Olympus, on the Peneus, now Salambria, 2, 738.

γύψ, γυπός, ή, dat. plur. γύπεσσι, the vulture, Il. and Od. 11, 578.

γωρύτός, ο, bow case, Od. 21, 54 (related to χωρέω, equivalent to θήκη, ώς χωρούσα τὸ ρυτόν, Eustath.).

A, the fourth letter of the alphabet, hence the sign of the fourth rhapsody.

ôa, an inseparable prefix, which strengthens the signif., according to some derived from διά, very, exceedingly, δαείω, Ερ. for δαώ, see ΔΑΩ.

(δάζομαι), obsol. theme, from which are formed the fut. and aor. of baiw. δαήμεναι, Ep. for δαήναι, see ΔΑΩ. δαήμων, ον, gen. ονος (δαήναι), know

II. 23, 671.

δαήναι, see ΔΑΩ.

δαήρι έρος, ὁ, voc. δαερ, brother-in-law, hushand's brother. (On the word see Buttm., Gram. § 45, 5. note 1, and gen. plur δαέρων, dissyllabic, 24, 769.) *Il.

δάηται, see δαίω δαί, Ep. dat see δαίς, 13, 286.

δαιδάλεος, η, ον (δαιδαλος), arifully, skilfully made; beautifully wrought; artfully adorned; spoken of weapons or furniture which are inlaid or adorned with metal or wood: έντεα, θρόνος, ζωστήρ, and other productions of art; in Od. 1, 131, δαιδάλεον belongs to θρόνον. Cf. Nitzsch on the verse, p. 99.

δαιδάλλω (δαίδαλος), to work artfully, to adorn skilfully, to ornament, to inlay; to adorn with gold, silver, and ivory, λέχος χρυσφ, αργύρφ, Od. 23, 200; σάκος,

δαίδαλον, τό, subst. a work of art, embroidery, sing. Od. 19, 227; plur. τὰ δαίδαλα, works of art, 11. 5, 60; pictures inwrought with metal-work and embroidery, 14, 179 (prob. from δάω, δάλλω, δαιδάλλω),

Δαίδαλος, δ, prop. the artist, is a collective name, and indicates a series of Attic and Cretan artists, who, at the beginning of the arts, gave life and motion to statues. H. calls him o Kywootos, from Knosos (Gnossus) in Crete, and as the inventor of an artificial dance which he wrought for Ariadne, 18, 592; cf. ἀσκέω and χορός. Accord. to Attic tradition, he was the son of Eupalamus in Athens, father of Icarus. He fled on account of the murder of his nephew Talus to Crete, and built there the labyrinth; thence he went to Sicily, Apd. 3, 15, 8.

δαίζω, poet. (δαίω), fut. ξω, aor. ἐδάϊξα, perf. pass. δεδαϊγμένος, 1) to divide, to share, to separate into parts, Od. 14, 434; with accus. often to tear in pieces, to split, to cut in pieces, χιτώνα χαλκφ, 2, 416; κόμην, to tear out the hair, 18, 27; hence δεδαίγμένος ήτορ, pierced through at the heart, 17, 535. b) Metaph. έδαίζετο θυμὸς ἐνὶ στήθεσσιν, the heart in their breast was torn (by disquiet and pain), 9. 8: but δρμαινε δαϊζόμενος κατά θυμου διχθάδι, with η, η following, he deliberated upon it doubly divided in mind, i. e., he was balancing between two purposes, 14, 20. έχων δεδαϊγμένον trop, having a toru (troubled) heart, Od. 13, 320. 2) to cut or hew down, to cleav, to stay, επισος τε καὶ ἀνέρας, 11, 497. Pass. often χαλαφ δεδαϊγμένος, hewn down with the sword, 18, 236 22, 72.

δαϊκτάμενος, η, ον (δαΐς, κτείνω), slain in battle, *21, 146. 301.

δαιμόνιος, έη, ον (δαίμων), prop. proceeding from a demon or divinity, divine, νύξ, h. Merc. 98. 2) Spoken of every thing which according to the belief of the

ing. intelligent, acquainted with, expert, old world indicated a higher power, which skilful, with gen. άθλων, Od. 8, 159; excited astonishment, and thus fear; δρχηθμοΐο, v. 263; ἐν πάντεσσ ἔργοισι, astonishing, admirable. H. uses it only in the vocative as a word of address to men, to express astonishment, horrour, etc. at a strange action or speech; strange, wonderful, sometimes in a good sense, my (good) friend, as 2, 190. 6, 407. Od. 14, 443; sometimes in reproach, wretch, wretched (cruel, wicked) mun, 1. 561. 4, 31.

δαίμων, ονος, δ, ή, 1) any divine being, believed to be efficient in the production of events which were regarded as above ordinary human capability and power, and which yet could be ascribed to no particular divinity, 5, 438; we are not, however, to associate the later demons with those of H.; a demon, a derinity. The demon guides the fate of men, Od. 16, 64; he sends them happiness, is their tutelary spirit, Od. 21, 201; but he also allots misfortunes, sends sickness, Od. 5. 396. κακὸς δαίμων. Od 10, 64, δαίμονος aίσα κακή, Od. 11, 61; heice often used aloa κακη, Ou. 11, 01; net.ce other used for fale, happiness, misjoriune. τοι δαί-μονα δώσω, I will give the demon to thee, i. e., death, 8, 160. πρὸς δαίμονα, against destiny, 17, 98. στον δαίμοντ, with divine aid, 11, 792. 2) deity, god, god-dess, spoken of definitely named divine persons, Aphroditè, 3, 420. h. 18, 22; and

in the plur. gods, 1, 122. 6, 115. δαίνυ τοι εδαίνυσο, see δαίνυμε.

δαίνυμι, Ep. (δαίω), fut. δαίσω, aor. 1 mid. ἐδαισάμην. Ερ. forms: 3 sing. optat. mid. δαίνύτο (for wtro), 24, 665; 3 plut. mid. δαίνύτο, Od. 18, 248; imperf. mid. 2 sing. δαίνυ for ἐδαίνυσο, 24, 63; 1) Act. prop. to distribute, to give one his portion, spoken only of a host : δαῖτά τινι, to give any one food, 9, 70; τάφον, γάμον, α funeral feast, a marriage feast, Od. 3, 309. 4, 3. Il. 19, 299. 2) Mid. to eat, to feast, spoken of the guests; often absolutely, but also with accus. δαίτα, to consume a feast; in like manner είλαπίνην, κρέα; and of the gods, ἐκατόμβας, 9, 535.

δαίς, tδος, ή (δάω), 1) a brand, a torch, a flambeau, only plur. Od. 1, 428 2) war, battle, only in the apocopat. dat. δαί. 13, 286. 14. 387.

δαίς, τός, ή (δαίω), a meal, a feast. an entertainment, a sacrificial feast, often in H. spoken of men and gods. δαὶς ἐίση, an equally distributed feast, πίειρα 19, 179. 2) Of the food of wild beas s. 24. 43, but not often [Aristarchus, according to Lehrs, p. 96, placed the comma before βροτών, so as to connect it with δαίτα,

which would bring the signif. to no. 1]. δαίτη, η, poet. for δαίς, 10, 217. Od. 3, 44. 7. 50.

δαίτηθεν, adv. from the feast, Od. 10, 216. δαιτρείω (δαιτρός), fut. σω. prop. to divide into equal portions, to aistribute, spoken of booty, 11, 688. 2) to cut off, to curve, Od. 14, 433.

δαιτρόν, τό (δαίω), that which is dis-

tributed, a portion; πίνειν, to drink a δάκε φρένας Εκτορι μύθος, the discourse given portion, 4, 262.†

δαιτρός, ὁ (δαίω), one who distributes, a carver, a distributer, chiefly of meat at a feast in small pieces, because the hands were used in eating, *Od. 4, 57. 17, 331.

δαιτροσύνη, η, carving, helping or dis-tributing meat at table, Od. 16, 253.†

δαιτυμών, όνος, ή (δαιτύς), mly a companion at table, 1) one who is invited, a guest, a feaster, Od. 8, 66. 2) an ordinary companion at table, once, Od. 4, 621; see Nitzsch on the verse.

δαιτύς, ύος, ή, Ep. for δαίς, a meal, an entertainment, 22, 496.†

Δαίτωρ, ορος, ό, a Trojan slain by Teucer, 8, 275.

δαίφρων, oros, δ, η, signifies 1) (from δαίς, φρήν), thinking of battle, eager for battle, warlies, 2, 23; thus in the Iliad. except 24, 325 (a book mly regarded as of later date). 2) (from Sanvai), wise, intelligent, experienced; so always in the Od. 15, 356. 8, 373: according to Buttm., Lex. p. 209. Nitzsch, on Od. 1, 48, derives it simply from δαηναι in the signif. to have proved, tried; consequently spoken of a warrior: proved, tried; and of one in peace: experienced, intelligent [cf. G. Hermann, Opusc. VII. p. 250].

δαίω, the ground meaning of the root AA is perhaps to divide, to cut up, to destroy. There occur:

 δαίω, poet., in the act. only pres. and imperf., perf. 2 δέδηα, aor. 2 mid. 3 sing. subj. δάηται=καίω.
 Trans. in the act. = Kaiw [daier = to set on fire; kalers to destroy by fire, to burn. Dod.], to kindle, to inflame, to set on fire; with accus. πυρ, φλόγα, 9, 211; also δαιέ οι έκ κόρυθος-−πΰρ, she (Athênê) kindled a flame upon his helmet, 5, 4. cf. v. 7. 2) Mid. perf. 2 δέδηα, intransit. to burn, to burst into fiames, to flame, as δαιόμενον σέλας, 8, 75; metaph. oore caierat, his eyes sparkle, spoken of the lion, Od. 6, 132; of Hector, 12, 466.
πόλεμος δέδης, the war is enkindled, rages, 20, 18. έρις, στέφανος πολέμοιο; οσσα δεδήσε, the report was enkindled, i. e. spread rapidly, 2, 93; οιμωγή δέδηε, arose, Od. 20, 353.

2) daipuat, poet. (only mid. in H. in the signif. is divide, act. čatču), fut. dácouat, Ep. σσ, sor. l čdaσάμην, Ep. σσ, perf. δέδασμαι (δεδαίαται, Od. 1, 23), also a form dareouas. 1) Reflex. (for oneself), to divide, to distribute, to share, ti tivi; in the pres. κρία μνηστήρσι, Od. 17, 332. 13, 140; often in the fut. and aor. πάντα ανδιχα, to divide all into two parts, 18, 511; also κτήματα, μοίρας, πατρώτα: likewise, b) to tear in pieces, 23, 21. Od. 18, 87. 2) Pass. to be divided, in the perf. 1, 125; spoken of the Ethiopians: διχθά δεδαίαται, Od. 1, 23. δαίεται ήτορ, my heart is torn, Od. 1, 48.

Sánru, sor. 2 esanor, Infin. Ep. Sanéeur,

wounded Hector's heart, 5, 493 (in the sor. 2 in Il.; pres. in Batr.).

δάκρυ, τό, poet. for δάκρυον, tears; in noin. and accus. sing. and dat. plur. δάκρυσι.

δακρυόειε, εσσα, ev (δάκρυον), tearful, 1) Act, weeping abundantly, shedding tears, 6, 455. The neut, as adv. Sanguier γελάν, to laugh with tears in the eyes, 6, 48+. 2) worthy of tears, lamentable, πό-

λεμος, μάχη, 5, 737. δάκρυον, τό (poet. δάκρυ), a tenr; δακρυοφίν, Εp. gen. 17, 696. Od. 4, 705;

often δάκρυα, χέειν. λείβειν, βάλλειν. δακρυπλώω (πλέω), to flow in terrs, spoken of an intoxicated man, whose eyes overflow, Od. 19, 122.

δακρυχέω, shedding tears, weeping; only in partep. pres., Il. and Od.

δακρύω, aor. 1 έδάκρῦσα, perf. pass. εδάκρυμαι, intrans, to weep, to shed tears: in perf. pass. to be in tears, 16, 7. &cδάκρυνται όσσε, eyes were full of tears, Οd 20, 204; παρειαί, ν. 353.

* δάκτυλος, ò, a finger, a toe, Batz. 45. δαλός, ὁ (δαίω), [tilio] a brand, e firebrand, 13, 320, and Od. 5, 488.

δαμάζω = δαμάω, as pres. not used in H.; but aor. 1 pass. εδαμάσθην, 19, 9. 16, 816.

δάμαρ, αρτος, ή, poet. (δαμάω), α wife, a consort; prop. domita, in distinction from αδμής, 3, 122. Od. 4, 126.

Δάμασος, δ, a Trojan, 12, 183, Δαμαστορίδης, ου, ο, son of Damastor = the Lydian Tlepnlemus, 16, 416. 2) the

suitor Agelaus, Od. 22, 293.

Δαμάστωρ, ορος, ὁ (the tamer), father of Agelaus in Ithaca, Od.

δαμάω, fut δαμάσω, poet. σσ, Ep. δαμάω, thus δαμάφ, δαμόωστν, aor. 1 ἐδάμασα, poet. σσ, fut. mid. δαμάσομα, poet. σσ, sor. 1 mid. ἐδαμασάμην, poet. σσ, subj. 3 sing. δαμάσσεται for δαμάσσηται, 11, 478; perf. pass. δέδμημαι, aor. σηται, 11, 1/3: perr. pass. σεφικμαι, αυτ. 1 pass. ἐδιμήθην από ἐδαμασθην, sor. 2 pass. ἐδάμην, 3 plur. δάμεν for ἐδάμησως, subj. δαμείω, Εp. for δαμώ, optat. δαμείων, infin. δαμήναι, Εp. δαμήμεναι, fut. 3 pass. δεδμήσομαι, h. Ap. 543: ground signif. 1) to subdue, hence 1) Spoken of animals: to tame, to bring under the yoke, for travelling or agricul-ture, 10, 403. 2) Of maidens: to bring under the yoke of wedlock, to marry, to espouse, su bigere, riva arapí, 18, 432. On Od. 3, 269, see wedaw; also without reference to marriage : to violate, to defile, 3, 301. 3) Mly to subdue, to conquer, 11 16, 434. 816. 18, 119; τωά πληνήσικ, Od. 4, 244. 18, 54; also by prayers: δμηθήτω (cf. vinci precious), 9, 158. Esply a) to conquer in battle, origas, often in pass. τινί, ὑπό τινι, οτ χερσίν τινος, 8, 429. 2, 860; hence also to kill, 1, 61. 11, 98, and often. b) to bring into subjection. to bile, to sting, spoken of dogs and gnats, to subject, τί τινι, 6, 159: and pass. 17, 572; of a mouse, Batr. 47; metaph. often: ἢ τοι πολλοί δεδμέρατο ποῦρου, truly

many youths are subject to thee, 3, 183. | town $\hat{\eta}$ $\Delta \hat{a} \hat{p} \hat{a} \hat{p} \hat{a} \hat{p} \hat{a} \hat{p} \hat{a}$, which lay further 5, 878. Od. 3, 304. c) Metaph. spoken of south, 110 stadia from the mouth of the states and inanimate objects : to subdue, to overpower, to exhaust; of sleep, 10, 2; of wine, Od. 9, 451; of passions, 6, 74. 14. 316; of the waves of the sea: to be exhausted, Od. 8, 231. Il) Mid. like the act. except with a reference to the subj-ct, 5, 278. 10, 210. δαμάσασθαι φρένας oire. to stupify the mind with wine, Od. 9, 454. (Other forms are δαμνάω, δάμνημι.)

δαμείω, δάμεν, δαμήμεναι, 800 δαμάω. δαμνάω =δαμάω, of which occurs only 3 sing pres. δαμνά. Od. 11, 221; 3 sing. impr. εδαμνα and δάμνα, iterat fr. δάμνασκε, h. Ven. 252; and 2 sing. pres. mid. δαμνφ for δάμνασαι, 14, 199; cf. Suitzner

δάμνημι, pass. δάμναμαι, Ep. (like ιστημι) = δαμνάω, to su'due, to overpower. Besides the pres. act. H. uses the pres. and imperf. pass. The mid. only Od. 14, 488. h. Ven. 17.

δαμόωσιν, Ερ. for δαμώσιν, see δαμάω. Δανάη, ή, daughter of Acrisius, mother

of Perseus by Zeus, 14, 319; see Περσεύς. Δαναοί, οί, the Danai, prop. the sub-jects of king Danaus of Argos; in H., 1) the inhabitants of the kingdom of Argos='Appelos, the subjects of king Agamemnon. 2) Often the Hellênes in general, because Agamemnon was the principal leader, 1, 42. 56, and Od. (Danaus, son of Belus, father of fifty daughters, contended with his brother Ægyptus concerning the kingdom of Egypt, fled to Greece, and founded Argos, about 1500 s.c. Apd. 2, 1. 4. According to Ottfr. Müller, Gesch. hell. St 1. p. 109, Danaus is only a mythic personification of the stock. He derives the name from δανός, dry, and thinks that originally το δαναον Αργος was used in the same sense as to δίψιον.)

δανός, ή, όν (δαίω) dried, dry, withered, ξύλα, Od. 15, 322.† δανά ξύλα, fire-wood, [δανός combustible; fit for burning. Död. 1

δάος, τό (δαίω)=δαλός, a pine torch, a fire-brand, a torch, 24, 647. Od. 4, 300. and often.

δάπεδον, τό (δα, Dor. for γη or for διά), ground, earth, Od. 11, 577. 2) Mly the floor of a chamber, the house-floor, 4, 2; chiefly Od.

δάπτω, and with reduplicat. δαρδάπτω, fut. δάψω, to tear in pieces, to lacerate, spoken of wild beasts, 11, 481; metaph. of a spear: xpoa, to tear the skin, 13, 831; and of fire: to consume, *23, 183.

Δαρδανίδης, ου, è, a son or descendant of Dardanux = Priam. 3, 303; Anchises, h. in Ven. 178. [2]=Ilus, 11, 166.]

Accordania, n. Dardania, 1) an old city

Δαρδανίη, η, Dardania, in Asia Minor, on the Hellespont, at the foot of Ida, which was founded by the old king Dardanus, and whose residence it was, 20, 216; distinct from Ilium of the ground with their feet, i. e., passed Strab., XIII. p. 590; and from the Æol. over it in steps, 23, 121. b) to alter to

Rhodius, which falls into the Hellespont, Strab., XIII. 595. 2) sc. γη, a small dis-trict above Tross on the Hellespont which Eneas ruled. H. mentions only the inhabitants, the Dardanians, i. e., Δάρδανοι, q. v.; according to Strab., XIII. v. 561, p. 596, from Zeleia to Scenvis.

Δαρδάνιος, ίη, ιον, Dardanian, pro-ceeding or named from Dardanus. αἰ Δαρδάνιαι πύλαι, the Dardanian gate, 5, 789 = ai Σκαιαί, q. v. 2) Subst. the Durdani, i. q. Δάρδανοι, q. v. Δαρδανός, ίδος, η, Dardanian, also Tro-

jan, as subst. a Trojan woman, 18, 122, 339. Δαρδανίων, ωνος, ό, prop. a descendant of Dardanus, in the plur = Δάρδανοι, e. g. Τρώες και Δαρδανίωνες. 7, 414.

Δάρδανοι, οί, sing. 2, 701, the Dardanians, prop. the inhabitants of Dardania, the subjects of Æneas; they were the more ancient stock, hence the poet joins Tpues καὶ Δαρδανίωνες, 3, 456. 7, 348. Δάρδανος, è, son of Zeus and Electra, brother of Jasius from Arcadia: he emigrated to Samothrace, and thence to Asia Minor, where he founded the town Dardania. His wife Batia, daughter of Teucer, bore him Ilus and Ericthonius. 20, 215. 303. Apd. 3, 12. 1. 2) son of Bias, a Trojan, whom Achilles slew, 20, 460. 3) Adj. = Δαρδάνιος: Δάρδανος ανήρ. 16, 807.

δαρδάπτω, a strengthened form of δάπτω, to tear in pieces, 11, 479; met »ph. κτήματα, Od. 14, 92; χρήματα, to squan-der property, Od. 16, 315.

Δάρης, ητος, ὸ, a priest of Hêphæstu« in Troy, father of Phegeus and Idæus, 5, 9.

δαρθάνω, ποτ. έδαρθον, Ερ. έδραθον, to sleep, only aor. Od. 20, 148.

δασασκέτω, δάσασθαι, δάσομαι, see δαίω. δάσκιος, or, poet. (δα, σκιά), very shady, deeply shaded, ύλη, 11. Od. and h. δασμός, δ (δαίω), division, distribution, 1, 166. + h. in Cer. 86.

δασπλήτις, ή, difficult of approach, dreadful, terrible, epith. of the furies. Od 15, 234.† (From δα and πελάω, not πλήσσω. Thiersch, Gram. § 199, 5. Cf. τειχεσιπλήτης.) [= δαιδο πελάτις. δαισπελάτις (cf. κραταίπεδον, κράσπεδον), that brings a torch near; approaching with a torch; torch-bearing. Dod.].

δασύμαλλος, ον (μαλλός), having thick wood, thick-woolled, Od. 9, 425.† δασύς, εία, ύ, rough, thickly planted, hairn, ρώπες, δέρμα, *Od. 14, 49. 51.

δατόριαι (δαίω), Ερ. form in pres and impf. for δαίομαι. 1) to divide, to distribute, ληίδα, 9, 138; metaph. μέτος 'Αρησς δατόριται, they divided among one another the fury of Ares, i. e., they fought on both sides with equal rage, 18, 264. χθόνα ποσσὶ δατεύντο, they divided the ground with their feet, i. e., passed

oneself, i. e., to receive, spoken of the gods, who are pleased with the savour of sacrifices, 8. 550. c) Mly to distribute, apria, Od. 1, 112. 2) to lacerate, to crush, 20, 394,

Δαυλίς, ίδος, ή, a town in Phocis, upon an elevation not far from Delphi, the scene of the old fable of Têreus, Prognê. and Philomele, 2, 520 (from δαυλός, thickly overgrown).

δάφνη, ή, laurel, Od. 9, 183. † h. Ap.

δαφοινεός, όν = δαφοινός. εξμα δαφοινεόν aiuari, 18, 538. t

δαφοινός, όν (δα, φοινός), blood red, rery red, dark-red, fire-coloured, spoken of lions, serpents, and jackals, *Il. h. Ap.

ΔΑΩ, Ep. th. of διδάσκω, with the signif. to teach and to learn; from this ant. 2 cear and the following forms occur in II. :
aor. 2 act. δέδαε, perf. partep. δέδαώς. aor.
2 pass. έδάην, suhj. δαῶ, Ep δαείω, infin. δαήναι, Ep. δαήμεναι, whence fut. δαήσοmai, perf. act. Sedanka, and perf. pass. partep. δεδαημένος, h. Merc. 483; and an infin. pres. (as if fr. δέδαα) δεδάασθαι. 1) The signif. to teach has only the aor. 2 act. δέδαε, with double accus. τινά τι, Od. 6, 233. 8, 448; and with infin. Od 20, 72. 2) To the signif. to learn, to know, to experience, belong the remaining forms. Thus aor. 2 pass. with accus. 6, 150; once with gen. πολέμοιο δαήμεναι, to be acquainted with war, 21, 487; reros, to become acquainted with, Od. 19, 325; partep. perf. act. dedaws, having learned, instructed, en bewv, Od. 17, 519; and δεδάηκε ἄεθλον, has learned [is acquainted with] a combat, Od. 8, 134. où sedancores aken, not acquainted with conflict, defence, Od. 2, 61. Pres. mid. to teach oneself, to become acquainted with δεδάασθαι γυναίκας, to inform oneself about the women, Od. 16, 316. (To the same theme belong also the Ep. forms δύω and δέατο.)

Sé, conj. but, on the other hand, on the contrary. This conj., which, like the Lat. autem, may indicate every kind of opposition, has either an adversative or opposition, has either an adversative or conjunctive force. I) Adversative, I) Most commonly in the case of opposed notions, of which the first has $\mu t \nu$, see $\mu t \nu$; also $\mu t \nu$, $\mu t \nu$, and δt , δt , succeed each other. δ) δt often stands also without a preceding $\mu d\nu$, when the speaker would not give a pre-intimation of the antithesis, or where the first member forms but a weak antithesis. In the last case it is found also with the repetition of the same or of an equivaler-t word, ως 'Δχιλεύς θάμβησεν-θάμβησαν 8δ καὶ ἄλλοι, 24, 484; οἱ δὸ καὶ αὐτοὶ— ἄλγε ἔχουστε, Od. 1, 33. II. 14, 9. 12. Prom the last use of δε without μέν has 2) the conjunctive force of this particle

a) When a transition is made from one subject to another: cf. 1, 43-49. b) When it connects sentences of which the latter may be regarded as standing in a subordinate relation, in which case & often expresses a reason, and stands for άρ. It can then be translated by stace, for, because [or omitted]: ἀλλὰ πίθεσθ' άμφω δὲ νεωτέρω ἐστὸν ἐμαῖο, 1, 259. 520. cf. 2, 26. 9, 496. 3) It often stands in the apodosis, and has both an adversative and conjunctive force. a) The adversative &. on the other hand, on my part, again. a) After a hypothetical protasis: el de ne mi δώωσιν, έγω δέ κεν αὐτὸς ελωμαι, I my-self on the other hand, etc. 1. 137. 12, 215. β) After a comparative or relative protasis: οῖη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν, 6, 146. Od. 7, 108. δ) The conjunctive δέ annexes the apodosis to the protasis as if a relation, not of subordination but of equality, existed between thus, after a temporal protasis with ref. if thus, after a temporal protasis with ref. inrecond, 50pa, ombre, ess, 1, 57. 16, 199. 21, 53. 4) In connexion with other particles: a) rai 84, also on the other hand, but also, in H. 23, 80. Od. 16, 418. b) 62 65, but still, but now, 7, 94. c) 84 re, and also 1, 404; but also, 0d. 1 82, 4320 (color protections) Od. 1, 53. 4, 379 [also separated, as 9, 519]. Se never stands at the beginning of a sentence, but takes the second, and often the third place.

δέ, inseparable enclitic particle, which is annexed 1) To nouns, to indicate the direction whither. It stands mly with the accus. κλισίηνδε, Θρήκηνδε, οἰκόνδε. In Αϊδόσδε it is connected with the gen. because the accus. is to be supplied, see 'Acôris. More rarely we find it with adj. as örőe δόμονδε, to his house. 2) To pronouns, to strengthen their demonstrative as οδε, τοιόσος, etc. (The last force ;

probably originated from 84.)

δέατ for δέατο. Ep. the only form of an obsol. verb δέαμαι, Od. 6. 242.† πρόσθεν μοι ἀεκέλιος δέατ είναι, before he appeared ugly to me. (According to Buttm., Lex. p. 216, from sor. 2 δαήνει, to see, whence pass. Sécuai for Sáquai, to appear. Before Wolf the reading here was Sóar, and was referred to Sodýouai, q. v.)

δέγμενος, see δέχομαι. δέδαα, δεδάατι, δεδάηκ**α, δεδαημένος,** δεδαώς, see ΔΑΩ.

δεδαίαται, see δαίω 2 δεδαϊγμένος, see δαίζω.

δέδασται, see δαίω 2. Bebrje, Bebrjer, see Baim

δέδια, Ep. δείδια, in the plur. after the analogy of verbs in μs, without union-vowel, δείδιμεν, δείδιτε, δεδίασι, imperat. δείδιθε, etc. Perf. from the old th. δίω with pres. signif. I fear, instead of the later pres. δείδω, see δίω.
1) δεδίσκομαι and δειδίσκομαι,

developed itself. Here it can mly be pres. and impf. Ep. form (from Seierope), translated by and, but must often be to greet, to rectome, rivé, Seieropy year, omitted in translating. This takes place 0 d. 20, 197; Sánci, to greet with the

reduplicat. δεδίσκομαι).

11) · δεδίσκομαι, a form of δεδίσσομαι, h. Merc. 103.

δεδίσσομαι, poet. δειδίσσομαι, q. V.

δεδμήσετο, see δαμάω. δεδμημένος, 1) Perf. partep. from δαμάω, 10, 2. 2) From δέμω, το build, B 945

δεδοκημένος, Ep. partep. perf. pass. from the Ion. δέκομαι for δέχομαι, walching, lying in wait, 15, 730.† dédoora, see déoroual.

δεδραγμένος, ενε δράσσω

δέελος, η, ον, Ep. for δήλος, 10, 466 † δει (from δέω), it is necessary, it is fitting; in H. Il. 9, 337; † elsewhere always χρή: see δέω.

δείδεκτο and δειδέχατο, Ep. strength-ened form for δέδεκτο, δεδέχατο: see Rainmuc.

δειδήμων, ον, gen. ονος (δείδω), fearful, cowardly, timid, 3, 56.

δείδια, etc., see δείδω and δά δειδίσκομαι, 800 δεδίσκομαι ΙΙ.

δειδίσσομαι, Ep. and δεδίσκομαι, only h. Merc. 163; depon. mid. (δείδω), fut. δειδίξομαι, infin. aor. 1 δειδίξασθαι, Trans. to terrify, to frighten, to frighten away, τινά, any one, 4, 154; τινά ἀπὸ vergoù, any one from a corpse, 18, 164.

2) Intrans. to fear, to be dismayed, 2, 190. δείδοικα, see δείδω.

δείδω, only I sing. pres. (formed from the Ep. perf. δείδια), fut. δείσομαι, aor. I έδεισα, Ep. έδδεισα, partep. δείσας. perf. δέδοικα, Ep. δείδοικα (also the Ep. δέδια, δείδια, etc.), with pres. signif. 1) Intrans. to feur, to be auxious, to be alarmed, often about.; only προί των, for any one, 10, 240. h. Cer. 246; also with μή, that, following, δείδω, μή τι πάθησιν, 11, 470; rarely with infin. δείσαν ύπο δέχθαι, 7, 93. 2) Trans. to fear, to dread, τινά or τί, very often θεούς, Od. 14, 389 On the orthography eccesa, more correctly έδεισα, see Buttm., Gram. p. 274, margin. note. Kühner, p. 120. δειελιάω (δείελος), only sor. 1 partep. δειελιήσας, to await the evening, to wait

till evening. συ δ' έρχεο δειελιήσας, Od. 17, 599.† (Accord. to Clarke and Buttm. Lex. p. 229, to take an afternoon's repast. which, however, the ancient Gramm., or παλαιοί, according to Eustath. rejected. The latter explains it, ews Seiling Sta-

τρίψας ένταῦθα.)

Triping errange.

δείαλος, ον (δείλη), belonging to the declining day, relating to afternoon and evening. δείαλον ήμαρ, evening, Od. 16.00. δ δείαλος όψό δύων, ες. ηλιος, the late evening: the late-setting sun of evening 1.22. evening, 21, 232.

Seuraráquas, depon. mid. only pres. and imperi. δεικανόωντο (δείκνυμι), to offer the hand in greeting; and mly to welcome, to salute, to receive, ἐπέκσσι, δέπασσιν, Od. 18, 111. 11. 15, 86.

cup, i. e., to drink to, Od. 18. 121; absol. | mid. ἐδειξάμην, h. Merc. 367; perf. mid. Od. 3, 41 (from δέκομαι, δίσκομαι, with | δείδεγμαι, Ερ. for δέδεγμαι, 3 piur. δειδέхата. 3 sing. pluperf. бейвекто, and 3 χαται. 3 sing, pluperf. δeideuro, and 3 plur. δeideyaro, 1) Prop. to present the hand; hence a) to show, to point out, to indicate, τί τυπ, spoken of the gods: στημα, τίφας, to let a sign or prodigy be seen, Od. 3, 174. Il. 13, 244; έργα, h. 31, 19. b) to advertise, to inform, 19, 332. 2) Mid. a) to point to, eie τι, h. Merc. 367. b) to show, τί τυπ, 23, 701. c) to great to response 9, 196. Od. 4. 50. rare. greet, to welcome, 9, 196. Od. 4, 59; perf. and pluperf. mid. with pres. signif. δεπάεσσιν (dat. instrum.) δειδέχατ ἀλλή-Aous, they greeted one another with cups. i. e., they drank to one another, 4, 4; κυπέλλοις, 9, 671. cf. 9, 224; μύθοισε, Od. 7, 72; see Buttm., Gramm., under

δείκουμι, p. 274.
δείκουμι, p. 274.
δείκουμι, ή (contr. from δειέλη, sc. ωρα),
the declining day, the latter part of the ufternoon, and the early purt of the evening, 21, 111, t as the connexion with ήώς and μέσον ήμαρ shows. (According to Buttm., Lexil. p. 225, from είλη, heat, prop. the time in which the heat extends itself, afternoon; δείλη has the same re-lation to είλη, as διώκω to ιώκω.)

δείλομαι (δείλη), to incline towards evening, accord. to Aristarch. δείλετο for

δύσετο, Od. 7, 289.+

δειλός, ή, όν (δείδω), fearful, cowardly, timid, opposed to άλκιμος, 13, 278; hence in H. weak, contemptible, miserable, bad, 1, 293; δειλαὶ δειλών έγγύαι, Od. 8, 351. On this passage cf. eγγυάω. 2) wretched, unfortunate. muerable, poor, in the address: å δειλέ, å δειλοί, Od. 14, 361. II.

11, 816. δείμα, ατος, τό (δείδω), fear, terrour, fright, 5, 682.+

δειμαίνω, ave, to be afraid, h. in Ap.

* δειμαλέος, η, ον, frightful, dreadful, δπλον, Butr. 289. δείματο, see δέ

οειματο, see σεμω. δείμομεν, Ep. for δείμωμεν, see δέμω. Δείμος, ὁ (app. δείμος), Terrour, in the Il. as a personified, mythic being, servant and charioteer of Ares, like Phobos, 4, 440. 11, 37, 15, 119. According to Hes. the son of Ares.

δεινός, ή, όν (δείδω), frightful, terrible, awful, terrific, aiyis, πέλωρον, chiefly neut. as adv. δεινόν αὐτεῖν, to shout terribly, 11, 10: δέρκεσθαι, 3, 342. 2) In a milder signif. applied to that which by its greatness and power inspires awe and admiration: aweful, sublime, venerable, in connexion with aisoios, 3, 172. 18, 394. Od. 8, 22.

δείος, ous, τό, poet. for δέος, 15, 4;

only in gen. δειπνον), 20τ. ἐδείπνησα, plu-perf. δεδειπνήπει, Od. 17, 359; to breakfast, to take the morning meal, 19, 334, and often Od.; later, to take the principal meal; so even in h. Ap. 497.

fraσσιν, Od. 18, 111. 11. 15, 86.
δείκνηστος, δ (δεικνώω), the time of δείκνημι, th. ΔΕΚΩ, sor. 1 δείξα, sor. | breakfast, meal-time, Od. 17, 170. (Ac-

cording to the Schol, the Gramm. make | H. only in accus., e. g. µurpés, apieros a distinction: δείπνηστος, meal-time; δειπνηστός, the meal itself.

δειπνίζω (δειπνέω), 201. 1 εδείπνισα. only partep. Seinvioras, to entertain, to give a meal to any one, with accus. . Od.

4, 535. 11, 411.

δείπνον, τό in H. breakfast, or, more correctly, the principal meal, which was taken by those not in service about noon; in distinction from δόρπος, 8, 53. 10, 578. Od. 15, 316. An army going to battle took this meal at day-break, 2, 381; mly ment, repust, entertainment, Od. 17, 176; spoken of horses: food, 2, 383. (According to Nitzsch on Od. 1, 124, it is in H. everywhere the principal meal; according to Voss on h. Cer. 128, it is prop. an early meal, which as a feast indeed might last till towards evening; in H. it seems every where to signify meal in general.)

* δειράς, άδος, ή (δειρή), the ridge of a mountain, a mountain-chain, h. Ap. 281. δειρή, ή, the neck, of men and beasts,

3, 396. δειροτομέω (τέμνω), fut ήσω, to cut of the neck, to behead, 21, 89. Od. 22, 349.

δείρας, see δέρω.

Δεισήνωρ. ορος, δ, a Lycian, 17, 217. (δείω), assumed th. of δείδω.

δεκα, οὶ, αὶ, τά, indecl. ten (from δέκω, δείκνυμι, the ten fingers), often for an indefinite number.

δεκάκις, adv. ten times, 9, 379.† δεκάς, άδος, η, a decade, the number ten, 2, 128. Od. 16, 245.

δέκατος, η, ον (δέκα), tenth; often as a round number, 1, 54.

δεκάχιλοι, at, a, ten thousand (only in

H.), 5, 860.+ δέκτης, ου, ὁ (δέχομαι), prop. a receiver; then a beggar, Od. 4, 248.† δέκτο, see δέχομαι.

* ôdAros, n, a writing-tablet, a table, Batr 2. in the plur.

 Δέλφειος, η, ον (Δελφοί), Delphian, βωμός, h. in Ap. 496; doubtful. Herm.
 σοιjectures αὐτίκ' ἄρ' ἀφνειός for αὐτὸς Δέλφειος.

δελφίν, see δελφίς.
* Δελφίνιος, ο, the Delphian, appell. of Apollo, either from the name of the serpent slain by him, or because he, upon a dolphin, or changed into a dolphin, led the Cretan colony which emigrated to Delphi, h. in Ap. 493, see Paus. 1, 19, 1. δελφίς, ενος, ο, more correctly δελφίν, a dolphin (see Buttm., Gram. § 41, note

1), 21, 22. Od. 12, 96. * Δελφοί, ων, οἰ, Delphi, a famous oracle in Phocis, first found h. 27, 14;

in H. elsewhere IIve. q. v.

δόμας, τό, defect. (δόμω), the form of the body, the stature, a body, the external shape, mly spoken of men with φυή, 1, 115; and with eles, 24, 376; twice of animals, Od. 10, 240, 17, 307; and mly body, resport, Bar. 106. 2) As adv. ilke instar, in form, in the likeness of. δόμας od. 15, 116. Also connected with a golden rim, resport, like fire, 11, 596. 13, 673. (In κύπελλον, q. v. Mly it is a drinking-cup,

δέμας.)

δέμνιον, τό (δέμω), always in the plur., a bedstead, Od. 4, 297. 1, 277, and often; in 11 only 24, 644; and mly abed. a couch.

δέμω, αυτ. 1 έδειμα, perf. pass. δέδμημας, αυτ. 1 mid. έδειμαμην, 1) to build, to construct: with accus. πύργου, τείχος, έρκος άλωης, h. Merc. 87. βάλαμος πλησίοι άλλήλων δεδμημένοι. 6, 245. 249. 2) Mid. to build for unwelf, οικους. Od. 6, 9 (the imperf. only Od. 23, 192; pres. h. Merc. 871.

δενδίλλω, only partep, to wink with the eves: accord. to the Schol. to give to understand by a side look; mly to give the wink, els riva, 9, 180. t

δένδρεον, τό, lon. for δένδρον, a tree; in H. always the Ion. form (δενδρέω, δενδρέων, 3, 152. Od. 19, 520, are dissyllabie).

δενδρήεις, εσσα, εν (δένδρον), wooded, woody, covered with trees, *Od. 1, 51. h. Ap. 221.

Δεξαμένη, ή, daughter of Nersus and Doris, 18, 14 (on the contrary, δεξαμενή. the fish-pool). $\Delta e E valors, ou, o, son of Dexius = Iphi-$

nous. 7. 15.

depon. mid. (& E.á), to Šefiáoµai, welcome with the right hand, h. 5. 10.

δεξιή, ή ικο. χείο, origin, fem of δεξιός), the right hand, as a mark of salutation or promise, 10, 542. 2) a promise, an agreement, a contract, 2, 341. 4. 159.

muni, a contract, 1, 01. 7. 103. δεξώς, ή, όν. 1) right, on the right hand; μαζός, the right breast, 4. 481; δωρος, Od.; ἐπὶ δεξώς, on the right, to the right, to nposed to ἐπὶ ἀριστερά, 7, 233. 2) propitions, auspicions, lucky, chiefly spoken of the flight of birds and of other omens in divination. To the Greek diviner, who faced the north, auspicious omens came on the right from the east, inauspicious on the left from the west, 12, 2.9: hence opris δεξιός = aiguos, 13, 821. Od. 15, 160; see ἐνδέξιος, ἐπιδέξιος According to Buttm., Lex. p. 291, it never signifies in H. ingenious, dexternus. (Sefios, from Sécus, related to Ségonas and Beikvuu.)

δεξιόφιν, adv. (δεξιός), ἐπὶ δεξιόφιν, on the right, at the right, 13, 308.†

δεξιτερός, ή, όν, noet. (lengthened from δεξιός), Ep. dat. δεξιτερήφι, at or on the right. δεξιτερή χείρ, 7, 108. Od. 1, 121; right. δεξετερή χειρ, 7, 100. Oct. 1, 121; and δεξετερή alone, the right hand, 1, 501. δέξο, see δέχομαι. δέος. ους, το Ερ. δείος, of which only

gen. δείους (δείω), fear, alarm, often with χλώρον, ακήριον. 2) cause of fear. οδ τοι επι δέος, thou hast no cause of fear, i. e., thou hast nothing here to fear (cf. Nägelsbach), 1, 515; and with infin. σοὶ οὐ δέος ἔστ' ἀπολέσθαι, 12, 246.

δέπας, αος, τό. plur. nom. δέπα, dat. plur. δεπάισσε, δέπασσεν, a goblet, a cup,

yet sometimes a larger cup in which the

mixing took place, 11, 632.

δέρκομαι depon. iterat. imperf. δερ окето, perf. δέδορκα, вог. 2 έδρακον, 1) to lunk, to see, to took on; often epen deproμένου έπι χθονί, so long as I see the light on the earth, i. e., as long as I live, I, 88; δεινόν, to look terribly. The perf. with pres. signif. πυρ δφθαλμοίσε δεδορκώς, flashing fire from the eyes, Od. 1 , 416. 2) Trans. to see, to perceive, to behold, with accus. 14, 141.

δέρμα, ατος, τό (δέρω), the pell, the skin, a hide, mly of beasts, once of men, 16, 341. 2) a prepared skin, leather, a skin-bottle, Od. 2, 291.

δερμάτινος, η, ον, leathern, τροποί, *Od. 4, 782 8, 53.

δέρον, 101 έδερον, see δέρω.

δέρτρον, τό (δέρω), the peritoneum or omenium, a membrane covering the bowels. δέρτρον έσω δύνειν, i. e. εἰς δέρτρον, to penetrate to the caul, spoken

of the vultures of Tityus, Od. 11, 579.† δέρω, act. l έδειρα, to draw of the skin, to finy, with accus. βούν, 2, 422; μήλα, Od. 10, 533.

δέσμα. ατος, τό, poet. for δεσμός (δέω), only in the plur. Seguara, bonds, fetters, Od. 1, 204. 8, 278. 2) the band with which the hair of the higher classes of women was confined, a fillet, 22, 468.

* δεσμεύω (δέσμη), to bind, to fetter, h. 6, 17.

δεσμός, ὁ (δέω), in the plur. δεσμοί, Il. and Od.; also δεσμά, τα, h. Ap. 129. h. 7, 13; fetter, bond, 5, 391; of a horse: the hatter, 6, 507; a cable, Od. 13, 100; the door-thong, Od. 21, 241.

· δεσπόζω (related to δεσμός), fut. σω, to rule, to command, rivés, h. Cer. 366.

δέσποινα, ή, a female sovereign, a mistress, also άλοχος, γυνή δέσποινα, *Od. 3, 403. 7, 347.

* δεσπόσυνος, ou, belonging to the master of a family, λέχος, h. Cer. 144. δετή, ή (prop. fem. from δετός, sc. λαμπάς), a bundle of pine-aticks tied to-

gether, a torch, 11, 554. 17, 663.

δευήσεσθαι, see δεύω. Δευκαλίδης, ου, δ, Ερ. for Δευκα-λιωνίδης, son of Deucalion=Idomeneus, 12, 117

Δευκαλίων, ωνος, δ, son of Minos and Pasiphaë, tather of Idomeneus, an Argonaut and Calydonian hunter, 13, 452. Ulysses (Odysseus) names him to Penelope as his father, Od. 19, 180. 2) a Trojan, slain by Achilles, 20, 478.

Seripe. adv. of place, here, hither, mly with verbe of motion, 1, 153. Od. 4, 384.

2) As a particle of exhortation, sp / on/here/ δευρ άγε, come on! δευρ ίβε, come hither! 3, 130. (With the plur. δευγε.) Instead of δεύρο, 3, 240, Spitsner and Dindorf have adopted δεύρω, after Hero-dian and the Schol. Cf. Thiersch, Gram. \$ 147, 5.

δεύτατος, η, ον, the last, superl. of δεύτερος, 19, 51. Od. 1, 286.

δεῦτε, adv. here, hither, etc., like δεῦρο, always with the plur. : δεύτε φίλοι, δεύ ayere, 7, 350; iouer, 14, 128. (From δευρ' ire, contr. : so Buttm.)

δεύτερος, η, ον, superl. δεύτατος, η, ον, the second, 1) In respect of rank and order, spoken of one inferior in combat, 23, 265. 498. 2) In respect to time: δεύτερος ήλθε, he came as the second, i. e., later, 10, 368; with gen. euclo δεύrepos, later than I, after me, outliving me, 23, 248. The neut. often as adv. Sevrepov, for the second time, secondly, aguin, connected with av and avre, and plur. δεύτερα, 23, 538.

1) δεύω (only pres. and imperf. act. and pass.), to moisten, to wet, with accus. γαίαν, παρειάς, 13, 655. Od. 8, 522; dat. δάκρυσι, with tears, Od. 7, 260. Pass. II. 9, 570. 2) to fell, ayrea, the vessels, 2,

II) δεύω, prop. δεξ, with digamma, Ep. for δέω (cf. δεί), of the act. only acr. i εδεύησε and δήσε for εδέήσε, to want, to 100. More miy, 2) Mid. δεύομαι, fut. δενήσομαι, to want, to be destitute, to need, τινός, 2, 128. Od. 6, 192; θυμού, to be deprived of life, 3, 294. où δεύεσθαι πολέμοιο, not to lack battle, i. e , to have enough to combat, [οὐδαμοῦ οἶμαι ἀπολεμήτους είναι. Eust.] 13, 310. Others, as Heyne, explain it without necessity, 'to be inferior' ['no where so much to need battle, i. e., aid, as upon the left;' so Clarke and Bothe]. 3) to be wanting in a thing, to be inferior. πολλον έδεύεο, thou wert far inferior in battle, with gen. of person. άλλα πάντα δεύεαι 'Αργείων, in all other things thou art inferior to the Argives, 23, 484.

δέχαται, see δέχομαι. δέχθαι, все δέχομαι

δέχομα, depon. mid. fut. δέξομαι, aor. l άδεξαμην, perf. δέδεγμαι, pluperf. έδεμην στος τόσγμην, partcp. δεδεγμένος ο δέγμενος, fut. 3 δεδέξομαι =δέξομαι, Ep. sync. aor. & secondar escondar Epr. sync. aor. & sync. from this & secondar or and & sync. imper. & sto. infin. & syda. Thiersch, § 218, 59, 60. Rost, Gram. p. 29, and Dial. 51. (Here belongs as an Ep. perf. δεδοκημένος from δέκομα, 15, 730, watching, lurking.) 1) to take, to receive, to accept, what is presented, with accus. anowa, ofnas, and in various regards. a) Spoken of the gods: ipá, to receive the victims, 2, 420. b) to receive hospitably, to entertain, rue, 18, 331. Od. 19, 316. c) to receive as an infliction, to bear, to suffer, μύθου, Od. 20, 271; κήρα, to suffer fate, 18, 115. Mly παρά τινος, to receive from one, 24, 429; oftener τινός alone, 7, 400; and with dat. δέχεσθαί τι τινί, to take any thing from any one, 2, 186. Od. 15, 282; but χουσὸν ἀνδρὸς ἀδέξατο, she received gold for her husband [i. e. she betrayed him], Od. 11,

327. 2) to receive, τινά, a) In a hostile sense, to await, to expect. In H. in this signif. only the perf. δέδεγμαι οτ δέγμαι, with pres signif. and pluperf. as imperf. έδεδέγμην οτ έδέγμην, partcp. δεδεγμένος and δέγμενος, fut. δεδέξομαι; often with dat. instrum.: έγχει, δουρί, τόξοισι: τόνδε-δεδέξομαι δουρί, 5, 238; spoken of a hunter standing at his station, 4, 107; also of the boar : ἀνδρών καὶ κυνών κολοσυρτον δέχαται, they await the tumnit of th- men and dogs, 12, 147. b) Mly to wait, to await. With onnote, elooke, 2, 794. 10. 62; with accus, and infin. only Od. 9, 513, 12, 230. 5) Intrans. or pass. unce to follow, like excipere: ως μοι δέχεται κακὸν έκ κακοῦ, thus one misfortune after another follows me, 19, 290.

δεψέω (δέφω), fut. ήσω, partop. aor. 1 δεψήσας, prop. to prepare hides, to soften, κηρόν, Od. 12, 48.†

δέω. infin. pres. δείν, h 6. in Dion. 12, fut dijow, sor. conoa and dijoa, sor. 1 mid. έδησάμην. Ep. iterat. δησάσκετο, 24, 15, perf. pass. δέδεμαι, Ep. form. δίδημι, from this δίδη, 11. 105. 1) to bind, to fetter, to fasten; τινὰ δεσμῷ, οτ ἐν δεσμῷ to bind one with fetters, 10, 443. 5, 386. χαλκέφ εν κεράμφ δέδετο, he lay bound in a brazen prison, 5, 387; with ex Tivos, παρά τινι and τι, to fasten to any thing : metaph. τῶς ἄν ἐγώ σε δέοιμι, how could I bind thee, i. e. hold thee to thy word, Od. 8, 352 (Nitzsch, however, takes it in lit. signif.). 2) to restrain, to hinder; μένος καὶ χεῖρας δῆσαι, 14. 73; τινὰ κελεύθου, to hinder any one from a journey, Od. 4, 380, 469. Il) to bind on any thing for oneself (sibi), ὑπὸ ποσσὶ πέδιλα, 2, 44; περί and παρά τι. 8, 26. 17, 290; δπλα άνὰ νῆα, Od. 2, 430.

δέω, nor. 1 δησα, see δεύω

δή, adv. (prop. abbrev. from ήδη), already, now, just, certainly, indeed. It is never found at the beginning of a clause, except in the Ep. constructions 69 τότε, δη γάρ, but as subordinate gives strength to another word. The orig. signif. is I) temporal, 1) already, just, now, spoken of the immediate present in distinction from the past or the future, sai by, and now, 1, 161; by row, just now. Od. 2, 25; μη δή, ne jam, after verbs of fearing, 14, 44. 2) aiready, at last, still, in numbering, 2, 134. 24, 107; καὶ δή, and already, 1. 161. 15, 251; ws on, as already, 17 328; γὰρ δή, for already, 17, 546. 3) Esply is δή connected with adv. of time, to express that now something becomes a reality, as vûr ôn, now then, Ep. ôn vûr, eaply in the apodosis τότε δή, then at last, or δη τότε, όψὲ δή; in the protasis ότε δή, ὸπότε δή, when now, etc. From this last use has arisen Il) The determinative signif. [its conclusive and therefore exclusive force] by which on defines precisely the degree and measure of an idea: just, exactly, only, now. 1) With verbs, exply with the imper. αν δή, come of the first heroes among the Trojans, then, 3, 41; φράζεσθον δή, consider only, 12, 94. 13, 413. In Od. 4, 276, he as-

6, 306. Often with μή: μη δη-έλπεο, only do not hope [= huc tantum le royo, ne-], 20, 200. 2) With adj. www.nepos & μοι έσσεαι, 18, 95; exply with superl. κράτιστοι δή, 1, 266: 3) With pronouns. it either marks the prominence of the word: excives on, he now [exclusion, he and no other]; or recalls a foregoing subject, τούπερ δη θυγάτηρ, his daughter now, 6, 398. 4) With indefinite pro-nouns, it heightens the indefiniteness: άλλοι δή, others, whoever they may be [whom you please], 1, 295. 5; With be (whom you please), 1, 200. 50 with particles, a) just, exactly, nowe, a. With conjunctions: ων δή, τωα δή, that, that now: ων δή, that however (with δρέλον, utinam). Od. 1, 217. β) With particles of explanation: γὰρ δή, Ep. δή γαρ, mly with temporal signif; ων δή, mostly ironical. 1, 110. γ) ἀλλὰ δή, hut now & With interventies marticles. but now. 8: With interrogative particles [= modo, the speaker wishing that his question, if nothing cise, may be answered. N.]: πη δή, 2, 339; που δή. b) certainly, truly, assuredly: η δή, η μέλα δή, καὶ δή, δή που, assuredly indeed; δη αὐτε, now again, which also by crasis form δηθτε; incorrect therefore is δ' αθτε. 1. 340. 7, 418.

 $\delta \eta \theta \dot{a} = \delta \dot{\eta} \nu$, abbrev. $\delta \dot{\eta} \theta$, 2, 435; adv. long, a long time; δηθα μάλα, very long. δηθένω (δηθά), to delay, to loiter, to linger, 1, 27, and Od. 12, 121.

Δηϊκόων, ωντος, ό, son of Pergasus, a Trojan, slain by Agamemnon, 5, 534 (Ep. from Δηϊκών for Δηϊκάων, from δηίς= δαίς and κάω=κτείνω, slaying in battle). Δηϊοπέτης, ov, δ, son of Priam, slain by Ulysses (Odysseus), 11, 420.

ônios, p, or, lon. for daios (dais), hostile. destructive, aviρ. πόλεμος; πυρ. consuming fire. 6, 331. 2) Subst. an enemy. 2, 544. (ε; sometimes dissyllable, ηι with synizesis, 2, 415, 544, cf. Spitzner Pros. § 6, 5, d.) •Il.

δηϊοτής, ήτος, ή (δήϊος), the tumuit of war, battle, contention; often II. mly, slaughter, massacre, Od. 12, 257.

Δητοχος, ò, a Greek. 15, 341. δηιόω, contr. δηόω (δήϊος), fut. δηώσω, aor. ἐδήωσα, aor. pass. ἐδηώθην, prup. to treat in a hostile manner; to desolate, to destroy, to cut down, to slaughter, to tear in pieces, with accus. and dat. instrum. in pieces, with acous, and dat, matrum. έγχει, χαλκφ; άλλήλων ἀμφὶ στήθεσσι ἀσπίδος, to destroy the shields about each other's breasts, 5, 452; ἔλαφω, to tear in pieces a stag, 16, 158; παρί τυνος, to fight about any one, 18, 195, (δητόω is often resolved like verbs in au: & δηϊόφεν, etc.; the contr. form is found according to the necessity of the metre, δήσου. δηώσωσω.)
Δηάπυλος, δ, a companion of Sthenelus,

5, 325.

Δηΐπυρος, è, a Grecian hero, slain by Helenus, 13, 576.

companied Helen to the hollow horse. and according to a late tradition became her husband after the death of Paris.

δηλέομαι, depon. mid. (δαίω), fut. δηλήσομαι, aor. Ι εδηλησάμην, 1) to destroy, in opposition to ονινάναι, h. Merc. 541; to harm, to injure, with accus. ρινόν, Od. 22, 278; 'Αχαιούς ύπερ ookia, to injure the Achaians contrary to the oaths, 4, 67. 72; to slay, Od. 11, 401. b) Of inanimate things: to destroy, to lay waste, καρπόν, 1, 156; δρκια ύπερβασίη, to violate the oaths by transgression, 3, 107. 2) Intrans. to do injury, to do wrong, 14, 102; ὑπὰρ ὅρκια, to do wrong contrary to treaty, 4, 236. 271 (it is unnecessary to supply 'Axatous, as 4, 67).

δήλημα, τό (δηλέομαι), injury, destruc-tion, δηλήματα νηῶν, said of the winds (abstr. for concr.), Od. 12, 286.†

δηλήμων, ον, (δηλέομαι), gen. ονος, injurious, destructive, 21, 33. Subst. destroyer. βροτών δηλήμων, the destroyer

*Δηλιάς, άδος, ή, Delian, belonging to the island Delos, h. Ap. 157.

Δήλος, ή, Delos, a little island of the Ægean sea, which belonged to the Cyclades, with a town of the same name, birth-place of Apollo and Artemis, originally 'Ορτυγία, Od. 6, 162. h. in Ap. 16, 61 (prob. from δηλος, visible, because Zeus caused it suddenly to emerge,

when Latona was persecuted by Hêrê). δήλος, η, ον (Ep. δέελος, 10, 466.†), visible, plain, mani est, Od. 20, 333.+

Δημήτηρ, gen. τερος and τρος, accus-Δημητήρ, καιι. τερος από τρος, μήτερα and Δήμητρα (prob. γή and μήτηρ, mother earth), Démêter (Ceres), daughter of Kronus and Gæa (Tellus), sister of Zeus, mother of Persephone by Zeus, the symbol of productive fruitfulness; hence, the tutelary deity of agriculture, and through this of civil order and law 5, 500. She had a temple in Pyrasus in Thessalia, 2, 696. She loved lasion, and by him bore Plutus, Od. 5, 125. Esply h. in Cer.

δημιοεργός, όν, Ep. for δημιουργός (έργον), prop. working for the public benefit; holding a public office; profitable to the commonwealth. Thus H., Od. 17, 383, characterizes seers, physicians, architects, bards, and Od. 19, 135, public heralds; metaph. 50000, the morning that calls forth the population to work, h. Merc. 98.

δήμιος, ον (δήμος), relating to the people, ornation, of company, retaining to the people, pertaining to the commonwealth, public, class, Od. 20, 264; πρήξις, a public affair, opposed to iδίη, Od. 8, 283. σύμιδν τι άγορενίευν, riyar, Od. 8, 259. σύμιδν τι άγορενίευν, to speak any thing for the public good, Od. 2, 32; the neut. plur. δήμια πίνει», adv. to drink at the public cost, 17, 250. According to Nitzsch on Od. 1, 226, wine which stood as a common stock in the tent of the chief leader, cf. 9, 71.

δημιουργός, see δημιοεργός. δημοβόρος, ον (βορά), devouring the peop e, i. e. that consumes the property of the people, Basileus, 1, 231.†

δημογέρων, οντος, ο (γέρων), an elder, one who for age and birth is honoured by the people, 3, 149; [Död. considers it a sort of popular tribune, or counsellor]

Apμόδοκος, ὁ, the blind bard in the honouse of the king of the Phæaces, Actinous in Scheria; the muse took away his sight and bestowed upon him the gift of song, Od. 8, 44 seq.

δημόθεν, adv. from the people, at the

public expense, Od. 19, 197.†
Δημοκόων, ωντος, δ. son of Priam and of a female slave from Abydos, slain by Odysseus (Ulysses), 4, 499.

Δημολέων. οντος, o. son of Antenor and Theano, slain by Achilles, 20, 395.

Δημυπτόλεμος, δ, a suitor of Penelope, Od. 22, 212.

δημος, ο, 1) the people, a community, 2, 547. Od. 1, 237, governed by one king or by several chiefs. In the heroic age, every community or district was independent; states, properly so called, did not exist; at the extent, smaller com-munities only attached themselves to a larger. Thus, among the Phæaces there were twelve princes; Alcinous was the thirteenth. As divisions of the people, H. mentions tribes and families (φύλα and φρήτραι). Further, he distinguishes 1) kings (ανακτες, βασιλήες), 2) the chief men (yépovres), and 3) the free citizens (δημος), who were by no means proper subjects of the king, but only obeyed him when the public good required it. Hence δήμου ἀνήρ, a man of the people, 2, 198; and as adj. δήμος ἐω, perhaps for δήμος, a man of the people, 12, 213. 2) the country, the territory, which a people occupied, often with gen. εν δήμφ 'Ιθάκης, Αυκίης, Φαιwith gen. ἐν δήμω Ἰθάκης, Δυκίης, Φαι-ήκων; metaph. Ονείρων, the land of dreams, Od. 24, 12. κατὰ δήμων, in the land, Od. 4, 167 [also (3) the country opp. in city, Od. 11, 14, Κυμμερίων ανδρών δήμός τε πόλις τε. Död.] (prob. from δέμω, culture; according to Rost from th. ΔΑΜ, δαμάω, the subject folk. And so Död. cf. δέδμητο δὲ λαὸς ὑπ' αὐτῷ).

δημός, δ. fat, grease (prop. of the caul), of beasts, It. and Od.; and of men, 8, 380. Δημούς, δ. son of Philêtôr, a Trojan slain by Achilles, 20, 437.

*Δημοφόων, ωντος, δ, Ep. for Δημοφών (from φάω, brightest of the people, cf. Etym. Mag.), son of Keleus and Metanīra, whom Dêmêtêr educated in Eleusis. h. in Cer. 234.

ວິຖຸ່ນ (related to 8ຖໍ), long, a long time ຜູ້ປີຂໍ້ ວິຖຸນ ຖືນ, he lived not long, 6, 131 (before the 5 the vowel always becomes long).

δηναιός, ή. όν (δήν), long-lasting, long-lived, 5, 407.†

δήνεα, τά (related to δήω), resolutions,

(Hesych. assumes τὸ δῆνος as sing.).
δήποτε, δήπου, in H. only separated

δηριάομαι, depon. mid. poet. (δήρις), pres. infin. δηριαάσθαι, Ep. for δηριάσθαι, impers. 3 plur. δηριώωντο, Ep. for εδηριimperi. 5 pier. σηρισωντο, pp. 101 σημο-ώντο (also aor. from δηρίομαι), to contend, to fight, with arms, Od. 8, 78; περί νεκρού, about a dead body, 17, 134; with Words: ἀμφί τινι, 12, 421.

δηρίομαι, depon. sor. I mid. δηρισάμην, and aor. pass. έδηρίνθην, only in sor. in H. to contend, to fight, δηρίσαντο ἐπέεσσι, Od. 8, 76.† τω περί Κεβριόναο διρινθήτην, they fought about Kebriones, 16,

Shore. we, h, contention, fighting, combat, buttle, 17, 158. Od. 24, 515.

δηρός, ή, όν (δήν) = δηναιός, long, longlired. δηρον χρόνον, a long time, 14, 206. h. Cer. 282; the neut. δηρόν as adv.

long, ἐπὶ δηρόν, for a long time, 9, 415. δῆσε. Ερ. tor ἔδησε from δέω, but also for ebenge from bew, to want, see beuw.

δήω, Ep. fut. without the tense characteristic, from ΔAΩ, there occur δήεις, δήομεν, δήετε, I shall find; with accus. ουκετι δήετε τέκμωρ Ίλίου, you will not accomplish the destruction of Troy, 9, 418. 685; άλσος, Od. 6, 291. (According to others, pres. with fut. signif.)

^aΔηώ, οῦς, η, a name of Dêmêtêr (Ceres), h. in Cer. 492. (The deriv. uncertain; prob. from δήω, to find; see Spanhem. Call. in Cer. 133.)

Δία, see Zeύς.

Δία, ή, the island Nazos, near Crete: έν Δίη, Od. 11, 325. It was called divine, because it was sacred to Dionysus

(Bacchus.) See Apidory.

διά. 1) Prepos. with gen. and dat., round signif. through. 1) With gen. ground signif. through. a) Of place: a) To indicate a motion which goes through an object and out again, διά ώμου ήλθεν έγχος, through the shoulder. έθυσεν διὰ προμάχων, 17, 281. For greater exactness of idea, H. connects διά with ex and πρό, see διέκ and διαπρό. β) Of motion in place, without the connected idea of emerging: through, διά νήσου ἰών, Od. 12, 335. δ) Of the nianner, prop. post-Homeric; only ἐπρε-πε καὶ διὰ πάντων, before all, 12, 104. 2) With accus. a) Of place, to denote extension through an object; only poet. διὰ δώματα, διὰ βήσσας, Il. δ) Of time, to indicate extension through a period: διά νύκτα, through the night [by night], 2, 57 (in some passages, as here, the two 2, 57 [in some passages, as here, the two ideas of time and place are combined, see Passow]. c) Of cause, means, etc. a) The cause: through, on account of, δι' arrangh, διά μαντοσύσην, 1, 72; 'λθηναίης διά βουλάς, 15, 71. If) Adv. without case: through, esply in the compounds known distance. The composition of the compounds known distance. The composition of the compounds known distance. διαπρό, διέκ, q. v. III) In compos. it

purposes, designs, thoughts; ήπια, gentle | denotes 1} A motion through any thing, thoughts, 4, 361; in a bad signif., artifices, plans, wites, ολοφώτα, Od. 10, 289 | entirely. 3) Separation [often like disentirely. 3) Separation (often like dis-in English]: apart, asunder. 4) Mutual operation: with one another. 5) A mingling in colours and materials: διέλευκος, mixed with white (& prop.", but some-times long in the beginning of a verse, 3, 857. 4, 135. 11, 435).

3, 351. 7, 135. 11, 735].
διαβαίνω (βαίνω), 30τ. 2 διέβην, partcp.
διαβάς, 1) Intrans. to place the feet
apart, to stride, eδ διαβάς ('perting
vide his feet for vanlage' sake. Cp.], 12,
458. 2) Trans. to go through, to cross, to pass over; with accus. rasper, to cross the ditch, 10, 198; and absol. eig Ἡλιδα, to cross to Elis, Od. 4, 635.

διαγιγνώσκω (γιγνώσκω), aor. 2 infin. διαγνωναι, to distinguish, to discriminate, to inspect closely, rivá, 7, 424; beréa, 23,

διαγλάφω (γλάφω), aor. l partep. δια-γλάψας, to dig out, to hollow out, evráς, Od. 4, 438.†

διάγω (άγω), sor. 2 διήγαγον, 1) to conduct through, to transport, τινά (by ship), Od. 20, 187.† 2) to spend a period of time, to lire, alway, h. 19, 7.
διαδαίομαι (δαίω), Ion. to divide, to

distribute, διά παυρα δασάσκετο, 9, 333;† see διαδατέομαι.

διαδάπτω (δάπτω), 20τ. 1 ἔδαψα, 10 tear in pieces, to lucerate, χρόα, °5, 858. 21, 398.

διαδατέομαι, Εp. (δατέομαι), to tribute, δια κτήσιν δατέοντο, 5, 158 †

διαδέρκομαι, depon. (δέρκομαι), sor. 2 διέδρακον, to louk through, to see through, with accus. 14, 344.†

διαδηλέομαι, depon. mid. (δηλέομαι), to injure severely, to lacerate. όλίγου σε κύνες διεδηλήσαντο, the dogs had nearly torn thee to pieces, Od. 14, 37.+ διάει, see διάημι.

διαείδομαι, Ep. mid. (είδω), fut. διαeicopar, 1) to let be seen, to show clearly, άρετήν, 8, 535. 2) to show oneself clearly, άρετη διαείδεται, 13, 277.

διαειπείν, poet. for διειπείν, q. V. διάημι, Ep. (ἄημι), from the form διαέω,

3 sing. imperf. διάει. to blow through, with accus. *Od. 5, 478. 19, 440. διαθειόω (θειόω), to fumigate with brim-

stone, δώμα, Od. 22, 494.† διαθρύπτω (θρύπτω), 201. 2 pass. δι-

ετρύφην, to break in pieces. -ξίφος δια-τρυφέν, 3, 363.†

τρυφεν, 3, 303.7 διαίνω, 20χ. I έδίηνα, 10 moisten, 10 wet, with accus., 21, 202. 22, 495. Pass. διαίνετο άξων. *13, 30.

διαιρέω (αἰρέω), 201. 2 διείλον, poet. δίελον, to take apart, to separate, with accus. only in tmesis, 20, 280.†

διακεάζω (κεάζω), 201. έκέασα, poet. σσ, to split apart, to split, ξύλα, in tmesis, Od. 15, 322.+

διακείρω (κείρω), sor. 1 infin. διακέρσαι, prop. to cut apart or in pieces; metaph. to destroy, to render void, έπος, 8, 8. † διακλάω (κλάω), 201. 1 διέκλασα, poet. σσ, to break in pieces, with accus. τόξον,

formerly wolfas Stakotδιακοιρανέω, parcorro, 4, 230; now, more correctly, πολέας διὰ κοιρανέοντα, 80c κοιρανέω. διακοσμέω (κοσμέω), fut. ήσω, 10 ar-

range separately, to divide, to place, τινά, 2, 476; διακοσμηθήναι èς δεκάδας, to be divided into decades, 2, 126. διά τρίχα κοσμηθέντες, distributed into three parts, 2, 665. 2) Mid. to arrange throughout, to adorn, with accus. µéyapov, Od. 22, 457.

διακριδόν, ailv. (διακρίνω), distinctly, clearly, decidedly, apportos, 12, 103. 15,

διακρένω (κρίνω), fut. Ep. διακρινέω, for διακρινώ, anr διέκρινα, anr. 1 pass. διεκρίθην and διεκρίνθην, optat. 2 plur. διακρινθείτε, infin. Ep. διακρινθήμεναι, parten Scarpiveis, 1) to separate from one another, to put asunder, with accus. αιπόλια, 2, 475; to part, spoken esply of combatants: μένος ἀνδρών, 2, 387. cf. 7, 292; metaph. to distinguish, onua, Od. 8, 195; hence pass, with fut, infin. mid., Od. 18, 149, to be separated, to separate, 2, 815; of combatants: to separate, to withdraw from each other, i. e. to end the contest, to become reconciled, 3.98. où γάρ άναιμωταί γε διακρινέεσθαι ότω μνηornious kat keivov, I do not think the suitors and he will separate without blood, Od. 18, 149. 20, 180.

διάκτορος, ὁ, a messenger, appell. of Hermes as messenger of the gods (in the lliad this office is commonly discharged by Iris, cf. 2, 786), connected with 'Apyerφόντης, 2, 103; With Ερμης, Od. 12, 390. 15. 319; and often alone in the hymns. (M:y derived from διάγω: δε διάγει τὰς ἀγγελίας τῶν θεῶν, cf. Eustath. on 2, 103. Buttin. Lex., p. 230, derives it from an old theme διάκω, διώκω, intrans. I run, so that it is = διάκονος. Nitzsch, on Od. 1. 84, prefers the derivation from διάγω, and explains it: the conductor: [and so Död. cf. Ερμ. ηγεμόνιος, πομπαίος, evólios, &c.: qui erranti comiter monstrat v.um. His conducting the shades across the Styx is post-Homeric.]

διαλέγομαι (λέγω), Ερ. 201. 1 διελεξάμην, to separate (in thought), to revolve, to ponder any thing, to reflect upon. Tin μοι ταῦτα διελέξατο θυμός; why did my heart ponder these things? *11, 407. 17,

διαμάω (ἀμάω), fut. ήσω, to mow through, to cut through, with accus., χιτώνα [ripp'd wide his vest. Cp.], *3, \$59. 7, 253.

διαμελείστί, adv. (μελείστί), limb from limb, piecemeal, táuveur, *Od. 9, 291. 18, 220

διαμετρέω (μετρέω), to measure through, to measure of, χώρου, 3, 315.† διαμετρητός, ή, όν (μετρέω), measured οδ, measured, χώρου, 3, 344.†

*διαμήδομαι = μήδομαι, Ep. 4, 12, doubte.

διαμοιράομαι, dep. mid. (μοιράω), to divide into parts, to separate. επαχα πάντα διεμοφάτο, divided them all into seven pieces. Od. 14, 434;† in the following, την ίαν-θήκεν, supply μοίραν.

διαμπερές, adv. 1) through and through, entirely through, 5, 284. Od. 5, 480; with gen. 12, 429. 20, 362. κλήρω νῦν πεπάλαχθε διαμπερές, cast lots throughout, 7, 171. 2) Spoken of time: continually, unceasingly. αἰεὶ διαμπερές.. ήματα πάντα διαμπερές, 15, 70. 16, 99 (from διά, ἀνά, and mepas, with epenthetic u).

διάνδιχα, adv. (διά, ανά, δίχα), in two ways, in two parts; μερμηρίζειν, to be of two opinions, to hesitate, to ponder anxiously, 1, 198. 18, 455; with ή, ή following: σοι διάνδιχα δώκε, he hath given to you in a divided manner, i. e. but one of two things, 9, 37. Schol. διηρημένως.

διανύω (ανύω), fut. ν σω, κοι. διήτυσα, to compiete entirely, to finish; οδόν, to finish a way or journey, h. Cer. 380. κακότητα διήνυσεν αγορεύων, he finished narrating his sufferings, i. e. he recounted his sufferings to the end, *Od. 17, 517,+

διαπείρω (πείρω), to pierce through, 16, 405.† in tmesis.

διαπέρθω (πέρθω), fut. διαπέρσω, anr. 1 διέπερσα, aor. 2 διέπραθον, intin. διαπραθέειν, Ep. for διεπραθείν, aor. 2 mid. διεπραθόμην, to destroy utterly, to law waste, to rarage, with accus. πόλιν, άστυ. 2) Mid. only aor. 2, to perish, Od. 15,

διαπέταμαι, depon. mid. (πέταμαι), aor. 2 διεπτάμην, to fly through, spoken of missiles, 5, 99; absol. to fly away, 15, 83. Od. 1, 320.

*διαπλέκω, (πλέκω), fut. ξω, to interweave, to entangle, to weave together, h. in Merc. 80.

διαπλήσσω (πλήσσω), to break in pieces, to split, with accus. δρύε, 23, 120.† Thus Wolf; where others read διαρρήσσοντες οτ διαπλίσσοντες. διαπορθέω, poet. = διαπέρθω, from

which partep, sor. 1 διαπορθήσας, 2, 691.†

διαπραθέειν, see διαπέρθω. *διαπρέπω (πρέπω), to be prominent, to be visible, h. Merc. 351.

διαπρήσσω (πρήσσω. Ion. for πράσσω), to bring to an end, to accomplish, to finish, with accus. κέλευθον, Od. 2, 213; also without κέλευθον, they marched through the plain, 2. 785; with parten ήματα διάπρησσου πολεμίζων, I spent days in tighting, 9, 326. άπαντα ούτι διαπρήξαιμι λέγων έμὰ κήδεα, if I were to recount to you my sufferings for a year, I should not get through them all, Od. 14, 197.

14, 197.
διαπρό (πρό), through and out, entirely through, Wolf in the IL διαπρό, in the Od. διά πρό, 5, 66. Od. 22, 295; cf. Spitzner, Excurs. XIV. on II.

διαπρύσιου, adv. passing through, spoken of place: πρων πεδίωω διαπρύσιως

τετυχηκώς, a hill extending far into the

plain, 17, 748. 2) piercing, loud of sound, υσεν, 8, 227. h. Ven. 80; prop. neut. Írom

*διαπρύσιος, ov, passing through, pene-trating, piercing, h. Ven. 19; κεραϊστής, h. Merc. 336 (prob. Æol. from περάω).

διαπτοιέω (πτοέω), to frighten away, to ecare, with accus. yuraikas, Od. 18, 340.

°διαπυρπαλαμάω, see πυρπαλαμάω. διαρπάζω (αρπάζω), to tear in pieces, to lacerate, spoken of wolves: µna, 16,

διαρβαίω (βαίω), fut. σω, aor. 1 infin. Scappairac, to break in pieces entirely, to destroy utterly; with accus. of inanimate things: πόλιν. olaov, to destroy; of men, 9, 78. 2) Mid. fut. διαρλαίσομαι, with pass. signif. τάχα δ' άμμε διαρλαίσεσθαι όδω, quickly Ι΄ think, we shall both be destroyed, 24, 355. (So the Schol. &caφθαρήσεσθαι; Damm and Voss take the infin. fut. in an act. signif. and supply

διαρδήγνυμι (δήγνυμι), to break through, to break in pieces; with accus. only mid. διαρρήξασθαι ἐπάλξεις, to break through the breastworks, 12, 308.†

*διαρρήδην, adv. (διαρρηθήναι), with clear words, distinctly, h. Merc. 313.

διαρρίπτω (ρίπτω), to throw through, to shoot through, only Ep. imperf. 3 sing. διαβρίπτασκεν δίστόν, Od. 19, 575.†

διασεύω (σεύω), only 3 sing. Ep. aor. 2 mid. διέσσυτο, with accus. λαόν, to hurry through the people, 2, 450; often with gen. τάφροιο, through the ditch, 10, 194; spoken of missiles, with gen. στέρνοιο, 15, 542; ἐκ μεγάροιο, Od. 4, 37.

διασκεδάννυμι (σκεδάννυμι), fut. σκεδάσω (α), aor. διεσκέδασα, to scatter, with accus. δούρατα. Od. 5, 370; to destroy, νήα, Od. 7, 275; metaph. ἀγλαΐας τινί, to dissipate one's arrogance, Od. 17, 244.

διασκίδνημι (σκίδνημι), poet. form from διασκεδάννυμι, to scatter, νέφεα, 5, 526.†

διασκοπιάομαι, depon. mid. (σκοπιάζω), to look down around from an elevation,

to took down around from an elevation, to took down around from a elevation, e 10, 383. 17, 252.
διασχίζω (σχίζω), aor. 1 διάσχισα, aor. 1 pass. διασχίσθην, to split asunder, to tear in pieces, with accus. ιστία, Od. 9, 71. Pass. 16, 316.

διατάμνω, Ep. for διατέμνω, and aor. 2 διέταμον, to cut through, 17, 522. 618, in

tmesis; Ep. form διατμήγω. διατελευτάω (τελευτάω), to finish ensirely, to accomplish fully, with accus. 19, 90.+

*διατιθημι (τίθημι), 201. 1 διέθηκε, to place apart, to put, to place, to lay, θεμείλια. h. Ap. 254. 294.

νηχόμενος λαίτμα διέτμαγον, swimming cut through the deep. Od. 7, 276. cf. 5, 409. 2) Mly, to separate, to scatter, Αχαιούς, 21, 3; κήας, Od. 3, 291. to be cut in pieces, to be divided. σανίδες διέτμαγεν, Εp. for διετμάγησαν, 12, 462. 2) to separate, to scatter, 16, 354; to part, 1, 531. 7, 302. cf. αρθμέω.

διατρέχω (τρέχω), aor. 2 διέδραμον, to run through, with accus. κέλευθα, ύδωρ, *Od. 3, 177. 5, 100.

διατρέω (τρέω), aor. 1 διέτρεσα, to run

away from fear, to scatter, *11, 481. 486. διατρίβω (τρίβω), 201. 1 διέτριψα, to rub or bruise in pieces, with accus. μίζαν, 11, 847. 2) Spoken of time: prop. subaud. xpovov, to spend time, and as intrans. to linger, to delay, twos, about any thing; ococe, a journey, Od. 2, 404; hence, 3) to procrastinate, to check, to kinder, with accus. Od. 2, 265; χόλον, 4, 42; 30 μητρός γάμον, Od. 20, 341; with double accus. διατρίβει 'Αχαιούς γάμον, to put off the Achaians about the marriage, Od. 2, 204.

διάτριχα, adv. in three ways, in three irts; Wolf always writes δια τρίχα, paris; Wolf always writes οια τριχα, it is only in h. Cer. 86, that διάτριχα is found; cf. Spitz. on Il. 2, 655.

διατρύγιος, ον (τρύγη), όρχος, Od. 24, 342, t a vineyard whose grapes ripen at different times (διά), Eustath., or where grain is sown between the rows of vines. The first is correct.

διατρυφέν, see διαθούπτω

διαφαίνομαι (φαίνω), only mid. to shine through, to be visible, to appear, with gen. νεκύων, between the dead, 8, 491; spoken

σομαι, to bear apart; mid. to differ, to contend, to be at variance, h. Merc. 255,+ contend, to be at variance, n. Merc. 255.†
διαφθείρους (φθείρου), fut. διαφθείρους,
perf. 2 διέφθορα, 1) to destroy utterly, to
desolate, with accus. πόλυν, 13, 625. 2)
The second perf. intrans. to perish, like
perii: μαινόμενε — διέφθορας, thou art rushing to destruction, 15, 128. (Schol. διέφθαρσαι.)

διαφορέω (φορέω), a form of φέρω, to disperse, to spread abroad, alios, Od. 19,

διαφράζω (φράζω), only Ep. sor. 2 διεπέφραδον, to speak clearly, to show distinctly, rivi re, 18, 9. Od. 6, 47.

διαφύσσω (φύσσω), 20r. 1 διήφυσα, Ερ. διάφυσσα, 1) Prop. to draw through, to draw out any thing from a vessel to the bottom, with accus. olvov, Od. 16, 110. 2) Metaph. to pierce, to cut through, to lacerate, cf. Virg. En. II. 600, haurire;

διάω, more correctly διαέω, see διάημι. *διδάσκαλος, ὁ, ἡ. a teacher, a female teacher, h. Merc. 556.

διδάσκω (δάω), sor. 1 act. ἐδίδαξα, Ερ. ἐδιδάσκησα, h. Cer. 144; perf. pass. δεδίδαγμαι, to teach, to instruct. a) With accus. of the thing: παντα, 9, 442. b) With accus. of the pers. τινά, 11, 832. e) With double accus. τινά τι, to teach a man any thing, 23, 307. Od. 8, 481; for accus, the infin. δμώας έργα έργάζεσθαι, to teach the maids to perform work. Od. 1, 384. 22, 422; hence, pass. to be instructed, to learn, it mpos rivos, to learn any thing from any one, 11, 831; and partep, with gen. διδασκόμενος πολέμοιο [a learner yet of martial feats. Cp.],

δίδημι. Ep. form, from 8έω, to bind; from which, δίδη, 3 imperf. for εδίδη, 11, 105.+

διδοί, διδοίσθα, see δίδωμι.

διδυμάων, ονος, ὁ (δίδυμος), a twin-brother, only in dual and plur. connected with mais, and alone, 5, 548.

δίδυμος, η, ον, double, twofold, αὐλοί, Od. 19, 227. 2) twins, in plur. 23, 641.

(prob. from δίς) δίδωμι, fut. δώσω, aor. 1 ἔδωκα, and δωκα, only in indicat. sing. aor. 2 act. (εδων), only in plur. indicat. εδομεν, etc. and in the subj., optat., imperat., perf. pass. δέδομαι. H. has: 1) Also forms from διδόω, pres. διδοίς and διδοίσθα, 19, 270; (incorrectly δίδοισθα,) διδοί, imperf. δίδου for ἐδίδου, and fut. διδώσομεν, Od. 13, 358; infin. διδώσειν, Od. 24, 314. 2) Forms with lengthened stem-vowel: pres. imperat. δίδωθι, Od. 3, 380; infin. δοῦναι for διδόναι (not aor. 2, 24, 425. 3) The iterat. forms of aor. 2, 8όσκον, δόσκε, Od. 19, 76. 1) to give, to present, to bestow, τινί τι. 1, 123; in reference to the gods, to offer to devote, beoive ekaτόμβας, 7, 450; spoken of the gods, to grant, to accord, εὐχος, νίκην, κῦδος, often of evils: to decree, to inflict, ἄλγεα, κήδεα, 1, 96. Od. 7, 242. b) With accus. of the pers. Tivá Tivi, to give over, to deliver, νέκυν πυρί, κυσίν, 17, 127; τινὰ οδύνησιν, αχέσσι, 5, 397; esply of parents, who give their daughters in marriage to a man: θυγατέρα ανδρί, 6, 166 192. 11, 226. c) An infin. is often added, which serves as a further limitation of the sentence: δώκε τεύχεα Έρευθαλίωνι φορήναι, he gave arms to Ereuthalion to bear, 7, 149: and with the infin. pass. πόλεμόνδε φέρεσθαι, 11, 798. cf. 23, 183. 2) With accus and infin. to give, to grant, to let, to permit, auror reproductive for more let him fall prone, 6, 307.

3) Pass. only once: ou roi dédorai modemila épya, the works of war are not accorded to thee, 5, 428.

δίε, see δίω.

οιε, ετο στε. διεέργω, Ερ. for διείργω (ἐέργω), to sepa-rate, to keep apart, with accus. τοὺς διέεργον ἐπάλξιες, 12, 424.† διέδραμον, see διατρέχω.

διειπον (εἶπον), a defect. aor. 2, of which occur only imper. δίειπε, infin. διαειπέμεν, Εp. for διειπεῖν, prop. to speak through, to finish speaking; then, to speak clearly, distinctly, with dat. of the person, 10, 425. διακιπίμεν άλλήλοιστε, to converse fully with each other. Od. 4, 215.

διείρομαι, poet. and Ion. (έρομαι), only pres. to question strictly, to interrogate strictly, ri, 1, 550; and rivá ri, any one about any thing, 15, 93. Od. 4, 292.

- South Mills, 13, 35. UG. 4, 292. διά κέα, έα, entirely, through; Wolf in the II. correctly, διέκ, 15, 124; but in Od. δι έκ. Od. 17, 61. 10, 388. cf. Spitzner Excurs. XVIII.

διελαύνω (έλαύνω), 201. 1 διήλασα, 1) Trans. to drive through, ti tivos; innove

τάφροιο, 10, 564; to thrust through, έγχος λαπάρης, a spear through the loins, 16, 318; δόρυ ασπίδος, 13, 161. 2) Intrans. to pass through, to hurry through, with accus, ὄρη, h. Merc. 96.

διελθέμεν, see διέρχομαι. δίεμαι, mid. (ΔΙΗΜΙ), like τίθεμαι, in H. there occur of the pres. 3 plur. δίενται, subj. δίηται, δίωνται, optat. δίοιτο (cf. τίθοιτο), intin. δίεσθαι, 1) Intrans. to become terrified, to fly, spoken of horses: δίενται πεδίοιο, they fly through the plain, 23, 475; of lions: σταθμοΐο δίεσθαι, to let himself be driven from the enclosure, 12, 304. 2) Oftener trans. [as causative] to terrify, to chase away, to drive, with accus. 7, 197; δηΐους, 12, 276; ξείνον ἀπὸ μεγάροιο, Od. 20, 343; ιππους προτί αστυ, to drive the steeds to the city, 15, 681; spoken of a dog: κνώδαλον, ö, ττι δίοιτο, Od. 17, 317. (Rem. Sieuas together with the above cited forms belongs to the act. AIHMI, which has the trans. signif. to chase, to terrify, of which the 3 plur. imperf. evolutions still occurs. The mid. means either to let oneself be driven, or it has the signif. of the act, with a weak reflexive sense; δίω on the contrary is always intrans. and signifies to fear [but Il. 22, 251 τρὶς περὶ ἄστυ . . . δίον, fed, with var. lect. diec. Dod. l.

διέξειμι (έξειμι), to pass through any thing. The enexus dietineval mediorde, there he was about to pass out into the plain, 6, 393.+

διεξερόσμαι (έρέσμαι, Ep. form, from expopal), to question closely, to scrutinize, τινά τι, 10, 432.†

διεπέφραδε, 800 διαφράζω. διέπραθον, see διαπέρθω. διέπτατο, see διαπέταμαι.

διέπω (έπω), imperf. διείπον and δίεπον, 1) to manage, to direct, to administer, th, e. g. nolemon, to prosecute the war, 1, 166. Od. 12, 16. 2) to arrange, to put in order, to command, orparov, 2, 207; arong organization of drive away the men with a staif, 24, 247.

διαρέσσω (έρέσσω), αοτ. διήρεσα, poet. σσ., to row through, χερσί, with the hands, Od. 12, 444. 14, 351.

διερός, ή, όν, only twice in the Od. and a word of doubtful signif. The ancients

explained it, wet, moist; metaph. fresh, lively, living. (Eustath after Aristarch. Sus, whose are, and derived it from stains), hence, Suspis βροτός, a vigorous (living) mortal, Od. 6, 201. (Others read here Suspic from δυή, unhappy.) Suspice wood φανγάμεν, to fly with swift foot, Od. 9, 43. Nitzsch on Od. 6, 201, takes as the prop. signif. liquid, flowing, liquidus; metaph. active, moveable. He construes the sentence thus: οὐτος ἀνήρ, ός κεν ϊκηται φέρων δηϊοτήτα, ούκ έστι διερὸς βρ. οὐδὲ γένηται, and paraphrases it, 'neither now nor ever shall that man move actively and well, who penetrates with hostile force into the land of the Phæaces.' Voss, 'there moves not yet a mortal man, nor shall there ever be one. who, etc. Lehrs de Aristarch. stud. p. 5 [and so Död], derives διερός from δίεμαι (cf. στυγερός), and explains it, Od. 9, 43, by fugax; but Od. 6, 201, act. fugator. Non est iste vir fugator homo,

λαστος. Του σες του του ματον ποπος, 1. ο. ποπ is est, quem fugere opus sit.'
διέρχομαι (ἔρχομαι), fut. διελεύσομαι, 2. διήλθον, min. Ερ διελθέμεν, to go through, to pass through, to traverse, with accus. πωυ, the flock, 3, 198; ἄστυ, 6. 392; with gen. μεγάροιο, Od. 6. 304. 2) to pass through, to pierce, spoken of missiles, with gen. Loos, to pierce through the skin, 20, 100; absol. 23, 876. 3) Metaph. to go over, to reflect upon, merà operi ti, h. Ven. 277,

διέσσυτο, see διασεύω

διέτμαγεν, see διατμήγω. διέχω (έχω), aor. 2 διέσχον, only intrans. to go through, to penetrate, to pierce, to pass through a body and come forth on the opposite side, spoken of an arrow: διὰ δ΄ έπτατο δίστός, ἀντικρὸ δὲ διέσχε, the arrow flew through and came forth on the other side, 5, 100; so also 11, 253. 20, 416. In like manner δι ωμου έγχος έσχεν, 13, 520.

δίζημαι, Ep. depon. mid., fut. διζή-σομαι, Od. 16, 239 (from δίζω), to seek out, to search for, riva, 4, 88; or with extou. 2) to seek to procure, to be at pains, to strive; absol. exactor muácou εέδνοισιν διζήμενος, let each one woo, striving with presents, Od. 16, 391; νόστον rivi, to seek to accomplish one's return, Od. 23, 253; and with accus. alone, Od.

11, 100. (An Ion. word, with η retained.) δίζυξ, νγος, δ, ἡ (ζυγόν), pl. δίζυγες, harnessed in pairs, or two abreast, inno, °5, 195. 10, 473.

δίζω, only imperf. δίζε, to doubt, to be doubtful, to be uncertain, with ή, 16, 713.† διηκόσιοι, αι, α, Ep. for διακόσιοι, two hundred, Il.

hundred, II.

διηνικής, ές (διανίκω, i. q. διαφέρω), the univ continuous, uninterrupted, continuous, the adj. spoken only of place: far-extending, long, great, ράβδοι, 12, 297; νῶτος, 7, 321; ρίζαι διηνικόες, 12, 134; δικαδιαγικός, far-extending ways, Od. 13.

διαστικός διηνικόως with 11, 186.

ayopeveur, to recount at large, in the natural order, Od. 7, 241. 12, 56.

διήρεσα, see διερέσσω. Binrac, see Bieuac.

Buinger (inger), to send through, to throw through, to discharge, with gen. only in tmesis. διά δ' ήκε σιδήρου, Od. 21, 328.

διϊκνόομαι, depon. mid. (ἰκνόομαι), fut. διίξομαι, aor. διϊκόμην, to go through; only metaph. to narrate at length, warra, •9, 61. 19, 186.

Διίπετής, ές (Διὸς, πίπτω), fallen from Zeus, i. e. from the air, descending from heaven, an appell. of rivers, because they are swollen by rain, 17, 263; and of Αίγυπτος (Nile), Od. 4, 477. Later also οιωνοί, h. in Ven. 4 (the second ε long).

διίστημι (ιστημι), only intrans. aor. 2 διέστην, dual διαστήτην, and pres. mid. διέσταμαι. 1) to open, to divide itself, to separate. 12, 86; θάλασσα, the sea divided, 13, 29. 2) Metaph. to differ, to quarrel. έξ οδ-διαστήτην ερίσαντε, they quarrelled and were alienated. . 1. 6.

[Διίφιλος = Διὶ φίλος, thus Freytag and others, 1, 74. cf. Jahr. J. und K.,

p. 258.]
δικάζω (δίκη), fut. δικάσω, aor. 1 ἐδίκασα, Ερ. σσ, 1) Act. spoken of a judge: lo judge, to pronunce sentence, with deep to decide between two parties, with dat. τινί; Τρωσί τε καὶ Δαναοίσι δικαζέτω, let him decide the controversy between the Trojans and Greeks, 8, 431. τοισιν δίκαζου, with these they (γέρουτες) arose and in turn delivered their sentence, 18, 506. es párov autoráporos Estadorare, decide (ye princes), between the two, according to equity. Thus speaks Menalus, 23, 574, when Antilochus, at the games of Patroclus, received the second prize, which was prop. due to Eumêlus. Menelaus now also lays claim to it, because Antilochus had artfully impeded his chariot, v. 579. εἰδ' ἄγε, ἐγων αὐτὸς δικάσω, come on, said he at last, I myself will deliver a judgement; he then proposes that Antilochus should swear that he did not intentionally impede his chariot, Od. 11, 547; spoken of gods; κρυπτάδια, to take secret resolutions, 1, 5±2. 2) Mid. of the parties: to go to law, to bring a matter before a court, Od. 11, 545. 12, 440.

δίκαιος, η, ου (δίκη), just, righteous, practising justice, one who fulfils what right demands towards gods and men; thus Chirôn, 11, 832; the Abii, 13, 6. 19, 181; on the other hand, the suitors are obbb bixacos, Od. 2, 282, as also the Cyclops, Od. 8, 575 (because they violated the universally sacred rites of hospitality). Compar. δικαιότερος, and superi. δικαιό-

δικαίως, adv. justly, in a becoming manner, μνάσθαι, Od. 14, 90.†

δικασπόλος, ὁ (πολέω), a judge, one who dispenses justice, 1, 238; with ἀνήρ, Od.

* δικάρηνος, ον (κάρηνον), two-headed,

*δικέρως, ωτος, ὁ (κέρας), two-horned, epith. of Pan, h. 18. 2.

δίκη, ή, 1) Originally, usage, custom. right, that which is introduced by custom, ητ' ἐστὶ δίκη βασιλήων, Od. 4, 691; θεών, Od. 19, 43. αῦτη δίκη ἐστὶ βροτών, this is the lot of mortals, Od. 11, 218; δμώων, Od. 14, 59. 2) right, justice, a cause or suit. δίκης ἐπιδευὸς έχειν, to lack justice, 19, 180. δίκην εξελαύνειν, to expel, to pervert justice, 16, 388; τίσιν, Od. 14, 84. eineir dienr, to speak justice, to pronounce (spoken of a judge), 18, 508.
b) In the plur. Sixai, the administration of justice, 16, 542. Od. 11, 570. 3) cause, suit; διδόναι καὶ λαμβάνειν, to give and receive right, i. e. to submit a cause and receive a decision, h. Merc. 312.

δικλίς, ίδος, ή (κλίνω), bent double, double, folding, epith. of [two-traved] doors, πύλαι, θύραι, 12, 455. Od. 2, 345.

δίκτυον, τό, a fishing-net, Od. 22, 386.+ δίνεύω and δίνεω (δίνη), (δινεύω only pres. and imperf. iterat. δινεύεσκεν), from δινέω also nor. 1 pass. δινηθείς. 1) Act. to turn in a circle or vortex, to whirl, to more around, σόλον, 23, 840; ζεύγεα, to drive around. 18, 543; μοχλόν, to twirl the stake, Od. 9, 388. 2) Intrans. to turn oneself in a circle, spoken of dancers, 18, 494; metaph. to wander about, to move around, κατά μέσσον, 4, 541; παρά θίνα, 24, 12; κατά οίκον, Od. 19, 67; in like manner in pass. δσσε δινείσθην, the eyes rolled around, 17, 680; to walk about, Od. 9, 153. ἐπὶ ἄστεα δινηθήναι, Od. 16, 63.

 $\delta C \nu \eta$, $\dot{\eta}$, a vortex, a whiripool, in a river, *21, 11. 132.

δίνήεις, εσσα, εν (δίνη), whirling, full f whirlpools, epith. of a river, 2, 877. Ŏd 11, 242.

δίνωτός, ή, όν (δινόω), prop. turned in a circle; in H. turned round, formed round (well-turned), λέχεα, 3,391; κλισίη, Od. 19, 56. άσπὶς ρινοίσι βοῶν καὶ νώροπι χαλκώ δινωτή, a curved or arched shield made of bull's hide and glittering brass, 13, 407.

Διογενής, έος, ο, ή (γένος), sprung from Zeus, Jore-born, a common epith. of heroes and kings, because they receive their dignity from Zeus, the king of kings, cf. 1, 337. Od. 2, 352.

Διόθεν, adv. (Διός), from Zeus, according to the will of Zeus, 15, 489. 24, 194.

διοϊστεύω (διστεύω), fut. σω, to shoot an arrow through, rivos, any thing, Od. 19, 578. 21, 76. 97. 2) Absol. to shoot an arrow, Od. 12, 102.

διοίσομαι, see διαφέρω.

δίοιτο, see δίεμαι.

* διοιχνέω (οιχνέω), to go through, to walk about, h. 8, 10.

Διοκλής, ήος, ό, 1) son of Orsilochus, grandson of Alpheus, father of Crethôn and Orsilochus, king of Pheræ in Mes-senia, 5, 542. Telemachus spent the uight with him, Od. 3, 488; prob. a

vassal of Agamemnon, cf. 9, 151. 2) one of the princes of Eleusis, whom Dêmêtêr taught the ceremonies of the sacred service, h. Cer. 473 (but v. 153 Διόκλου).

διάλλυμι (όλλυμι), perf. II. διάλωλα, trans. to destroy utterly. 2) Mid. and perf. II. intrans. to perials utterly. oud evi καλώς οἰκος έμδς διόλωλε, and my house is no longer ruined with any show of decency, i. e. formerly ye did it with moderation, but now without any regard to decency, Od. 2, 64.†

Διομήδη, ή, daughter of Phorbus, slave of Achilles, 9, 665.

Διομήδης, εος, δ, accus. η, and εω, son of Tydeus and Deipylê, husband of Ægialea, king of Argos, 5, 412. He took part in the second expedition against Thebes, 4, 406; and went to Troy with 80 ships, 2, 568. He was among the bravest in the army, and performed many exploits, which H. cele-brates in the fifth book (Διομήδους άριστεία). He exchanged armour with the Lycian Glaucus, an hereditary guest, 6, 230. According to H., he returned happily to Argos, Od. 3, 180; according to later tradition, he directed his course, after his return, to lower Italy, where he built the town Arpi.

Δίον, τό, a to in Eubrea, on the promontory Kenzeon, 2, 538.

Διόνυσος, Ep. Διώνυσος, δ, son of Zeus and Semelê, god of wine and joy, 14, 325; h. 6, 56. II. was acquainted with the insult offered him in Thrace. Him, the drunken divinity, the Thracian Lycurgus would not tolerate, so that he fled to Thetis into the sea, 6, 132, seq. According to Od. 11, 325, the poet was also acquainted with his love for Ariadnê. (The word according to Voss, signifies the god of Nysa, or, according to Herm., Torculus, from &id and an old verb, from which over is derived.)

διοπτεύω (δπτεύω), to observe closely, to look about, 10, 451.+

διοπτήρ, ήρος, ὁ, α spy, α scout, 10, 562.† διορύσσω (ὀρύσσω), partep. aor. 1 διορύξας, to dig through; τάφρον, to open a ditch or furrow, Od. 21, 120.

δίος, δία, δίον (from Διος for δίτος), prop. sprung from Zeus, prob. 9, 538; then generally, divine, exalted, great, glorious, excellent. 1) As epith. of the gods, only in fem. δία θεά, glorious goddess, 10, 290; often δία θεάων. most exalted of godderses, δία Χάρυβδις, Od. 12, 104. 2) Of distinguished men, not 12, 104. 2) Or distinguisses men, not heroes merely, but others: noble, excelent, διος τόφορβός, Od. 14, 48; of entire people: διος Αχαιοί, διος έπαροι (Σαρπηδόνος), 5, 692. 3) Of noble animals: of horses; επτος, 8, 185. 4) Ofinanimate things, as the earth, sea, cities (cf. ἐφρός), since they are under the divine influence or derive their origin from gods. Od. 5. 261. Il. 16, 365.

Δίος, è, son of Priam, 24, 251.

*Διόσκουροι, οὶ, sons of Zeus, chiefly

Castor and Polydeukės (Polluz), only divided, Διὸς κούροι, h. 16, and 33, 1. 9. Διοτρεφής, ές (τρέφω), nourished by

Zeus. epith. of kings, see Διογενής, and of Scamandrus, 21, 223; autowrot, Od.

δίπλαξ, axos, η, laid double, laid twofold, in double layers, δημός, 23, 243. 2) As subst. n, a double muntle, a mantle that can be wrapt around double, cf. Od. 13, 224. Il. 10, 134; others say, a garment of double texture, the ground being white, the figures purple, or generally, of double texture, 3, 126. 22, 441; in full ή δίπλαξ χιτών, Od. 19, 241.

διπλόος, η, ον, contr. only in fem. διπλή,

double, two-fold, θώρηξ, ‡, 133; χλαίνα, a double mautle, 10, 134. Od. 19, 226. δίπτυχος, ον (πτύσσω), double-folded, laid double, λώπη, a double garment, Od. 13, 224. Also neut. plur. δίπτυχα ποιείν, to lay double, i. e. to lay the flesh or thigh pieces of the victims upon a layer of fat, and upon this to place still another, 1, 461. Od. 3, 458.

Δίς, ὁ, ohs. nom. of the oblique cases Διός, Διζ, Δία, of Ζεύς, q. v.

Sis, adv. twice, double, Od. 9, 491.+ δισθανής, ές (θανείν), twice dead, Od. 12, 22, +

δισκέω (δίσκος), to cast the discus. δίσκω ἐδίσκεον ἀλλήλοισιν, among one another, Od. 8, 188.+

δίσκος, ὁ (δικείν), the discus, the quoit, a round flat stone, with a hole and thong in the middle with which to hurl it. It was as early as H.'s time a common sport, to cast this, 2, 774. Od. 4, 626; he who cast it furthest receiving the prize, esply Od. 8, 186; δίσκου οδρα, 23, 431. It is distinct from the σόλος, q. v.

δίσκουρα, τά (οδρον), the distance to which the discus was cast. es δίσκουρα λέλειπτο, he was left a quoit's cast behind, 23, 523.† cf. ούρον.

*διττός, ή, όν (Ep. δισσός), two-fold, double, Batr. 61.

διφάω, to seek out, to trace; τήθεα, to seek oysters, spoken of a diver, 16, 747.+ δίφρος, ὁ (for διφόρος), 1) Prop. the chariot-seat, for two persons, the double

seat in the war-chariot for the charioteer and the warrior, 5, 160. 23, 132. It was round, partly open for mounting, and hung upon straps, 5, 727; sometimes in the Il. it signifies the war-chariot itself; a travelling-carriage with two seats, Od. 3, 324. 2) Mly, a seat, a chair, and, as it seems, a low one, 3, 424. Od. 4, 717.

δίχα, adv. 1) divided into two parts: double. δίχα πάντα ἡρίθμεον, in two bands, Od. 10, 203. 2) Metaph. of two double. sorts, in two ways, different, 18, 510; θυμον έχειν, to have different sentiments, 20, 32; βάζειν, Od. 3, 127.

διχθά, adv. poet. for δίχα, two-fold, etc. τοι διχθά δεδαίαται, Od. 1, 23. διχθά κραδίη μέμονε, my heart is divided, 16, 435. διχθάδιος, η, ον, two-fold. double. διχθάδιος, η, ον, two-fold, do Knoes, 9, 411; neut, as adv. 14, 21. double,

* διχόμηνος, ον (μήν), in the middle of the month, at the time of the full moon, h. 32, 11.

δίψα, ή, thirst, 11. 642.

*διψαλέος, η, ον, poet. (δίψα), thirsty, Batr: 9.

διψάω (δίψα), to thirst, to be thirsty, Od. 11, 584.1

δίω, Ep. ground form of δείδω. From this occur: imperf. εδιον, Ep. δίαν, 3 sing. δίε, perf. δεδια and δείδια, with pres. signif. pl. δεδιμεν, δεδιτε, δεδίασι, imper. δεδιθε, infin. δέδεμεν, partep. δεδιώς, 3 plur. pluperf. ἐδέδισαν, and from this an imperf. δείδιε, 18, 34. [24, 358.] 1) Intrans. to fear, to be fearful, περί γάρ δία ηυσίν Αχαιών, he feared greatly for the ships of the Achaians, 9, 433. 11, 557; ποιμένι λαῶν, in like manner in the perf. κόδια = δείδοικα, see δείδω. 2) to fies, to run, περί ἄστυ, only at 22, 251 [with var. lect. δίες. Död.]. The middle forms δίενται, δίηται, etc. belong to δίεμαι, q. v. δίωθέω (ώθίω), aor. δίωσα, to push apart, to tear asunder, 21, 244.†

διώκω (δίω), only pres. and imper. I) Active, to came to run; hence, 1) to drive away, to drive forward, to expel, with accus, διώκω δ' ουτιν' έγωγε, I drive no one forth, Od. 18, 409; ἄρμα καὶ $i\pi\pi\omega\nu_{S}$, 8, 439; sometimes absol. to drive, 23, 344. 424; spoken of a ship driven by winds or oars, Od. 5, 332; hence pass. ή δὲ νηῦς ἡλυθε, ρίμφα διωκομένη, the ship approached rapidly propelled, Od. 13, 162. 2) to pursue, to follow, in opposition to φεύγω; τινά, 5, 672; absol. 5, 223. 8, 107; metaph. to strive after, to seek to obtain, ἀκίχητα, 17, 175. 3) Intrans. to run swiftly, to hasten, h. Merc. 350. cf. 5, 213. 23, 344. II) Mid. to drive before me, τινὰ πεδίοιο, through the plain, 21, 602; δόμοιο, Od. 18, 8.

Διώνη, ή, mother of Aphrodits by Zeus, 5, 370. h. Ap. 93. Accord. to Hes. Th. 353, daughter of Oceanus and or, Apd. I. 3, daughter of Tethys; Uranus (Cœlus).

Διώνύσος, ὁ, Ερ. for Διώνυσος. Διώρης, εος, ὁ, 1) son of Amarynkeus, leader of the Epēi, slain before Troy by Peirus, 2, 622. 4, 518. 2) father of Automedon companion in arms of Achilles, 17, 429.

δμηθείς, δμηθήτω, see δαμάω. δμήσις, ιος, η (δαμάω), the act of subduing, taming, curbing. Ιππων έχέμεν δμησίν τε μένος τε, to hold the curbing and the force of steeds [i. e. to be able to restrain or to urge on against the enemy], 17, 476.

δμήτειρα, ή, a female subduer, con-queror, epith. of Night [resisless con-queror of all. Cp.], 14, 259; † prop. from "δμητήρ, ήρος, δ, a subduer, conqueror,

victor, h. 21, 5. Δμήτωρ, opos, è, a fictitious character, feigned by Odysseus (Ulysses), son of Jason, king of Cyprus, Od. 17, 443.

δμωή, ή, prop. one subdued; hence, a

stave (female), spoken primarily of those free-born and reduced to slavery by war (distinct from δούλη), 18, 28. cf. 9, 638. b) Mly, a female slave, a maid-servant, only plur. also duwal yuraires, 6, 323. They were employed at all kinds of house-work. They were obliged to clean the house, grind the corn, bake, weave,

δμώς, ωός, ὁ (δαμάω), [from δμής (L.), Dod. supposes a dialectic douge oues by metath. im δομητός, domi us,] prop. one conquered; hence, a stare, primarily by capture in war (see δούλος), Od. 1, 398. b) Mly, a state, a servant, a bond-man, often in the plur. δμώες ἀνδρες The male slaves were obliged to do the heavier house-work, to split wood, to look to the cattle, to take care of the flocks, and to till the ground. In the lliad only 19, 333; often in Od. Accord. to Nitzsch on Od. 4, 10, δμώς, a slave in general, whether born such, purchased, or taken in war.

δυσπαλίζω (δονέω), fut. ξω, to shake hither and thither, to hurl down, with secus. ανηρ ανδρ' έδνοπάλιζεν, 4, 472; ákea, to fling (cast, wrap) his tatters round him, Od. 14, 512.

δνοφερός, ή, όν (δνόφος = νέφος). dusky, dark, black, νύξ, Od. 13, 269; ΰδωρ, 9,

coarraro, defect. aor. 1 mid., of which the 3 sing. subj. occurs Soaggerat (for δοάσσηται), to appear, to seem. ωδε δέ οι φρονέοντι δοάσσατο κέρδιον είναι, thus it appeared to him, on reflection, to be better, 13, 458. Od. 5, 474. ws av τοι πλήμνη γε δοάσσεται άκρον ικέσθαι κύκ-λου, that the nave of the wheel may seem to graze the surface (the exterior part of the goal), 23, 339. (A shortened form fr. δοιάζω; it is according to Buttman, Lex., p. 212, more correctly derived from dearas, it seems (with vowel-change

of o for e) (q. v.).

δοιή, ή, doubt, uncertainty. ἐν δοιῆ
(εἶναι), to be in doubt, 9, 230.†

δοιός, ή, όν, two-fold [in later poets (δ.
γάμος, Call.), but in H. always two. Död.], only dual socie, and plur. socie, at, a = δύω, two, both, 5, 7. 28. The neut, plur. δοιά as adv. in two ways, of two kinds, Od. 2,46. The dual δοιώ is indecl., 24,648.

δοκεύω (δέκομαι), to endeavour to seize, with accus., spoken of a dog following a wild animal: ἰσχία γλουτούς τε [closethreatening fank or haunch. Cp.], 8, 340; hence to watch, to the in wait for, τινά, 13, 545. 16, 313; mly to observe. 'Ωρίωνα, of the Great Bear, 18, 488. Od. 5, 274; δεδοκημένος, see δέχομαι.

δοκέω, aor. 1 εδόκησα Ep. for εδοξα, h. Merc. 208. 1) Trans. to be of opinion, to think, to believe, δοκέω νικήσειν Έκτορα, I believe I shall conquer Hector, 7, 192. 2) Intrans. to appear, to seem; with dat. of the pers. πέπλος οὶ δοκέα χαριέστατος εἶναι, 6, 90; ώς μοι δοκεῖ εἶναι ἄριστα, as it seems to me to be best, 9, 103; more rarely with infin. fut. 6, 338; δόκησε σφίσι θυμὸς ὧς εμεναι, their feelings seemed to be such, Od. 10, 415.

δοκός, ή, a beam, esply of the roof, 17, 744. Od. 19, 38.

δόλιος, η, ον (δόλος), crafty, deceitful, aly, artful, spoken only of things, έπεα, τέχνη; κύκλος, the crafty circle which the hunters draw around a wild animal, *Od. 4, 792. Adv. δολίως, craftily, Batr. 93.

Δολίος, o. a slave of Lacrtes in Ithaca. father of Melanthius and Melantho. Od. 4, 735.

δολίχαυλος, ον (αὐλός), having a long tube, long-lubed; aiyaven, a hunting-spear with a long tube into which the iron head of the spear was introduced, or simply long-shafted, Od. 9, 156.+

δολιχεγχής, ές (έγχος), armed with a long spear, Haioves 21, 155.†

δολιχήρετμος, ον (έρετμός), having long oars, long-vared, vnes, Od. 4, 499; spoken of people: using long oars, sea-faring, maritime, Φαίηκες, *Od. 8, 191

δολιχόδειρος, ον, Ερ. δουλιχόδειρος. δολιχός, ή, δν. long, spoken of space: έγχεα, δόρυ. 2) Of time: long, lasting, νόσος, νύξ; of space and time together : πλόος, Od. 3, 169. Neut. as adv. δολιχόν, 10, 52,

*Δολιχός, ὁ (accord. to Voss l. c. to be written Δόλιχος), pr. n. of a prince in Eleusis, h. in Cer. 155.

δολιχόσκιος, ον (σκιά), long-shadowing, casting a long shudow, epith. of a spear, Il. and Od.

δολόεις, εσσα, εν, poet. (δόλος), crafty, cunning, insidious, artful, Κίρκη, Od. 9, 32; metaph. spoken of bonds, δέσματα, Od. 8. 281.

δολομήτης, ου, ο = δολόμητις, only in **Voc. δολομήτα. 1, 510.**†

δολόμητις, ι (μῆτις), full of artful plots. perfidious, artful, epith. of Ægisthus and Clytemnestra, *Od. 1, 300. 11, 422. Δόλοπες, οἰ, see Δόλοψ.

Δολοπζων, ίονος, ὁ, father of Hypsênôr, a Trojan, priest of Scamander, 5, 77. (fr.

δόλοψ.) δόλος, δ (δέλεαρ), 1) Prop. a bait, to take fish, Od. 12, 252: hence, any trap or stratagem, to take or deceive any one, spoken of the Trojan horse, Od. 8, 494; and of the net-work in which Hephæstus confined Ares, Od. 8, 276. δόλος ξύλινος, a mouse-trap, Batr. 116. 2) In general: cumning, deceit, an arful plot, a strata-gem, often in the plur. δόλοι, tricks, wiles, 6, 187.

*δολοφραδής. ές (φράζω), of crafty mind, cunning, h. Merc. 282

δολοφρονέων, ουσα, ον (φρονέω), devising deception, plotting fraud, craftyminded, only partep. Il. and Od.

δολοφροσύνη, ή, thought of treachery, meditated deception, fraud, plus. artifices, 19, 97. 112. h. Merc. 361.

Δόλοψ, οπος, δ, I) a Dolopian. The Dolopes were a powerful tribe in Thes-

salia, on the river Enipeus, 9, 484; later on Pindus. II) As mase, prop. nom. 1) son of Lampus, grandson of Laomedôn, a Trojan slain by Menelaus, 15, 525 seq. (δόλοψ, a spy.) 2) son of Clytius, a Greek, 11, 302.

Δόλων, ωνος, δ, son of Eumêdês, a Trojan, who attempted to penetrate, as a spy, the camp of the Greeks, but was taken and slain by Diomêdês and Odysseus (Ulysses), 10, 314 seq. (from δόλος, cunning).

δόμονδε, adv. to one's home, homeward; also örde douorde, 16, 445;† often Od.

δόμος, ὁ (δέμω), prop. what is built, a building; hence, 1) a house, dwelling, spoken of the temples of the gods, 6, 242 [Ερεχθήσς πυκινόν δόμον, the firm house of Erectheus = the temple of Athênê. Od. 7, 81, cf. Nitzsch ad loc.]; of the dwellings of men; also the compass of all the buildings, 6, 242; in this case mly plur.; also of brutes, as pens of sheep, and nests of bees, 12, 301. 169. 2) a chamber, an apartment, esply that of the men, 1, 255. 22, 291.

δονακεύς, ήσς, ὁ (δόναξ), a reed-bed, a place full of rushes, 18, 576.+

δόναξ, ακος, ὁ (δονέω), 1) a reed, δόνακες, reed-stalks, Od. 14, 474. h. Merc. 47. 2) that which is made of reed, an arrow, 11, 584.

δονέω, aor. 1 εδόνησα, fut. mid. δονήσεται, to put in motion, to agitate, to drive hither and thither, with accus. spoken of the wind which agitates the trees, 17, 55; and drives the clouds, 12, 157; of the gad-fly: οἶστρος βόας ἐδό prover, it drove about the cattle, Od. 22, 300. Mid. fut. with pass. signif. h. Ap. 270.

δόξα, ή (δοκέω), opinion, notion, ex-ectation. ἀπὸ δόξης, contrary to expectation, 10, 324. Od. 11, 344.

δορός, ὁ (δέρω), a leathern bottle, *Od. 2, 354, 380,

δορπέω (δόρπον), fut. δορπήσω, to sup, to take the evening meal, Od. 15, 302. δόρπον, τό, the evening meal, supper

αμα ήελίφ καταδύντι, 19, 207. 24, 2; and mly, a meul: in plur. coora, 8, 503, Od. 4, 213.

δόρυ, τό, gen. Ep. δούρατος and δουρός, dat. δούρατι, δουρί, accus. δόρυ, dual δούρε, plur. δούρατα, δούρα, gen. δούρων, dat. δούρασι and δούρεσσι (H. never use the common form δόρανο; 1) wood, the trunk of a tree, Od. 6, 167. 2) Mly a beam, timber; δόρυ νηίον and δοῦρα νεών, ship-timber, 2, 135. 3) every thing made of wood, a spear-handle. δόρυ μέλινον, an ashen spear-handle, εξόρυ μέλινον, an ashen spear-handle, εξ. έγχος, mly a spear, lance, javelin; the Hom. heroes bore in battle and generally elsewhere two spears, 11, 43. Od. 1, 256; and hence poet. war, battle, δουρὶ πόλιν weρθαι, to ravage a city by war, 16, 708. Δόρυκλος, δ, son of Priam, slain by the

Telamonian Ajax, 11, 489.

*Sopuroverie, ée (réévos), powerful with the spear, h. Mart. 3.

δόσις, ιος, η (δίδωμι), a present, a gift, 10, 213. Od. 6, 208.

*δότειρα, η, a giver (female), a donor, Ep. 7, 1; fem. from

δοτήρ, ήρος, ὁ, pnet. (δίδωμι), α giver, α donor, heslumer, σίτοιο, 19, 44. +h. 7, 9. δούλειος, η, ον (δούλος), slavish, servile, Od. 24, 252.†

δούλη, ή. a female slave, a maid-servant, prop. one born in slavery, fem. of δούλος, 3, 409. Od. 4, 12.

δούλιος, η, ον (δούλος), slavish, servile, only δούλιον ήμαρ, the day of slavery, 6, 463

Δουλίχιον, τό, an island in the Ionian sea, south-east from Ithaca, which according to H. belonged to the Echinades, and was inhabited by Epeans; from it the warrior Meges went to Troy; according to Strabo, the island Dolicke; according to a tradition of the modern Greeks, a sunken island Cacaba, 2, 625; Δουλίχιόνδε, adv. to Dulichium, Od. 14, 397. Δουλιχιεύς, nos, o, an inhabitant of Dulichium.

δουλιχόδειρος, ον, Ερ. for δολιχόδειρος (δειρή), having a long neck, long-necked, epith. of the swan, 2, 460. 15, 692.

δουλοσύνη, ή, slavery, servitude, bondage, Od. 22, 423.+

δουπέω, poet. (δούπος), aor. 1 έδούπησα and έγδούπησα, perf. 2 δέδουπα, 1) to make a noise, to make a heavy sound, esply spoken of falling in battle, often δούπησε πεσών, he gave a hollow sound in falling. 2) absol. to sound, to full, 13, 426. 23, 679.

δούπος, ὁ, noise, a dull or heavy sound. δούπος ἀκόντων, the clash of spears: ποδών, the sound of feet, Od. 16, 10; spoken of the noise of the sea, Od. 5, 401; of the rushing of mountain torrents,

δουράτεος, η, ον (δόρυ), wooden, made of wood, εππος, Od. 8, 493. 512. h. Merc. 521. δουρηνικής, ές (ἐνεγκεῖν), only neut. as adv. as far as a spear is cast, a spear's cast of, 10, 357.†

δουρικλειτός, όν (κλειτός), famed in

hurling the spear, famed with the spear, epith. of heroes, 5, 578. Od. 15, 52. δουρικλυτός, όν (κλυτός) = δουρικλειτός, 2, 645. Od. 17, 71; and often.

δουρικτητός, ή, όν (κτάομαι), captured with the spear, taken in war, 9, 343.†

δουρός, δουρί, see δόρυ. δουροδόκη, ἡ (δέχομαι), a place for keeping spears, an armoury for spears, Od. 1, 128.1

δόχμιος, η, ον (δοχμή), transverse, across, oblique, neut. plur. as adv. πάραυτά τε δόχμιά τ' ήλθον, sidewise and obliquely through, 23, 116.†

δοχμός, ή, όν, oblique, sidewise; δοχμώ άισσοντε, 12, 148.†

*δοχμόω, to bend, to incline to the side, in the pass. h. Merc. 146.

δράγμα, ατος, τό (δράσσω), what one can grasp with the hand, a kandful, a bundle of corn, as much as the reaper

grasps in cutting. δράγματα ταρφέα winter, handful after handful falls, 11, 69; or as much as the labourer embraces to bind, a sheaf, 18, 552.

δραγμεύω (δράγμα), to collect the ears of grain into sheaves, to bind in bundles, 18,

δραίνω (δράω), to wish to do any thing,

οδράκων, ἡ. a female dragon, fem. of δράκων, h. in Ap. 300.

*Δράκανον, τό, a town and promontory on the island Icaria, h. 26, 1

Δρακίος, ὁ, a leader of the Epēi, 13, 692. δράκων, οντος, ό, a dragon, a large serpent, 2, 308; in H., as with us, dragous belong to the class of fabulous animals,

cf. 11, 39. Od. 4, 457 (prob. from δέρκομαι). · δράξ, ακός, ὁ (δράσσω), a kandful, Batr. 210.

δράσσω, depon. mid. δράσσομαι, perf. δίδραγμαι, to grasp, to seize, to collect, with gen. only parter. δεδραγμένος κόνιος, grasping the dust with the hand, *13, 393. 16, 486. (The act. only in later

δρατός, ή, όν, metathesis for δαρτός (δέρω), fluyed, skinned, σώματα, 23, 169.† δράω, pres. subj. δρώωσι, optat. δρώσιμι, to re active; esply to serve, to wait upon, •Od. 15, 317. 324.

ΔΡΑΩ, obsol. theme of διδράσκω.

ΔΡΕΜΩ, obsol. theme; see τρέχω. δρεπάνη, ή (δρέπω), a sickle, 18, 551.† δρέπανον, τό = δρεπάνη, Od. 18, 368.† δρέπω, to break off, to pluck, with accus. ανθέα, h. Cer. 425; mly Od. 12, 357. h. Cer. 429.

*δρησμοσύνη, ή, service, worskip, lepav, h. Cer. 176.

Δρήσος, ό, a Trojan, slain by Euryalus,

δρηστήρ, ήρος, ο, Ion. for δραστήρ (δράω), a servant; fem. δρήστειρα, i female servant, *Od. 10, 349. 16, 248.

δρηστοσύνη, η, activity, assiduity in serving, Od. 15, 321.†

δριμύς, εία, ύ, sharp, biting, pungent, prop. spoken of taste, then metaph. βέλος, the piercing arrow (spoken of the shooting pangs of parturition), 11, 270; βerce, violent, κόλος, 18, 322; δριμεία μάχη, the fierce battle, 15, 696; μένος, 00, 24, 319. δρίως [= δρυϊος. D.], in the plur. τὰ δρία. Hes. underwood, thicket, forest. δρίως ύλης, Od. 14, 353.† (The gender content of the cont

in the sing. is uncertain, since besides the nom. sing. in H. and the plur. in Hes. no cases occur.)

δρόμος, ὁ (ΔΡΕΜΩ, δέδρομα), act of running, a race, 18, 281. 23, 758. 2) a race-course, a race-ground, Od. 4, 605; and, in general, level surface, Batr.

Δρυάς, άδος, ή (δρῦς), a Dryad, a wood-nymph, who lived and died with her own peculiar tree.

of king Lycurgus, 6, 130.

δρύϊνος, η, αν, of oak, of oaken wood, Od. 21, 43.†

δρυμός, ὁ, plur. τὰ δρυμά, an oak wood, and mly, a wood, a forest, only in plur. 11, 118. Od. 10, 150. 197.

δρύοχος, ὁ (ἔχω), plur. δρύοχοι, according to Eustath. and the Schot. the oaken props or stays, standing in two rows, on which the ship rested, whilst being built, that it might not be injured by the wet sand. Damm and Passow incorrectly define it to be the oaken ribs fastened in the keel of a ship to which the remaining wood-work is attached, Od. 19, 574.+ Odysseus (Ulysses) compares the axes placed in a row to them.

Δρύοψ, πος, δ, 1) son of Priam, slain by Achilles, 20, 455. 2) son of Apollo, father of Dryopê, h. in Pan. 34.

δρύπτω, aor. 1 έδρυψα, aor. mid. έδρυψάμην, 1) to scratch, to tear off, lacerate; βραχίονα ἀπὸ μυιώνων, to tear the arm from the muscles, 16, 324. 2) Mid. to tear oneself, maperas, Od. 2, 153.

δρῦς, δρυός, ἡ, an oak, it was sacred to Zeus, Od 14, 328. As an adage: οῦ πως νύν έστιν άπο δρυός ούδ άπο πέτρης ocoiceir, it behoves not now to chat together (as) from an oak or a rock, i. e. to talk familiarly about indifferent things, 22, 126; οὐκ ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης έσσί, thou art neither from the oak nor from the rock, i. e. thou art not of doubtful descent, Od. 19, 163.

δρυτόμος, ον, poet. for δρυστόμος (τέμνω), felling oaks, culting oaks, *11, 86. 16, 633.

δρώσιμι, δρώωσι, see δράω. δῦ, Ep. for ἔδυ, see δύω.

δυάω (δύη), to render unhappy, to plunge into erretchedness, ανθρώπους, Od. 20, 195.† (δυόωσι, Ep. for δυώσι.)

δύη, ή, wreichedness, misery, misfortune. δύης επί πημα γενέσθαι, to sink in the depths of misery, *Od. 14, 338. (Prop. from δύω, immersion.)

*δυήπαθος, ον (πάσχω), suffering misery, miserable, h. Merc. 468. Δύμας, αντος, ο, 1) father of Asius and Hecuba in Phrygia, 16, 718. a) a

Phæacian, Od. 6, 22. δύμεναι, see δύω.

Δύμη, η, Dyma, a town in Achaia, on the sea, at an earlier period, Στράτος, Il.; now Caminitza, h. in Ap. 425.

(δυμι), obsol. form from δύω. δύναμαι, depon. mid. fut. δυνήσομαι,

aor. 1 έδυνησάμην and έδυνάσθην, to be able, to have power, to be in a condition to do any thing, absol. and often with infin. b) With accus. Zews δύναται απαντα, Zeus has all power, can do all things, Od. 4, 237. c) μέγα δύνασθαι, to be very powerful, Od. 1, 275. (v is long in the partep. by the arsis, Od. 1, 275.)

Δυναμένη, ή (the mighty), a Nereid,

Δούᾶς, αστος, δ, 1) one of the Lapithæ, δύσαμις, ιος, ἡ, power, ability, might, a friend of Peirithous, 1, 263. 2) father force: exply boddiy power. δση δύσαμις οίκ μης μεταγού με με το καιρού με με το καιρού με με το καιρού με με το καιρού με το καιρ

8, 294: πὰρ δύναμιν, beyond my power,

δύνω, a form of δύω, only in the indicat. pres. and imperf. mid. δύομαι, 8, 43; see δύω.

δύο or δύω, with dual and plur., ενο, in H. indecl. των δύο μοιράων, 10, 253. δύω κανόνεσσ' άραρνία, 13, 407. δύω δ aropes ereixeor, 18, 498. συν δύο, two together, 10, 224.

ουοκαιδεκα and δυώδεκα, poet. for δώδεκα, indecl. twelve, II. and Od.

ous, an inseparable particle denoting aversion, difficulty, weariness, misfortune, etc. like the English in-, un-, mis-, etc. ; to word having a good signif. it gives an opposite sense, and [sometimes] in words of a bad signif, it strengthens the

δυσαής, ές, poet, (anui), blowing adversely, blowing violently, blustering, epith of the wind and chiefly of Zephyr, 23, 200 ; gen. δυσαήων for δυσαέων, Od. 13, 99.

δυσάμμορος, ον (άμμορος), very unfortunate, ill-fated, *22. 428. 485.

δυσαριστοτόκεια (άρεστος, τίκτω), one who had borne, to her misfortune, a most brave son, an unhappy mother of a hero, so Thetis calls herself, 15, 54.

δύτβωλος, ον (βώλος), having a bad soil, unfruitful, Ep. 7.

δύσεο, δύσετο, see δύω.

δύσζηλος ον ιζηλος), irascible, choleric. Od. 7, 307. 2) dangerously rivalling, темі, Ер. 8, 2.

δυσηλεγής, ές (λέγω), laying in a hard bed [= αλεγεινός (Im. άλγειν, άλέγειν), afflictire, causing grisf], epith. of war and of death, 20, 15±. Od. 22, 325 (others

say from ἀλέγω, regarding no one). δυσηχής, ές (ἡχέω, sounding dreadfully, terribly, epith. of war, prop. spoken of the clash of arms, 2, 686. 2) having an evil sound, in whose very name lies an evil foreboding, frightfui, abominable, spith. of death, *16, 442. 18, 464; τινί, h. Ap. 64.

δυσθαλπής, ές (θάλπω) ill at warming, badly warming, cold, χειμών, 17, 549.† δυσθυμαίνω (θυμός), to be vexed, to be

angry, h. Cer. 363. δυσκέλαδος, ον (κέλαδος), dreadfully, resounding, φόβος, 16, 357.† δυσκηδής, ές (κήδος), anxious, melan-choly, sad, νύξ, Od. 5, 466.†

δυσκλεής, ές (κλόος), without fame, in-glorious, poet. accus. δυσκλέα for δυσ-κλεία, 2, 115. 9, 22.

δύσκον. see δίω. δυσμενέων, ουσα,ον (μένος). ill-disposed, in partep. masc. sing. and plur. *Od.

δυσμενής, éς (μένος), adverse, hostile, evil disposed, 3, 51, and often; and subst. an enemy, 10, 193.

δυσμήτηρ, epos, ή (μήτηρ), a mother, a bad mother, Od. 23, 97.† δύσμορος, ον (μόρος), having an evil lot. unfortunate, wretched, Il. and Od.

Δύσπαρις, 105, ò, unfortunate Paris, odious Paris [curei Paris Cp.], *3, 39, 13, 769, and arms, with accus, apparently trans.

δυσπέμφελος, ον (πέμπω), dangerous to cross, boisterous, stormy, morros, 16, 748. δυσπονής, ές (πόνος), laborious, toilsome, wearisome, Od. 5, 493.†

δύστηνος, ον (στένω), groaning keasily, sighing deepty, wretched, miserable; subst. overniver maides, the children of wretched parents, 6, 127.

*δυστλήμων, ον (τλήμων), much-suffer-ing, wreiched, h. Ap. 53 t.

δυσχείμερος, ον (χείμα), having a severe winter, wintry, stormy, epith of Dodona. 2, 750, 16, 234,

δυσώνυμος, ον (όνυμα, Æol. for όνομα), huring a bad name : hence, odione, hated, abominable, as μοίρα, 12, 116; τώς, Od.

ουσωρέομαι, depon. mid. (fr. δρος for οδρος), fut. ήσομαι, to have an anzione night-watch, to watch without rest, spoken dogs which watch the sheep: mepi μήλα, 10, 183.† Spi:zner, instead of the mid. δυσωρήσονται (for which Thiersch, § 346, 10, requires δυσωρήσωνται) has restored from Apoll. Lex. the act. δυσωρήσωσι, which also analogy (cf. αωρέω)

δυσωρέω, act, ed. Spitz. cf. δυσωρέσμαι (the final remark).

δύω, aor. 2 ἔδυν, sing. 3 δῦ for ἔδυ, Ερ. iterat. δύσκον, subj. δύω, infin. δῦναι, Ep. δύμεναι, partcp. δύς, perf. δέδυκα, mid. pres. δύομαι, fut. δύσομαι, aor. l έδυσαμην, with the Ep. forms έδύσεο, έδύσετο, imper. δύσεο (characteristic of sor. 1, and termination of sor. 2). The partcp. δυσόμενος Od. 1, 24, is by some commentators considered future, as in the Epic poets the fut, is used to indicate that also which commonly takes place, but it is better to consider it partep. of aor. 2, cf. Rost. Gr. p. 408. 6th Ed. Krüg. Flexionsiehre, p. 115, top. Of the pres. only the partep. δύων occurs, 21, 232. The form δύνω = δύομαι. All these forms have the intrans, signif. to go in, hence, 1) Spoken of the relations of place: a) Of places and regions: to go into, to enter, to penetrate into, to plunge into, with accus. wohir, to go into the city; reixos, 15, 345. δύναι σπέος, 0d. 13, 366; πόντον, to plunge into the sea, 15, 19; γαΐαν, to go under the earth, 6, 19; δόμον "Αΐδος είσω, 3, 322; νάφεα δύναι (spoken of the stars), 11, 63; often πόλεμον, μάχην, ὅμιλον, to go into the war, the battle, the crowd; δύεσθαι θείσε ayours, the carrent an assembly of the gods, 18, 376; with prep. βέλος εἰς ἐγκεθολον ἐῦ, the arrow penetrated into the brain, 8, 85; es morror; uncommon: duaner is Alarra, he pressed upon Ajax (to shelter himself under his shield), 8, 271. b) Metaph. of human conditions: at you deducer, fatigue entered the limbs, 5, 811. ὀδύναι δύνον μένος Άτρείδαο, 11, 268. δῦ μιν Αρης. Arês, i. e. martial fury, entered him, 17, 210; also with double accus. Od. 20, 286. 2) Spoken of clothes

to put on, to clothe oneself in : δύνειν and δύεσθαι, δύναι, δύσασθαι τεύχεα, έντεα, κυνέην, to put on a helmet, 5, 845; χιτώνα, to put on a tunic, 18, 416. 23, 61. b) Also with added dat. τεύχεα δμοτίν, to put the arms about one's shoulders, 16, 64. ένται χροί, 9, 596; and with prepos. έν: ὅπλοιστικ εὐι ἐδύτην, 10, 254; ἐν τεύχεσσι δύοντο, Od. 24, 496; also eis τεύχεα, Od. 22, 201; metaph. δύεσθαι άλκην, to gird oneself with strength [to put on one's might, Cp.], 9, 231. 3) Absol. to penetrate, to such tinto, δύνει ἀλοιφή, 17, 392; πῶν δ' εἴσω ξύφος, 16, 340. Esply spoken of the sun and stars: to set, to go down, often η έλιος δ' αρ έδυ, δύσετο δ' η έλιος, and δυσομένου Υπερίονος, Hyperion beginning to set, Od. 1, 24. (δύω is short in the pres. and imperf. act. and mid. in the remaining tenses lung, as also in ôfve; hence ôu is long only in subj. aor. 2, as 6, 340. 7, 193. etc.)

δύω, sue δύο. δυώδεκα, poet. for δώδεκα, q. V. δυωδεκό, σος, ον, poet. (βοῦς), worth twelve σχεπ, 23, 703. τ

δυωδέκατος, η, ον, Ep. for δωδέκατος, the twelfth, ήώς, 1, 493.

δυωκαιεικοσίμετρος, ον (μέτρον), containing two-and-twenty measures, tolinous [of twenty and two measures. Cp.], 23, 264.†

δυωκαιεικοσίπηχυς, υ (πηχυς), two-and-

turenty cubils long, ξυστόν, 15, 678.†
δω, τό, abbrev. Ep. form for δωμα, α house, used only in the nom. and accus. 1, 426. Od. 1, 176 [prob. the primitive word, Buttm. Gram. § 57, note 3.—See note on koi].

δώδεκα, indecl. twelve, poet. also δυσκαίδεκα and δνώδεκα, Il. and Od. The number 12, like 9, used often in H. as a round number.

δωδέκατος. η. ον. the twelfth, poet. δυοδέκατος and δυωδέκατος, 24, 781.

Δωδωναίος, αίη, αίον, Dodonian, an appellation of Zeus, from the celebrated oracle at Dôiôna. Achilles called upon him as god of the Pelasgians, to whom also the Myrmidons belonged, 16, 233.

Δωδώνη, ή, according to Schol. Ven. a town in Molossis, in Epirus, on mount Tomarus. At an earlier day it belonged to Thesprôtia; and according to H. Il. 2, 750, the Perrhæbi came from its vicinity, Hdt. also was acquainted with it, 7 185. It was the oldest and most noted oracle of Greece. Tradition says that Deucalion first built here a temple to Zeus, to which subsequently, according to Hdt. 2, 55, a pigeon flew from the oracle at Thebes in Egypt, which spoke with a human voice and commanded the inhabitants to establish here an oracle of Zeus. Strabo, more correctly, denies its Egyptian origin, and calls it an establishment of the Pelasgians, cf. Helacyure, 16, 233. The temple was situated on mount Tomarus.

The priests (Σελλοί) communicated oracles sometimes from the rustling of the sacred oak (cf. Od. 14, 327), sometimes from the sound of a brazen caldron moved by the wind. It was, according to Pouqueville, near the place now called Proskynisis. (According to Strabo, there was a second Dodôna in Perrhæbia, near Scotussa.) The name is said to have been derived from the sound of the caldron Δώδω.

δώη and δωήσι. Ep. for δῷ see δίδωμι. δώμα, ατος, τό (δέμω), 1) a house, a dwelting, often in plur δώματα; spoken of men and gods, δῶμ' 'Αίδαο, 15, 251. 2) a single apartment of a house, a room, an apartment, exply that of the men, i. q.

μέγαρον, often in the Od. δωρέομαι. depon. mid. (δώρον), sor. έδωρησαμην, to bestow, to present, with accus. immovs. 10, 557.+

δωρητός, ή. όν (δωρέομαι), presented with gifts, that may be propitiated with presents, 9, 526.+

plur. Δωριέες, the Δωριεύς, έος, δ, plur. Δωριέες, the Dorina, one of the main branches of the Hellênes, deriving their name from Dorus, son of Helen. They resided at first about the Orympus, but r moved subsequently to the district of Doris, and after the Trojan war to Peloponnesus and Asia Minor. Hom. Od. 19, 177, speaks of Dorians in Crete, and calls them τριχάϊκες, the trebly divided (with waving locks. Dod. vid.], according to the Schol because they dwelt in Euboea, Crete, and Peloponnesus, or, more correctly, because they inhabited three cities.

Δώριον, τό, Dôrium, a place in western Messenia or Elis, where the bard Thamyris in a contest with the Muses lost his sight, 2, 594 According to Strab, VIII. p. 350, it is unknown; some think it a district or a mountain; others suppose it to be Oluris in Messenia. According to Pausan. 8, 33, 7, who says its ruins were near a fountain, it was situated on the Neda near Andania; according to Gell it was in the vi inity of the modern Sidero Castro. Δωρίς, ίδος, η, daughter of Nêreus and Dôri-, 18, 45.

δώρον, τό, a gift, a present, a) δώρα θεών, either presents which are made to them, votive offerings. 3, 54. 8, 203; or which are received from them, 20, 268. δώρα Αφροδίτης, the gifts of Aphroditê, i. e. beauty, and the pleasures of love, Υπνου δώρον, the gift of sleep, 7, 482. b) In reference to men, 17, 225. Od. 1, 311; esply gifts of hospitatity, which friends mutually gave, Od. 4, 589. 600.

*Δώς, ή (the giver), a name of Dέ-mêtêr, h. Cer. 122, ed. Herin.; Δηώ,

δωτήρ, ήρος, δ, a giver; δωτήρες ἐάων, Od. 8, 325.† δωτένη, ή, a gift, a present = δώρον. Il.

and Od. *Δώτιον πεδίον, τό, the Dolian plain,

a plain surrounded by mountains between Magnêsia, Phthiôtis, and the Pelasgian plain near Ossa, h. 15, 5.

Δωτώ, οῦς, ἡ, a Nereid, 18, 43. δώτωρ, ορος, ὸ, a giver, a bestower. Hermes is called δώτωρ ἐάων, Od. 9, 335. h. 16, 12.

δώωσι, see δίδωμι.

Ε.

E, the fifth letter of the Greek alphabet, and therefore the sign of the fifth book or rhapsody.

ea, 1) Ep. for he, see eini. 2) For eia, see daw.

èã, see éáw.

ἐάγην, set ἄγνυμι. ἔαδα, set ἀνδάνω.

εάλη, see είλω.

1) ἐἀνός, ή, όν, Ερ. (prob. from ἐω, ἔν-νυμι, αι στέφανος from στέφω). 1) As adj. with a, prop. that may easily be put on, flexible, soft (fine, V.); πεπλος, a light, soft robe, 5, 734. 8, 335. εανώ 18. 352; and κασσίτερος, thinbeaten, flexible tin, 18, 613.

 έἄνός, as subst. always with α, once εἰανός, 16, 9; a robe, a garment, οι goddesses and distinguished women: νεκτάρεος ἐανός, 3, 389. 14, 178. 21, 507. This word, which occurs only in the Il., varies in the quantity of its penultima. As an adj. it has a, and Buttm. would derive it from edw, so that original y it signifies yielding, pliant. As subst. it has always a and is masc., cf. 21, 507. (Later earov.) The significations fine, thin, shining, splendid, are derived by mere conjecture from the Hom. passages.

šαξα, see άγνυμι. šαρ, šαρος, τό, poet. gen. εἰαρος, h. Cer. 174; and προς, h. Cer. 455; spriag, 6, 148. ἔαρ νέον ἰστάμενον, the newly beginning spring, Od. 19, 519.

έαρινός, ή, όν, poet. εἰαρινός, q. ▼. ἔασιν, Ερ. for εἰσί, 3 plur. pres. from

ἐάφθη (Wolf), more correctly, ἐάφθη (Spitz. aft. Aristarch. and Tyrann.), Ep. 3 sing. aor. i pass. only twice, ἐπὶ δ' ἀσπὶς ἐάφθη καὶ κόρυς, 13, 543; and ἐπ' αὐτῷ δ' ἀσπὶς ἐ. κ. κ. 14, 419, prob. from απτω for ήφθη, with the syllab. sugm. ἐάφθη = ήφθη (al. insictum erat: al. aptum, alligatum erat). I substitute Spitzner's explanation: "loco priore gutture Apharei Æneæ cuspide perrupto caput in alteram partem reclinatum fuisse tradit, galea ergo et clypeus, stpote loro subnezo retenti, ei sunt juncti et in sore increase research; of ann functi a training earndem vergunt partem. Quare non adgives jicit avro. Hector vero Ajacis saxo (has percussus reuninus cadit, eigae adjuncti; (Pose tenentur clypeus et gales." Excurs. xxiv. refus Buttm., Le z., p. 242, would, with the old Cp.].

Grammarians, without probability, derive

it from έτομαι, as an sor. I pass. ἐάω. Ερ. εἰάω, fut. ἐάσω, sor. I εἰάσα, Ερ. ἐάσα, 1) to let, i. e. to permit, to allow, to suffer, absol. 17, 449; with infin. and accus. τούσδε δ' τα φθινύθειν, let those perish, 2, 346. τα προτενίχθαι δάσομεν, we will let that be past and gone [will renounce vair maxings on the past. Cp.], 18, 112. oùe ear, not to suffer, i. e. to hinder, to forbid, Od. 19, 25. 2) to let go, to let depart, to toure, to give up, with accus. χόλον, 9, 260; εππους, to lead steeds, 4, 226; τινά, to let any one go, 4, 42; also, to leave any one, 5, 148; and often. 3) to intermit, to forbear, to cease, with infin. κλέψαι, 24, 71; also with accus. Od. 14, 444 (a is short in the pres. and imperf., before σ long: H. uses in the pres. and imperf. partly the contract. forms έψ̂, έφ̂, έφ̂μι, and partly the Ep. forms eaq, eq and ea, monosyllabic, 5, 256).

έσων, gen. plur. from έθε, q. v. έβδόματος, η, ον, poet for έβδομος, 7, 248. έβδομος, η, ον (έπτα), the seventh, 11. and Od.

έβλητο, Ep. see βάλλω.

έγγεγαασι, see έγγίγνομαι. eγγεινομαι (γείνομαι), in the pres. obsol., only aur. I ενεγεινάμην. to enyender within, with accus. εὐλὰς ἐγγείνωνται, 3 plur. subj. aor. 1, 19, 26.† έγγίγουμα (γίγνομα), Ep. perf. only 3 plur. έγγεγάασιν, to be born in, perf. to be in, to live in; with dat. τοὶ ἐγγεγάασιν Τλίφ, who dwell in Troy, 4, 41, 6, 493.

έγγυαλίζω (γύαλον), fut. έγγυαλίξω, sor. l έγγυαλιξα, prop. to give into the hand, hence to give up, to communicate, to bestow, τί τινι; σκήπτρόν τινι, 9, 99; τιμήν, κύδος, κέρδος; τινά τινι, to give any one to one, Od. 16, 66.

έγγυσω (έγγυη), fut. ήσω, to give up any thing as a pledge, hence to become security, mid. to be bail, to be surety. δειλαί τοι δειλών γε καὶ ἐγγύαι ἐγγυά-ασθαι, Od. 8, 351.† Among the various explanations of this passage (in the Schol.), the connexion seems best suited by the following construction: eyye τῶν δειλῶν (i. c. ὑπὰρ τῶν δειλῶν, Eustach.) καὶ δειλαί εἰσ' ἐγγυάασθαι, i. e. sureties for the worthless give a worthless security. Or, with Passow, 'for the worthless it is of no avail to become surety. So, in effect, Baumgarten-Crusius in Jahrbuch für Philol. IX. 4, p. 436: 'Such sureties, says he, 'are generally as bad as the persons for whom they are undertaken.' Nitz-ch [observing that δειλός is weak, powerle s] refers δειλών to Hephæstus, and explains: δειλην έγγύην repuirsus, and explaints octobers the systems of mole feather systems security to a weak person gives a weak security [the reason follows: thus how could I (Hēphæstus) make you (Poseidön) responsible, if Arês should refuse to pay? lame suitor, lame security.

έγγύη, ή (γυῖον), surety by delivering a pledge; and mly security, surety, τινός, for any one, Od. 8, 351.†

έγγύθεν, adv. (έγγύε), 1) Of place: from near, near, e.g. έρχοσθαι, ἰστασθαι; with dat. ὁ γάρ οἱ ἐγγύθεν ἡεν, he was near him, 17, 554. 2) Of time: near, soon, 18, 133.

έγγύθι, adv. (έγγύς), 1) Of place: πεατ, sometimes with gen. Πριάμοιο, 6, \$17. 2) Of time: near, soon, 10, 251; with dat. 22, 300.

eyyus, adv. 1) of place: near, near by, either without a case or with gen.; also with infin. following, 11, 340. 2) Of time: near, 2008, 22, 453. Od. 10,

εγδούπησαν, see δουπέω. έγειρω, ant. 1 ήγειρα, mid. aor. sync. ήγροιμν. Ευ. έγρομην, infin. έγροσθαι, and with pres. accent έγροσθαι. Od. 13, 124; perf. 2 εγρήγορα: here belong the forms εγρήγορθε, έγρηγόρθαι, έγρηγόρθασι, I) Act. I) to wake, to awaken, τινὰ έξ υπνου, 5, 413; and alone, 10, 146. 2) to arouse, to excite, to animate, to encourage, Tivá, 5, 208. 15, 212; often Apra, to excite Arês, i. e. the battle, II.; and πόλεμον, φύλοπιν, πόνον, μάχην, also θυμόν, μένος, to excite the spirit. II) Mid. together with the sync. sor 2 and perf. 2, to be awake, to watch, 2, 41; αμφί πυρήν, 7, 434. The perf. 2, I am awake (imper. έγρήγορθε for έγρηγόρατε, infin. έγρηγόρθαι (έγρήγορθαι), 10, 67 (as if from either comes through eypnorder form either comes through eypn γόρθαι, or has sprung from a theme εγερέθω abbrev. εγέρθω, and from this εγρήγορθαι); see Buttm. Gram. p. 277. Rost Dial. 75. D. Anm. 1.

έγκατα, τά, the interior, the entrails; only plur. 11, 176. Od.; dat. plur. έγκασι, 11, 438.

έγκαταπήγνυμι (πήγνυμι), 20τ. 1 έγκατάπηξα, to infix, to fasten in; ξίφος to thrust the sword into the

scabbard, Od, 11, 98.+

έγκατατίθημι (τίθημι), only mid. sor. 2 3 sung. έγκάτθετο, and imperat. έγκάτθεο, to lay down upon for ensest, to place in, to conceet; inarra scheme, to hide the grade in the bosom, as an amulet (not 'to put on around'), 14, 219, 225; thus Voss and the Schol.; metaph. την άτην θυμέ, to weigh the punishment in one's heart, Od. 23, 223. Extraordinary is τελαμώνα τη τραστατοί τέχνη, Od. 11, 614; prop. he laid the sword-belt upon his art, i. e. he applied to it his art. According to Eustath. a periphrasis for ercentours, because it was not prepared easily and quickly, but was not prepared easily and quickly, but with toil. Others explain it better, introduces, the invented, devised [conceived, Fāsi] it, etc. This explanation is preferred by Nitssch. The reading of the shool. Harl. is easier: Se retire relamble to the speer, epith. of brave warriors, 2, but exceed the speer, epith. of brave warriors, 2, but exceeds the speer, epith. of the unclents them by exactive relamble to the speer.

pended all the resources of] his art upon it. So Schneider in Lex.

čyketpat (keipat), fut. čyketoopat, to lie is, with dat. imarious, to lie in gar-ments, spoken of one dead, 22, 513.†

"Εγκέλαδος, à (the roaring), one of the hundred-handed giants who stormed heaven, Barr. 285.

έγκεράννυμι (κεράννυμι), 201. Ι ένεépacra, to mix in, to mingle, to dilute, olvov, 8, 189. Od. 20, 223.

έγκέφαλος, ὁ (κεφαλή), prop. adj., which is in the head; subst. the brain (-ubaud. μυελός, marrow), Il. and Od. χόλος δ' eis έγκέφαλον δῦ, []. 8, 85.

έγκιθαρίζω (κιθαρίζω), to play to any one on the quitar or harp, h. Ap. 201.

Merc. 17.

*έγκλιδόν, adv. (κλίνω), bending, inelining, h. 23.

έγκλίνω (κλίνω), perf. pass. έγκέκλιμαι, to bend, to incline to. 2) to lean upon, hence metaph. πόνος υμμι έγκέκλιται, the labour rests upon you, 6, 77.

έγκονέω (κονέω), to be diligent, quick, espiy in service, only partcp. στόρεσαν λέχος έγκονέουσαι, they quickly prepared the bed, 24, 648. Od. 7, 340.

έγκοσμέω (κοσμέω), lo arrange in, τί τινι: τεύχεα νηί, to arrange the tackling and furniture in a ship, Od. 15, 218.† έγκρύπτω (κρύπτω), 201 1 ἐνέκρυψα, to hide in, to conceut; δαλὸν σποδιή. Od. 5, 488. † (Buttm. for the sake of position would read here evenute for evenpute, of Ausf. Gr. § 7, p. 38.), h. Merc. 416.

έγκυκάω, δες κυκάω.
έγκυκάω, δος κυκάω.
έγκυρέω, Ion. and poet. (κυρέω), sor. l
ένέκυρσα, to fall into, to fall upon any
thing, with dat. φάλαγξι, upon the
phalanxes, 13, 145.†

*ἐγρέμαχος, ον (μάχη), exciting battle [battle-rousing]; fem. ἐγρεμάχη, epith. of Athênê, h. Cer. 424.

έγρεο, see εγείρω. έγρηγόρθαι, εγρηγόρθασι, εγρήγορθε, Ep. perf. torms : see εγείρω.

έγρηγορόων, Ερ. for έγρηγορών, from έγρηγορόω, walching, waking, a newly formed pres. from the perf. έγρηγορα, Od. 20, 6.†

έγρηγορτί, adv. (έγρήγορα), awake, 10, 182.1

έγρήσσω (from έγέρω, έγείρω), to watch, to be awake, only pres. 11, 551. Od. 20, 33. έγρομαι, a pres. form assumed without reason for the infin. ἐγρόσθαι, Od. 13, 124, which the Gramm. and Wolf accent έγρεσθαι, 800 έγείρω.

έγχείη, η, Ep. for έγχος, a spear, a tance, 3, 345. [The signif, 'battle with spears,' is unnecessary, cf. Jahrb. J. und

K.. p. 259, Am. Ed.]

έγχείη, Ep. for έγχέη, see έγχέω,

έγχελύε, νος. η, an est, plur. έγχέλυσε,

Ep. for έγχέλεις, 21, 203. 353.

They explain it: οἱ περὶ τὰ δόρατα μεμο ρημένοι, and derive it from μόρος, μοίρα, whose fate it is to bear the spear; others from μώλος, battle, changing λ into ρ; others from μωρός, raging with the spear. If we compare ιόμωροι and υλακόμωροι, we may infer that the word indicates

eγχέσπαλος, ον (πάλλω), wielding the spear, epith. of warriors, *2, 131.

έγχέω (χέω), 3 sing. suhj. έγχείη, Ep. for eyxén, aor. 1 act evéxeva. 3 plur. evéxeav, mid. evexeváunv, 1) to pour in, ἐνέχεαν, mid. ἐνεχευάμην, with accus. νδωρ, οίνον, 18, 347. οίνον δεπάεσσι, to pour wine into the goblets, Od. 9, 10. b) to pour in, spoken of things dry; αλφιτα δοροίσιν, Od. 2, 354. 2) Mid. to pour in for oneself (sibi), υδωρ), Od. 19, 387 · often in tracsis.

έγχος, εος, τό. a spear, a javelin. The spear consisted of a long wooden shaft (δόρυ), which was pointed with brass (αίχμή), 6, 319. Commonly it was six feet and more long; that of Hector was eleven cubits (ἐνδεκάπηχυ). The shaft was commonly made of ash, cf. μελίη. The lower end of the shaft (σαυρωτήρ) was also pointed with brass, that, when the bearer wished to rest, it might easily penetrate the ear h, 10, 152, 22, 224. The spear was used both in thrusting and hurling. Hence warriors went into battle with two, that they might have a second when the first had been fruitlessly hurled or been broken, 3, 18, 12, 298. cf. Köpke Kriegswes, der Griechen, p. 115.

έγχρίμπτω (χρίμπτω), aor. 1 act. έγ-χριμψα, aor. 1 pas», only partep. έγχριμφθείς, 1) to force on, to push on, to drive οπ; once intrans. to press on. τῷ σὺ μάλ ἐγχρίμψας ἐλάαν σχεδὸν ἄρμα καὶ iππους, pressing on to this (the goal) drive the chariot and horses near, 23, Mly pass., 1) αίχμη οστέφ έγχριμφθείσα, the point driven to he none, 5, 662. ἀσπίδ' ἐνιχριμφθείς, dashed down with the shield, 7, 272. 2) Absol. to croud in, to push close on. νωλεμές έγχομπτοντο, 17, 413; with dat. πύλησιν, to the gates. 17, 405.

eyw. and Ep. before a vowel eywe, gen. Ep ἐμέο, ἐμεῖο, ἐμεῦ, μεῦ, ἐμέθεν, I, gen. of me; also strengthened ἔγωγε; μ' for μοι in μ' οἰφ, Od. 4, 367; cf. Gram. and on the plur, see mueis.

έδάην, see ΔΑΩ

έδανός, ή, όν, pleasing, agreeable, de-licious, an epith. of oil in 14, 172.† h. Ven. 63. (The ancieuts derived it from

έδυς. ήδομαι.) έδαφος, τό (εδος), a seat, basis, bottom. upon which any thing rests, vnos, Od. 5,

ebbeira, Ep. for ebeira, see beibu.

έδέδμητο, see δέμω. έδείδιμεν, έδείδισαν, see δείδω, δίω.

έδεκτο, 300 δέχομαι.

*ĕδεσμα, ατος, τό (ĕδω), food, victuals, Batr. 31.

έδήδοται, έδηδώς, see έδω.

έδητύς, ύος, ή (έδω), food, victuals, often with πόσις, 9, 92. Od. 1, 150. 3, 67. eduevat, Ep. for edépevat, from ede

εδνον, τό, only in the plur. τὰ εδνα, Ion. εεδνα, bridal presents, in different senses: 1) presents which the suitor gives the bride: the common use. b) presents which the suitor gives to the father of the bride, and with which he in a manner purchases her, 16, 178. Od. 8, 318. 2) the dowry or outilt which the father gives the bride; according to Nitzsch, a part of the bridal presents, Od. 1, 277. 2, 196 (in the II. always cor. in the Od. also čeôva).

έδνοπάλιζεν, see δνοπαλίζω.

έδνόω, t.p. ἐεδνόω ιἔδνα), to promise for presents, only in mid. ant. 1 economiano, to betroth a daughter, θύγατρα, spoken of a father who marries his daughter, Od 2, 53.+

έδνωτής, Ερ. εεδνωτής, οῦ, ὁ (εδνα), the one who affiances, the bride's father, a father-in-law, 13, 382; tonly in the Ep. fr.rm

έδομαι, see έδω. ἐσθίω.

έδος, εος, τό (εζομαι), 1) the act of sitting. ούχ έδος έστί, it is no time to sit, 11, 648. 23. 205. 2) a seat, 1, 534. 581. 3) a residence, an abode, spoken of Olympus: adaratur coos, the abode of the immortals, 8, 456; and metaph. the place on which any thing rests, ground, hasis. εδος Θήβης, and periphrastically, εδος Ουλύμποιο, 24, 144; situation, Od. 13. 344.

έδραθον, Ep. for έδαρθον, see δαρθάνω.

έδραμον, see τρέχω. έδρη, η, Ion. and Ep. for έδρα (έδος), 1) a seat, 19, 77. 2) the place where one sits, the seat of honour. Tiew Tiva com, to honour one with a chief seat, 8, 162. cf. 12, 311.

ἐδριάομαι, depon. mid. (ἔδρα), înfin. ἐδριάασθαι Ep. for ἐδριᾶσθαι, imperf. ἐδριόωντο Ep. resol. for ἐδριῶντο, to seat oneself, to sit down, 10, 198. Od. 3, 35.

ຂໍດີນັ້ນ and ຂໍດີນັ້ນ, see ດີນ໌ພ. έδω (Ep. for έσθίω), Ep. infin. έδμεναι, cow Ep. 101 covew), Ep. 1nnn. edurat, fut. έδομα, 4, 237; perf. act. έδηδα, partep. έδηδως, perf. pass. ἐδηδομα (sa act. ἐφηδα, pert. imperf. έδοσπα, 1) to est, with accus. Δημήτερος ἀκτήν, 13, 322; with gen. Od. 9, 102; also spoken of brutes: to est, to devour. 2) to wrate, to construct a function of the contract o to consume, οίκον, κτήματα. Od. metaph. καμάτω καὶ ἄλγεσι θυμόν, the heart with lahour and care, Od. 9, 75. cf. 24, 129. (For έδω in the pres. ἐσθίω, ἔσθω also occurs.)

έδωδή, ή (έδω), fond, nourishmens, food for horses, 8, 504. Od. 3, 70.

èé, poet. for é, himself, herself, ilself,

έεδνα, τά. ἐεδνόω, ἐεδνωτής, Ερ. for ἔδνα, ἐδνόω, ἐδνωτής, q. v. ἐεικοσάβοιος, ον, Ερ. for εἰκοσ. (βοῦς),

worth twenty ozen. τιμήν έεικοσάβοιον ayers, to bring a recompense of twenty oxen, Od. 22, 57. Neut. plur. *Od. 1, 437

deixoor, and before a vowel deixoor. Ep. for eixoge.

denoropos, or, Ep. for einoσ., having twenty ranks of rowers, Od. 9, 322, † a rare form for einoσήρης like τριήρης. einoστός, ή, όν. Ep. for einoστός, the

twentieth.

ecileor, Ep. for eileor, see eilew.

ἐεισάμενος, ἐεισάμην, see ΕΙΔΩ. ἐεισάσθην, 15, 544, see είμι. ἐέλδομαι, ἐέλδωρ, see ἐλδομαι, ἔλδωρ.

ἐέλμεθα, ἐελμένος, see εἴλω.

ἐέλπομαι, see ἔλπομαι.

είλσαι, see είλω. ἐεργάθω, see ἐργάθω. ἐεργάθω, see ἐργάθω. ἐεργυσμι. Ερ. iorm of ἐέργω, to shut up, κατά συφεοῦσιν ἐέργνυ, Od. 10, 238;† see ἐέργω.

έέργω, see έργο econévos, see cip

έκρση, έερσήεις, Ερ. for έρση, έρσήεις. έερτο, see είρω.

έέρχατο, see έργω.

έέσσατο, see έννυμι.

ecoraro, see cioa. έεστο, see έννυμι. έζομαι, depon. mid. (ΕΔΩ, ΕΩ), only

pres. and imperf. without augm. to seat oneself, to sit, mly with ev tive, rarely es te, Od. 4, 51; with ent tive and te; metaph. κῆρες ἐπὶ χθονὶ—ἐζέσθην, the fates [of the Achaians] (in the balance) settled to the earth [sunk low; subsided. Cp.], 8, 74. (There is no act. εζω, from which it is common to derive the tenses εἶσα. εἰσάμην, ἔσσομαι, see εἶσα.)

σαμήν, εσσομαί, see είσαι) έηκε, Ερ. for ήκε, see είμαι. έην, Ερ. for ήν, see είμαι. έήνδανε, see άνδάνω. έήσε, gen. masc. as if from έενε, see έθς. ens, gen. Ep. for is, but ens from ess.

ξησθα, see είμί. ėnou, see eini.

', abbrev. for ἔτι. έθειρα, ή, prop. the hair of the head. h. 7, 4, in the Il. only plur.; spoken of the mane of horses, 8, 42; or of the horsehair crest, *16, 795 (related to escow).

έθείρω (θέρω), to attend, to take care of,

to cultivate, άλωήν, 21, 347.† έθελοντήρ, ήρος, δ, Ερ. for έθελοντής (ἐθέλω), one who acts coluntarily, volunteer, Od. 2. 292.+

ἐθέλω, fut. ἐθελήσω, imperf. and ἔθελον, iterative ἐθέλοσκον, imperf. ήθελον 1) *to* will (see βούλομαι), to wish, often with infin., or accus. with infin. ; the imperat. with negat. serves the purpose of the Lat. noli, 2, 2:7; also absol. chiefly in the partep. where it may be translated will-ingly, gladiy, 10, 556. 2) Sometimes with negat. it is equivalent to to be able, to be worst, with infin. 13, 106. 21, 366. Od. 3, 120 (iddlam always in H., never θέλω).

eθer, Ep. for ob, q. v.

spoken of animals: a swarm, a flock, a herd, of bees, geese, pigs, 2, 469. 459. ρον, see θρώσκω

*ěθος, ους, τό, Alt. for ήθος, habit, custom, Batr. 34.

έθρεψα, see τρέφω.

έθω, from which we have the Ep. partep εθων, accustomed, 9, 540. 16, 260; mly perf. 2 είωθα, lon. είωθα, partep. elωθώς, to be wont, to be accustomed, with infin. The partep, perf. is used absol. for accustomed, customary. μάλλον υφ ήνιόχω είωθότι αρμα οίσετον, they will draw the chariot better under the accustomed charioteer, 5, 231.

ei, conj. Ep. and Dor., also ai, I) if, in the protasis of a conditional sentence. According to the relation of the condition to the conviction of the speaker, it stands 1) With the indicat, in all tenses when the condition is represented as something certain or without doubt, with pres., 1, 178: preter., 1, 290; fut., 1, 294. The spodosis is either in the indicat, of all tenses (also imperat. 1, 173), or in the optat. with av. 1, 293. 6, 129. 2) With the subjunct. when the condition is represented as a mere supposition to be decided, in case that, attow that, mly et ke, at ke and ei-av, in prose With the subjunct. et also stands in the Ep. language alone, esply είπερ, εί γ' ούν, καὶ εί, Od. 12, 96. 14, 373. Il. 12, 223. The apodosis is either in the indicat, with one of the principal tenses (or imperat.), or in the subjunct. aor. and pres., 1, 137; or in the optat, with Δν, 4, 97. 3) With the optat, when the condition is represented as a mere supposition without regard to reality, a simple conjecture. Τρῶσς μέγα κεν κεχαροίατο, εἰ τάδε πάντα πυθοίατο, the Trojans would rejoice, if they should learn all this, 1, 257. The apodosis stands in the optat. with av, and sometimes also in the indicat., 10, 223. 4) With the indicat, of the historical tenses, when the reality of the condition is denied or rejected. The apodosis then stands, jected. The apodosis then stands, a) Mly in the indicat, hist, tenses with av. so that the reality of the conclusion is also denied. καί νύ κ' ἔτι πλέονας— κτώνε 'Οδυσσεύς, εἰ μὴ ἄρ' ὀξὺ νόησε 'Εκτωρ, and Odysseus (Ulysses) would have slain still more, if Hector had not quickly perceived it. 5, 679. Od. 4, 363. b) Or in the optat. with av, the apodosis being merely indicated as possible, 2, 80. 5, 311. II) if but, would that, a particle of wishing, prop. a hypothetic protasis without apodosis, with optat., 16, 559. 24, 74; mly eife, el yap, at yan, q. v. III) thether, in indirect questions, after verbs of considering, seeking, asking, knowing, saying, etc., with indicat., 1, 83. 5, 183. If the discourse relates to events expected and yet to be ascertained, et se or $\eta \nu$ is employed έθησιμέσθα, 200 θηθομα.
έθνος, eor, τό (έθω), any multitude with the subjunct., 15, 32. Also εἰ, llving or dwelling together, a troop, a mellitude, a nation, έταίρων, 'Αχαιών; which case σκοπείν οτ πειράσθαι must be G

supplied. The subjunct. or optat. may follow, 11, 797. 10, 55; on the general close and olds, see ELAO. construction of ci, cf. Gr. 1281, sqc. 1361, sqq. [§ 851, sqq. § 877, sqq.]. IV) ci on, of a thing assumed to be granted 1361, sqq. [§ 851, sqq. § 877, sqq.]. et mly begins the sentence, so that other particles follow, as et yap, et &t, et aas, et an, etc., which see under their own articles. It follows in an et, even if; oud et even if; oud

ειαμενή or ειαμενή, ή, a low moist place about rivers and swamps, a low ground, a marsh, meadow, pasture, *4, 483. 15, 631. It is mly derived from huas, sedere, hence eianem (eiarai) for huim. Spitzner writes eianem, because both the deriv. and the best Gramm. require the spiritus

ei-ar stands in H. for the Ep. ei Re, ai κe, when it is separated by particles, as ei δ av, είπερ av, 3, 288. Of the conis found in H., cf. et, I. 2.
etavos. Ep. for davos, 16, 9.†

elap, pos, ro, poet. for éap, q. v. elapuvés, ri, ov. Ep. for éapuvés (éap), relating to spring, vernal. spri elapuví, spring-time. avdea elapuvá, vernal flowers, 2, 89. Od. 18, 367.

είασα, είασκον, see ἐάω. είαται, είατο, Ερ. for ήνται, ήντο, see ήμαι.

eiaro, Ep. for fivro, see eiui, I am

είβω, Ep. for λείβω, to drop, always είβειν δάκρυον, to shed tears, *Od. 4, 153. ei γάρ, 1. for if, in hypothet. sentences, 13, 276. 17, 156. Od. 18, 366. 2) O that, if but. a particle of wishing, with optat., 8, 539. 17, 561; more mly at γάρ, q. v.

eive, conj. 1) if at least, if indeed, si quidem, spoken of things which one may reasonably suppose; mly it is separated by other words. εἰ δύνασαί γε, 1, 393. 18, 427. It is found only once united:

elye µèr eiseins, Od. 5, 206. ei γοῦν, eren if, although, 5, 258 † Thiersch, § 329. l, rejects γοῦν as un-homeric, and reads ei γ οῦν, which

Spitzner adopts, see yé.

ai δ aye, come on then l up then l in connexion with νῦν, δή, μήν, with imperat. and with δεῦρο, 17, 685; also with sub). or fut., Od. 9, 37; also with plur. following, 6, 376; and itself in the plur. ei δ' άγετ'—πειρηθώμεν, 17, 381. There is a partial ellipsis of the protasis: ei δè βούλει, άγε.

ειδάλιμος, η, ον (είδος), handsome. beautiful in form, comely, Od. 24, 279.†
elδαρ, ατος. τό, Ep. for έδαρ (έδω), food, food for horses, 5, 369; bait for fish, Od. 12, 252,

ei 84, 1) but if, and if, in complete sentences, see 4. 2) ei 84 is sometimes used elliptically as an antithesis, in which case the verb must be supplied from the connexion. el de sai auroi (sc.

or undoubted, with indic. : seldom with subj. as 1, 293 (where some make ὑπεί-Eouas, subj.), cf. 21, 463. 1) if indeed, si quidem jam; if now truly, if really, 13, 111. 18, 120. 24, 57. Od. 22, 359. 2) whether really, in questions, Od. 1, 207. 17, 484.

Εἰδοθέη, ή, Ep. for Εἰδοθέα, daughter of Prôteus, who instructed Menelaus on the island of Pharos, how he could seize her father and compel him to prophesy, Od. 4, 365 seq. (from eloos and ben, a divine form : in Eurip. Ocoron.)

είδομαι, είδον, see ΕΙΔΩ.

elõos, eos, $\tau \acute{o}$ (EI $\Delta \Omega$), the appearance, the form, mien, spoken often of the human form in connexion with φνή, δέμας, 2, 58. 24, 376; of a dog, Od. 17, 308.

 $EI\Delta\Omega$, $I\Delta\Omega$, to see, to know, in the pres. act. obsol. The tenses in use are, A) The aor. act. cloor, Ep. idor, infin. ideir. Ep. ideer, partep. ider, suhl. ider, and Ep. ider, optat. ider, and the aor. mid. eiden properties in inperf. ider, infinitely in ideas and in ideas in ideas and ideas and in ideas and in ideas and in ideas and in ideas and ideas nify to see, to perceive, to behold, to observe, and belong as sor. to ὁράω and ὁρᾶσθαι, q. v. Remarkable is: ουκ ιδε χάριν αὐτης (ac. ἀλόχου), he did not enjoy her gruce or favour; spoken of a warrior slaushortly after his marriage, 11, 243. Thus Eustath. explains it: οὐκ ἐχάρη ἐπὶ τῆ συμβιώσει αὐτῆς οὐδ ἐπὶ τῆ τεκνοποιήσει. Others, 'he saw not her loveliness;' and Köppen understands by χάρις, thanks, gratitude, in reference to πολλά ο εδωκε. Here belong the Ep. and Ion. mid. and pass. είδομαι, sor. l εἰσάμην, and ἐεισάμην, partep. εἰσάμενος, and ἐεισά-μενος, 1) to be seen; hence, to appear, μανος, 1) to oe seen; nence, to oppear, to seem, 8, 588; eiderax βμαρ, 13, 98; τό τοι κὴρ eiderax elvax, that seems death to thee, 1, 228, 2, 215. 2) to be like, to resemble, with dat. eiderare φθογγὴν Πολίτη, he resembled Politês in voice, 2, 721 28 2, 791, 20, 81,

2, 191. 20, 81. B) Peri olka, 2 olova, and olkas, Od. 1, 337;† plur. lõuev, lore, load, subj. elõm, Ep. lõem, 14, 235; plur. elõmer kor elõmer, elõmer and toper, Ep. for eidérat, partep. eidéra, via, oc; from this always the fem. εδνίησιν πραπίδεσσιν, pluperf. ήδεα Ep. couring manufacture, plupert. Hea Ep. for Heav, 2 Ep. heaving, nickets, phonode for Heav. 3 heißn, heißet, Od. 9, 206; yõese, Hõese, He, Ep. for Heav. 3 plur. coau for Hour, 18, 405; fatt. eisopua, more rarely poet. eiδήσω, infin. eiδησόμεν, Od. 6, 257. 7, 327; all with the signif. to know (prop. to have perceived), to understand, to recognize, to become acquainted with, often connected with ev. rrom the connexion. et or kal arrot (sc.) quasified wish, often connected with epocheral), δευγόντων, but if they will σάφα, also with φρεσί, είν φρεσί, κατλ θη, let them if, 9, 46. cf. 262. Il 21, 487. φρένα, κατλ θυμών, in mind: primarily eἰδόω, 1) For eἰδῶ, subj. of οἶδα. 2) with accus. or infin. οἶδε νοῆσαι, χάριν

TIPÈ ciòéras, to feel gratitude (to be grateful) to any one, 14, 235. The dependent clause follows with the partep. or with is, öre, öwws, more rarely the relat. ö, for öre, 18, 197; in cases of doubt with ei, whether, or with \$\tilde{\eta}\$, \$\tilde{\eta}\$, \$\tilde{\eta}\$, 10, 342; also with only one \$, Od. 4, 109. 2) to understand, to be conversant with, πολεμήτα έργα. 11, 719: also μήδεα, in like manner ήπια δήνεα, to cherish gentle thoughts or sentiments, 4, 361; hence mly, to be disposed, as, αρτια, αισιμα, etc. 3) The sentiments, 4, 301; nence mily, 10 σε disposed, as, άρτια, αιστιμα, etc. 3) The partep, often as adj.: γυναίκες αμύμονα έργα ειδνίαι, women skilled in excellent works, 9, 270, cf. 3, 202. As adj. mly the partep, with gen. εὐ εἰδῶς τόξων, well skilled (expert) in the bow (= archery), 2, 718; in like manner μάχης, πολέμου, etc. The gen. however is also found with the finite verb, 12, 229. 15, 412. The fut. eionoéuer signifies also, to become acquainted with, Od. 6, 257

είδωλου, τό (είδος), a form, an image.
2) a shadowy form, an illusive image or phantom, which has the exact form of the object (person) it is to represent, 5, 449; esply in pl. the shades of the dead,

23, 72. Od. 1, 476. elev, see eini

elθαρ, adv. poet. (εὐθύς), immediately, forthwith, \$5, 337.

eide, adv. if but, oh that, with optat.

Od. 2, 33; more mly aide, q. v. ei kai, 1) if even, with indic. and optat. si etiam; in most cases kai refers to a word standing near, 16, 623. Od. 6. 310. 7, 194. 2) although, where it may be compared with the Lat. eliamsi, elsi, in so far as it refers to the whole concessive clause, 23, 832. Od. 11, 356. 18, 376. 3) whether also, in indirect questions, 2, 367. From this is to be distinguished sal ei, q. v. cf. Spitzner Excurs. XXIII. on Il. p. 7.

el ke, el ker, if, Ep. = car, see el I. 2. and ai re.

eirelos, y, or (eirm), like, similar, rivi, H. oftener irelos.

eixorakis, adv. twenty times, 9, 379.† eikoot, indecl. Ep. eeikoot, before a vowel eeikoot, twenty. In H. eikoot never except in composition takes v, but a

before a vowel is elided, elkoo', Od. 2, 212. [elkoo'µerpos, containing twenty measures, so Villoison and Clarke, 23, 264.1 eixogrumpitos, or (vipitos), full twenty-

fold. The derivation is doubtful: according to Damm, the second factor is principe, without dispute: but it is far better to explain the word with Eustath and the Schol. = πρὸς είποστιν ἐριστὰ ἡτοι ἐρίζοντα καὶ ἰσάζοντα. ἀποινα, a twenty-fold ransom, 22, 349, a ransom competing with twenty (others), or equal to them [εἰκοπλασίονα, εἰκοσάκες ἐξεισούμενα τῆ τοῦ σώματος σωτηρία. Schol. A.].

είκοστός, ή, όν, Ep. ἐεικοστός, the twen tieth.

čisto, čiktop, čiktop, see čolka.

ciavia, see čoua.

EIKΩ, as pres. obsol.: from which only the 3 sing, imperf. occurs: σφίσιο

only the o sing, imperi. occurs. opened else, it seemed good to them, 18, 520; † on the contrary, the perf source, often, q. v. exces, fut eifes, sor elfa, Ep. iterat. 3 sing. eifaare, 1) to yield, to retreut, also with orioros, backwards; ruii, from any one; with gen. of place: είκειν πολέμου, to retreat from the battle, 5, 348; and with both: xápping Appriors, to retreat out of the battle from the Greeks, 4, 509; also from civility, 24, 100. Od. 2, 14; hence b) Metaph. to yield, to be inferior, τινί τι, to any one in any thing, 22, 459; also with dat. einer moderou, to be inferior in swiftness of foot, in running, Od. 14, 221. c) Also of the body: to yield, ony eifere μάλιστα, where it could not withstand (the lance), i. e. might be wounded, 22, 321. 2) to yield, to give way to, to follow, with dat υβρει, arrogance, aiδοί, δετω: ψ θυμψ είξας, following his inclination, 9, 598. 3) Apparently trans. είξαι ψνία inne, prop. to yield to the horse respect to the reins, i. e. to give him loose reins, 23, 337, cf. 1. b.

είλαπινάζω (είλαπίνη), to fenst, to be present at a feast, only pres. Il. and Od. from which

είλαπιναστής, οῦ, ὁ, a guest, one who feasts, 17, 577.†

eiλαπίνη, ή, a splendid feast, a banquet, a sacrificial feast, Od. 11, 415. 1, 226 (prob. from mirety Kar' eilas).

elλαρ, αμος, τό (είλω), prop. covering, then a protection, a defence, spoken of a wall: νεῶν τε καὶ αὐτῶν, a protection for the ships and for ourselves, 7, 338; of a rudder: κύματος είλαρ, against the waves, Od. 5, 257.

eiλάτινος, η, ον, Εp. for ἐλάτινος, of fir, of fir-wood; Il. and Od.

of nir-wood; it and ou.
elle, see alpéω.
Elλeiθυιαι, al, the goddesses who preside over child birth, according to 11,
270, daughters of Hêrê goddess of marriage, who send indeed bitter pangs, but also help women in labour, and aid the birth; plur. 19, 119; but sing. 19, 103. 16, 187. The discourse is clearly of one, Od. 19, 188, who had a temple at Am-The discourse is clearly of one. nisus in Crete. According to Hes. Th. 922, there is but one, daughter of Zeus and Hêrê, Apd. 1, 3. 1. In later writers she is the same with Artemis (from ἐλεύθω, she who comes, Venilia Herm.). Ειλέσιον, τό, a place in Bœotia, near

Tanagra, 2, 499. (According to Strabo, Εἰλέσιον, from ελος, swamp.) ciléw, see cilw.

elληλουθα. είληλουθμεν, 300 έρχομαι. είληλουθα. είληλουθμεν, 300, ό, η (είλω), dragging of trailing hearily the feet, with a trailing hearily the feet. or lumbering gait, epith. of cattle, from their unsteady gait, esply with the hinder feet : only dat. and accus. piur. (Battmann, Lex. p. 266, would translate it 'atampfilissig,' having feet suited for threshing (keavy-fooled).) 124

είλίσσω, Ep. for έλίσσω. είλον and είλόμην, see αἰρέω. είλύαται, see είλύω.

elauμα, τό (elau), a veil, covering, eloiking, Od. 6, 179.† elauhing, Od. so whirl, to roll, with accus. φλόγα, 20, 492.†

φλόγα, 20, 492.τ είλυφάω = είλυφάζω, partcp. pres. είλυφόων for είλυφών, whirling, rolliny.

11, 156.

είλύω, Ep. for είλόω, perf. pass. είλυμαι. 3 plur. είλυαται for είλυνται, partep. pass. eilunévos, to wind about, to particip pass. studences, so what about, so essection, to cover, with accus. rava ψαμάθουστα, any one with sand, 21, 319; t or prop. the compound κατειλώω. Of the pass. only the perf. αίματι καὶ κονίησια είλύτο, he was covered with blood and dust, 16, 640. Mly partep. eiduméros umous redédy, the shoulders enveloped in cloud, 5, 186; χαλεφ, 18, 522; σάκεσι, Od. 14, 479. (υ always long, except in εἰλύαται.)

είλω in the pass., είλεω in the act. Ep. for είλεω (th. FΕΛΩ), aor. 1 infin. έλσαι and echoat, partop. choas, perf. pass. ἔελμαι, partcp. ἐελμένος, aor. 2 pass. ἐάλην (like ἐστάλην from στέλλω), 3 plur. άλεν for άλησαν, infin. άληναι and άλή-μεναι, partep. άλείς, είσα, έν, all purely Epic forms. 1) Act. 1) to press, to thrust, to drive to straits, exply an enemy in war; with an accus, and the prep. κατά, ἐπί, or simply the dat. obsol., 8, 215; κατά πρύμνας έλσαι, Ι, 409; Τρώας κατὰ ἄστυ, 21, 225; and with the mere dat. θαλάσση έλσαι 'Αχαιούς, to drive the Achaians to the sea, 18, 294; also θήρας όμου είλευντα κατά λειμώνα, driving the wild beasts over the meadow, Od. 11, 573; hence metaph. of a storm: rurá, to drive any one along, Od. 19, 200; in the Od. also to strike : enei oi vna κεραυνώ Zeds έλσας έκέασσε, when Zeus striking with lightning dashed in pieces his ship, Od. 5, 131. 7, 250. 2) to drive together, to shut up. Axacovs Topics end up. applying up. 18, 447; in paroner, 11, 413; τι σπητ, to shut up in a cave, Od. 12, 210; er oreiver, Od. 22, 460. Pass. to be pressed, to be driven, eard acry diameta, 24, 662. cf. 18, 287; hence, of Ares: Alds Goulagest diameter, pressed by the Counsels of Zeus, 13, 524; hence also, b) to hold back, to check, tivá, 2, 294. II) Mid. and aor. pass. to be crowded together, to be shut in, to crowd together, αμφὶ Διομήδεα, 5, 782; spoken esply of persons beleaguered: ἀνδρών εἰλομένων, when men are besieged, 5, 203; esply in the sor. pass. οἱ δη εἰς ἄστυ άλεν, they crowded together into the city, 22, 12; Αργείους εκέλευσα αλήμεναι ένθάδε, to assemble, 5, 823; ės αστυ, 16, 714; ἐπὶ πρύμνησιν, 18, 76. 286. Hence ἀλὲν τόωρ, collected water, 23, 420. δ) to bend

Αστο άλείς, he sat bent together, 16, 403; also of a lion gathering himself to spring on the prey, 20, 168; so also a warrior: 'Αχιληα άλεις μένεν, he awaited Achilles on the alert, 21, 571. cf. 22, 308. Od. 24. 538

clua, aros, ró (errous), a garment, clothing, dress in general, spoken of all kinds of clothes; hence often plur. ์ **เโมสเ, 500 จัววบมเ**.

είμαρται, είμαρτο, see μείρομαι.
εί μέν, with εί δέ, often serves to mark an antithetic relation between two con ditions. Sometimes the apodesis is wanting, e. g. ei μèν δώσουσι γώρας (sc. καλώς έξει, well and good), ei de κε μη δώωσιν, 1, 135.

einer, Ep. and Ion. for loude, see eini.

einévos, see évrupi.

1) if not, unless, wist, in conditional clauses, where the whole clause is intended to be denied, see μi , 2, 156. 261. 2) except, without a verb, mly after ἄλλος. Od. 12, 326. 17, 383.

auer aλλοφ. Ou. 12, 326. 11, 363.

εμί (th. έω), Η. forms: pres. 2 sing.
ἐσσί and εἰς, i plur. εἰμέν, 3 plur. ἐσσι,
aubj. ἐω and εἰω (εἰγς, εἰγς, not in ed.
Wolf), optat. εἰγν, also ἔσσι, ἐσω, infin.
ἐμεναι, ἔμεναι, ἔμεν, ἐμμεν, parter, ἐών
(ὁντας, ὁντες, Od.), imperf. l sing. ἔα. βα. έην. έον, έσκον, 2 έησθα, ήσθα, 3 έην. ήην. εην. εον, εσκον, 2 εησόα, ησόα, 3 εην. ηη: η εν. έσκε, 2 dual ήστην, 3 plur. έσαν (είατο, Od. 20, 106, where others read είατο), fut. έσομαι, Ερ. έσσομαι, 3 sing. eσσείται, etc. On the inclination of the accent, see Thiersch Gram. § 62. [Gr. 76, 82. Jelf. i. § 62, 63. Buttm. § 14, 2]. 1) As a verb of existence (in which case no inclination takes place), 1) to be, to exist, to have being. Tà corra ta t' cocpera, the present and the future, 1, 70; chiefly in the signif. to live. or say \$\frac{3}{2}\$, the did not long live, 6, 131. Fre elof, they are still alive, Od. 15, 433. Hence the gods are often denominated aits correc. the ever-living, and of ecooperes, posterity; with an adv. Κουρήτεστι κακώς ην, it fared badly, went ill with, 9, 551, διαγνώναι χαλεπώς δη, it was hard to dis-tinguish, 7, 424. 2) έστι with a following infin., it is possible, it is permitted, one can; often with negat. παρ δύναμεν οὐκ есть полеміζен, a man cannot tight beyond his strength, 13, 787. ours cores καταβήμεναι, it is not possible to descend, 12, 65. cf. 357. The person is in the dat.; still also with accus. and infin., 14, 63. Od. 2, 310. 3) fort with the dat. of the pers, it is to me, i. e. I have, I possess. eisiv moi maides. I have sons, 10, 170. II) As copula: 1) to be, mly connected with the subst. and adj.; also with adverbs, ἀκών, ἀκήν, ἐγγός, etc. 2) With gen. it indicates possession, property, descent. αίματος εἰς ἀγαθοῖο, thou art of onseeff together, to gather onesel (bodily)

up. 17 was safe days, under this (the shield) he drew himself entirely up. i. e. he concealed himself, 3, 408. 20, 278.

Aux. Typein and bruides correns, 17, 557; also in the constr. euol of new acquere ein, it would be grateful to me, 14, 108. 4) Freq. with prepos. έκ πατρός άγαθοῦ, to spring from a noble father, 14, 113. 5) elvat is frequently omitted, e. g. 3, 391. 10, 437. 113. On eine in 15, 82, see elui, at the close.

at the close.

«Lu (th. Los), pres. subj. Los, Lyoda and Lye, 3 Lyon, Ly, 1 plur. Louen. Ep. for Louen. S. Soort, optat. I sing. «Lyn, 15, 82; 3 Los, «Ly and Lein, 19, 209; intin. Luenas, Lyuenas, 20, 385; cf. Thiersch § 229; Luen, Leval, partop. Low, Imperf. Ep. Jica, Jico, 2 Jice and Lee, 3 Jice, Jice, Jee, Jee, Ley, Le, 3 Lrys, I plur. Jopen, Od. 3, Jico and Jicowa, Loue, Finally, in Ep. Lut. mid. eισομαι, and aor. l eισάμην, to which may be added the pres. ιεμαι. The pres. is even in H. used as a fut., 10, 55, though it is found in him as a pres. also. 1) to go, to come, to travel, to journey; frequently, according to the connexion, a) lo go away, to return; often limited by adverbs: ἀσσον, αὖτις, ἐπί, ἐς, ἀνά, μετά, ίέναι, άντία and άντίον τινός, to go against any one, 5, 256; int rue, to go to any one, 10, 55. b) With accus book lives, to go a journey, Od. 10, 103; with gen. of the place, law medicae, going through the plain, 5, 597. c) With partep. fut. it expresses an action which one is going or intending to perform. εἶσι μαχησόμενος, he goes to fight, 17, 147; also with infin., 15, 544. 2) Metaph. u) to My, spoken of birds and insects, 17, 756.
2, 87. b) Of inanimate things: to go, to travel; in a ship, Od.; spoken of an axe and spear: wekervs elo: 8ià 800pos, the axe goes through the plank, 3, 61. Spoken of food, 19, 209; of clouds, smoke, tempest, 4, 278. 21, 522; and of time: (eros) elos reraprov, the fourth year will come to an end, Od. 2, 89, so Eustath., Voss; but Nitzsch, 'the fourth year will come,' in which case, in v. 106, τρίετες is to be changed into δίετες, and in v. 107, τέτρατον into δή τρίτον. II) Mid. in the same signif. es περιωπήν, to ascend to a place of observation, 14, 8. διαπρὸ δὲ είσατο καὶ The, it went entirely through this also (μέτρη), 4, 138. 13, 191 (lota is short, but in toper sometimes long for metre's sake), see temat.—N. B. 15, 80 seq. ων δ' δ' αν αξξη νόος ανέρος, δοτ' ἐπὶ πολλην γαϊαν ἐληλουθώς—νοήση ἔνθ' την ἡ ἔνθα, cf. ἀίσσω. Some of the ancients take είην, or, by another reading, ήην, as i sing. imperf. of eimi (I was); others read flet or year sa S sing. imperf. of eight (bbam): others again, etq as 3 sing. optatrom elut or eight: Voss leaves it undecided from which verb he takes it. Hermann, in the essay de leg. quibusd. subtiliorib. serm. Hom. (Op. II. 57), prefers the reading \(\text{\eta}_{\text{T}} \text{ (if } \text{ (if }

Still, as ηην occurs nowhere else as 1 pers., and as ενθα η ενθα mly indicates

with Spitzner as optat. of equi, enp (cf. 24, 130. Od. 14, 496), should I go here or there [secum cogitat, hue iverim an illuc] ? The last mentioned critic, since the first pers. does not accord well with the Epic diction, thinks the reading ein more agreeable to the Hom. form of speech. Cf. Spitzner on the passage.

eiv, poet. for év, in. eiváeres, adv. (évvéa, éros), nine yeare long, from adj. eivaerýs, of nine years, Il., and Od. 3, 118.

elvánis, adv. poet. for evvánis, nine times, Od. 14, 230.

eirálios, n. ov, Ep. for erálios, in the sen, of the sea; knivos, a monater of the sea, Od. 443; kopwey, the sea-crow, *Od. 5, 67.

elvározes, adv. (erréa rúf), nine nighte long, 9, 470.†

eivaripes, ai, wives of brothers, sisterseivaros, 96, 378. 22, 473. (Sing. obsolete.) eivaros, 9, ov. Ep. for evaros, q. v. eiveka. Ep. for eveka, q. v.

είνί, Ερ. for έν. είνόδιος, η, ον, Ερ. for ἐνόδιος (ὁδός), on the way, 16, 260.

είνοσίφυλλος, ον (ένοσις, φύλλον), leafshaking, clothed with foliage; forest-clad [Cp.], epith. of mountains [there stands, his boughs waring, the mountain Neritus sublime. Cp.], 2, 632. Od. 9, 22.

eifaoke, see eikw. elo, Ep. gen. for ob, his.

eioikviai, see eoika.

elna, i. q. elnov, q. V.

eiπέμεναι, eiπέμεν, see eἶπον.
eiπερ, 1) if indeed, if really; if. in hypothetical sentences, when the two members are harmonious. The indic. subj. and optat. follow (see εί), εί τελέει περ. 8, 415. 16, 118. 24, 667. Od. 1, 188. είπτρ γάρ κ' ἐθέλησιν 'Ολύμπιος—ἐξ ἐδέων στυφελίξαι, 1, 580. In this passage, the apodosis is wanting, according to the interpretation of Wolf and Spitzner, viz. 'he is able to do so.' Voss, on the other hand, places the comma after 'Ολύμπιος ἀστεροπητής, and takes the words ἐξ ἐδέων στιφελίξαι (optat.), as apodosis, for 'if the Olymp. thunderer should will, he could hurl us, etc. 2) even if, although, when the members are antith., 1, 81. 4, 38, 261. 8, 153. είποθεν, more correctly εί ποθεν, if

from any where, whether from any where, Od. 1, 115. Il. 9, 380.

Od. 1, 115. 11. 9, 500.

εἶ ποθε, if any where, *Od. 12, 96.

εἶποθε, if any where, *Od. 12, 96.

εἶπον, Ερ. ἐεἰπον, iterat. εἶπεσκον,

subj. εἰπω, 2 sing. εἰπροθα, οριαt. εἰπονιμι, indin. εἰπεῖν, partọp. εἰπων. The

imperat. εἰπὸ, εἰπανε, Od. 3, 407; also the

control single than to appeak το the single single than to appeak το the single si poet. form comere, to say, to speak, Ti Tive, any thing to any one: also, eincly Tiva, to address any one, 12, 210. 17. 237; ev eineir riva, to speak well of one, Od. 1, 302; (from enw, prop. to recount; in use, it is the aor. of onmi.)

pers., and as siva h siva my indicates eimore, more correctly et more, 1) if motion, it is most probably to be regarded ever, if at any time, with indicat., 1, 39.

394 : with subj., 1, 340. 2) whether ever, if ever, in indirect questions with optat., 2, 97. 3) The Hom. formula einor en ye is variously explained. Most critics take it as an expression of a sad remembrance of what formerly existed; daipp active duce δσκε, εί ποτ' είν γε, 3, 180. Thiersch § 329, 3, 'he was also my brother-in-law, if indeed he ever was so' [which is hardly credible]. Wolf likewise remarks in Vorles. zu II. II. p. 202: "It expresses tender sensibility connected with dejection and regret: 'once he was.'" So Eustath. understands it: he was. So Listani. Annosciano say, ούκ ἐστι, ἐλλὰ ποτὸ ἦν.' cf. Herm. ad Viger. p. 946: "Cujna formula. quae perdifficilis explicatu est, hic videtur sensus esse; si unquam fuit, quod nunc est non amplius, i. e. si recte dici potest fuisse, quod ila sui factum est dissimile, ut fuisse unquam vix credus. Est enim hæc loquutio dolentium, nun esse quid amplius; ut vim ejus Germanice [Anglice] sic exprimas," but, alas! no longer so. Schütz in Hoogeveen Doct. Part. in Epit. red. p. 630, incorrectly considers it as an optat. 'ah would he were so still.' Besides 3, 180, this he were so still.' Besides 3, 180, this formula stands in 11, 761. 24, 426. Od. 15, 268. 19, 315.

ei που, if perhaps (perchance, haply), if by any means, Od. 4, 193.

ei πως, if perchance, if in any way, 13, 807

Eἰραφιώτης, ου, δ, voc. Εἰραφιώτα, appellat. of Dionÿsos, Hom. h. 26, 2. (The derivation is uncertain; perhaps from evand ράπτω, sowed into the thigh. Schwenk in Zeitschr. für Alterthumsw. No. 151, 1835, derives it from eap and

φίω = φύω, and translates, spring-dors.)
είργω = ἐέργω, εθε ἐργω.
είργως, ὁ (είρω, to bind), captivity,
servitude, or a female slave, cf. Nitzsch,

Od. 8, 529.†

Eiperias, ai, a town in Hestiæôtis (Thessalia), h. in Apoll. 32. Others read, Heiperiai; Ilgen understands by Eipegias, the island Irrhesia of Pliny.

eigeain, n (epéaru), the act of rowing, Od. 10, 78. 11, 640.

Eiρεσιώνη, ή (είρος), 1) An olive branch wound with wool and hung with fruits, a kind of harvest garland, which on the festivals Πυανόψια and Θαργήλια was carried around by boys with singing and then hung upon the house-door. 2) the song on such an occasion; and then mly a song, to solicit charity, Ep. 15.

Eiρέτρια, ή, lon. for Ερέτρια; an important town in the island of Eubœa,

near Paleo Castro, 2, 537.
είση, η, απ assembly, α place of assembling, plur., 18, 531.† (According to Schol. = ἀγορά, from ἐρεῖν) οτ from εἰρω, sero, keeping locked (the sacred gates, V.). eipyuai, see eipu.

εἰρήνη, ἡ, peace, Od. 24, 486. ἐπ' εἰρήνης, in peace, 2, 797. Od. 24, 486 (prob. from εἰρω, sero). ή, peace, Od. 24, 486. ἐπ'

είριον, τό. Ep. for έριον, q. v. ειροκόμος, on (κομέω), working wool, carding wool, 3, 387.†

είρομαι, Ion. und Ep. depon. mid., infin. είροσθαι, imperf. είρομην, fut. είρήσομαι, 1) to ask, τινά, any one or aiter any one, 1, 553, 6, 239; 76, after any thing, 10, 416; and Tiva Ti, any one about any thing, Od. 7, 237; also ἀμφί τι, Od. 11, 570. 2) to say, cf. είρω. (Ep.

forms έρέω, έρέομαι, έρομαι, q. v.) εἰροπόκος, ον (πόκος), woolly, corered with wool, epith. of sheep, 5, 337. Od. 9,

elpos, τό, Ep. for epos, wool, *Od. 4, 135. 9, 226.

εἰρύαται, εσο ἐρύομαι.

ειρύομαι and ειρύω, Ep. for ερύομαι,

and ἐρύω, q. Ψ.

είρω, poet. (theme FEP. sero), only partep. perl. espuéros, pluperl. espro, lo arranye in a row, lo failen together, to bind; δρμος ηλέκτροιστιν ἐερμένος, & necklace joined or strung with amber, Od. 18, 296. h. Ap. 104; and есрто, Od. 15, 460.

είρω, fut. ἐρέω, Ep. for ἐρώ, perf. pass. ετρημα, 3 pluperf, pass. εἰρητο, fut. 3 εἰρητομα (aor. 1 pass. ρηθείς, from the theme PEΩ). The pres. is Ep. and occurs only in the 1 sing., Od. 2, 162. The common form of the fut. h. Cer. 496. 1) to speak, to say, to tell, τί, 4, 363; οὐ μέν τοι μέλεος εἰρήσεται αίνος, not empty praise shall be spoken to thee, 23, 795; τωί τε, any thing to any one, 1, 297. 2) rus' τ, any thing to any one, 1, 297. 2) to speak to, to communicate, to announce, έπος, 1, 419; φόων ἐρόυνσα, (about) to announce the light, 2, 49. II) Mid. to say, like the act., 1, 513. Od. 11, 542; mly to ask, prop. 1 cause to be told me, conf. είρομαι. (These forms from είρω belong in use to φημέ, q. v. The Ep. fut. φόω, I will say, must not be confounded with the pres. ἐρώυ, I ask beloweries. On and Ep. for ἐφωντέω. On, and Ep. for ἐφωντέω. Only

είρωτάω, Ion. and Ep. for έρωτάω, only pres. to ask, to interrogate, rura ri, one

pres. so are, to interrogate, that 71, 50s.
about any thing, *004. 4, 347. 17, 138.
ais, Ion. and Ep. &; 1) Prep. with
accus., ground signif. into, to whither?
(cf. èv), to indicate a motion into the
interior of an object, 1) Spoken of
anger. a) Of a local object, into the 1) Spoken of space: a) Of a local object, into, to; οιχεσθαι ές Θήβην, 1, 366; εἰς ἄλα; esply of persons, with the implied idea of residence, eis 'Ayananora, 7, 312; et Maré-haor. Od. 3, 317; with verbs of seeing: eis wa ideadas, to look (into) in the face. b) Of quantity: eis δεκάδας άριθμεῖσθαι, to be counted into decades, 2, 124. 2) Of time: a) In assigning a limit, till, until: e ηίλιον καταδύντα; in like manner ec τί έτι, till how long, 5, 465. b) In indicating continuance of time, for: \$\delta_{\text{ine}}\$ vicevity, for a year, a year long, Od. 4, 88; \$\delta_{\text{ine}}\$ Of cause, manner, etc.: 14, 884. 3) Of cause, manner, etc.;
a) The aim, εἰπεῖν εἰς ἀγαθόν, for σοοd,
9, 102. b) Way and manner, εν μίων Bouleveur, harmoniously, 2, 3%. e) A

reference, eis фиσιν, Batr. 52. Remark | 1) eig is often found with verbs signifying rest, instead of the prep. er with the dat. It is a constructio prægnans by which the verb at the same time embraces the idea of motion : ἐφάνη λίς εἰς ὀδόν, 15, 276; es θρόνους εζοντο, Od. 4, 51. Rem. 2) eis stands apparently with the gen. by an ellipsis: eig 'λίδαο, subaud. δόμον; eig λέγωντοιο (ὑδωρ), Od. 4, 581. II) Adv.; in this signif. it occurs but rarely. δ' εἰς ἀμφοτέρω Διομήδεος ἄρματα βήτην, 8, 115. III) In compos. it has the general signif. into, to.

els, μία, εν, gen. ἐνός. μιᾶς, ἐνός, one; with superi., 12, 248, also with art. ἡ μία,

with superi., 12, 225, also with art. η μεσ. 20, 272; an Ep. form of ets is ice, q. v. elσα (theme 'EΩ), an Ep. defect. im-perf. elσον, partep. eσας, eσασα, aor. 1 mid. eσαμφ and elσσασα, 1) to seat, to cause to sit, ἐν κλισμοΐσι, ἐς θρόνον, ἐπὶ θρόνου. 2) to place, to lay, to bring into a place, δήμου εν Σχερίη, Od. 6, 8; σκοπόν, to place a watcher, 23, 359; λόχον, to lay an ambuscade, 4, 392. Od. 4, 531; τυὰ ἐπὶ νηός, h. 7, 10; and so mid. ἐἐσσατο, Od. 14, 295; (what is wanting is supplied by ἰδρύω, see Buttm. Gram. \$ 108.)

eigayeipu, poet. egayeipu (ayeipu), to collect into, with accus. eperas es via.
1, 142. 2) Mid. to assemble (themselves)
in, Od. 14, 248. b) Metaph. with accus. θυμόν, to recover spirit, 15, 240. 21, 417.

eiσάγω, poet. ἐσάγω (ἄγω), 201. 2 eiσ-ήγαγον, to lead into, to introduce, with accus. Associant doctrours, leading in Laodiké, 6, 252. (The Schol. takes doctrours intrans. and Voss. renders going to Laodike'), with double accus. eraipous Κρήτην, to conduct his com-panions to Crete, Od. 3, 191; conf. Od. 4, 43; metaph. ποταμών μένος, 12, 18.

eiσαθρέω, poet. ἐσαθρ. (άθρέω), to be-bold, to discern in the midst, τινά, 3, 450.† cioacoúm, poet. coacoúm (acoúm), sor. evákovoa, without augm. to hearken to, to understand, absol. 8, 97. + φωνήν, h. in Cer. 248.

εἰσάλλομαι, depon. mid. (ἄλλομαι), sor. 1 ἐσήλατο, and sor. 2 ἐσᾶλτο, to spring upon, to leup upon, with accus. τείχος, πύλας, to storm a wall, the gates, ·12, 438. 466.

eίστμην, Ep. 1) Aor. 1 mid. of είδω. 2) Aor. 1 mid. of είμι.

είσαναβαίνω (βαίνω), 201. 2 είσανέβην, infin. eisaraffirm, to mount up, to ascend, to go up to, with accus. Thor, λέχος, and sis νατρώμα, Od. 19, 602. εἰσανάγω (άγω), to tend into; τινὰ εἴραρον, any one into alavery, Od. 8, 529;

eipepos. eigareisor, def. sor. (EIAO), to look up to any thing, with accus. obparor, *16, 232. 24, 307.

eiraveum (eimi), to ascend upon, to mount, with accus. spoken of the sun, ούρανόν, 7, 423.†

. еіσанта, Ер. есанта (анта), opposite,

over against. egapra idely, to look into the face, 17, 834; станта only Od. 5, 217. eioapinava, poet, form of eioapinve-oual, 14, 230. Od. 22, 99.

είσαφικνέομαι. depon. mid. (ἰκνέομαι). only aor. εἰσαφικόμην, to go to a place, to arrive at, with accus. Ἰλιον, Il.; also τινά, Od. 13, 404.

είσβαίνω, poet. ἐσβαίνω (βαίνω), aor. 1 έσέβησα, aor. 2 εἰσέβην, 1) Trans. to introduce, to bring in, ἐκατόμβην, 1, 310.† 2) Intrans. to enter, to uo on board, esply of a ship, Od. 9, 103. 179.

εἰσδέρκομαι, depon. (δέρκομαι), aor. εσεδρακον, to louk at, to perceire, to behold, with accus.. Il. and Od. only aor. eiσδύω, poet. ἐσδύω (δύω), only mid. εἰσδύομαι, to go into, to enter. ἀκοντιστὺν έσουσεαι, thou wilt enter the battle fought with spears, 23, 622.+

eiσείδον (ΕΙΔΩ). Ep. eiσιδον, defect.

aor. of εισοράω, to look upon, to behold. είσειμι (είμι), to go in, to come to, μετ' ἀνέρας, Od. 18, 184; with accus. οὐκ Αχιλήσε οφθαλμούς είσειμι. I will not come before the eyes of Achilles, 24, 463.

είσελαύνω, Ep. είσελάω (ελαύνω), aor. 1 eiσέλασα, to drive into, ιππους, 15, 385: absol. eioreháwv, the herdsman driving in, Od. 10, 83. 2) Intrans. to steer into, prop. subaud. vavr. Od. 13.

eiσερύω (ἐρύω), to draw into; with accus. via ordos, to draw the ship into a grotto, Od. 12, 317.†

εισέρχομαι, poet. ἐσέρχομαι (ἔρχομαι), fut. ἐσελεύσομαι, aot. 2 εισήλθον, poet. εισήλυθον, to go into, to come into, to enter, with accus. Μυκήνας, πόλιν, also οζκόνδε, 6, 365; metuph. μένος ανδρας έσέρχεται, strength enters the men, 17, Od. 15, 407.

elota, Ep. for els, see elus.

είσθρώσκω (θρώσκω), aor. 2 έσθορον, Ep. for εἰσέθορον, to leap into, only absol., *12, 462. 21, 18. είσιέμεναι, εξε είσίημι.

eiσίζομαι, poet. ἐσίζομαι (ἴζομαι), to seat onese!f in; λόχον, to place onese!f in an ambuscade, 13, 285.†

eίσίημι (ίημι), to send in, mid. to betake ones if to. ablir eacheras, partop. pres. betaking oneself to a resting-place, Od. 22, 470.† Others take it as partep. pres. mid. of elocute (elut): and this is probably the more correct view.

eiσίθμη, ή (είσειμι), entrance, Od. 6, 264.

eiσκαλέω, poet. ἐσκαλέω, to call in, mid. to call to oneself; only in tmesis, ές δ΄ άλοχον ἐκαλέσσατο, 24, 193.†

εἰσκαταβαίνω, Ερ. ἐσκαταβαίνω (βαίνω), to descend into any thing, with accus. δρχατον, Od. 24, 222.†

έίσκω, Ep. lengthened from ίσκω (είσος), 1) to make similar, to render like. αὐτὸν ἤίσκεν δέκτη, he made himself like a beggar, Od. 4, 247. 13, 313.
2) to esteem like, to compare to, rivá rivi,
3, 197. Tušeičn aŭrov márra člonu, I
G 4 consider him in all respects like Tydides, 5, 181. τάδε νυκτί είσκει, Od. 26, 362; to compare, τινά τινι, 3, 197. Od. 6, 152. 8, 159. 3) to regard as, to judge, to suppose, absol. ()d. 4, 148, and with accus. and infin., Od. 11, 363. \$ apa ôn te elokoper aftor elvat treis evos avri πεφάσθαι, we judge it now sufficient that three have been slain instead of one, 13, 446. 21, 332.

είσμαίομαι (μαίομαι), 201. 1 έσεμασάμην. Ep. σσ, to uffert, to distress, only metaph. μάλα με εσεμάσσατο θυμόν, he greatly distressed my heart, *17, 564.

eiσνοέω (νοέω). 201. l eiσενόησα, to remark, to perceive, τινά, Il. and Od.; χνια, h. Merc. 218.

eiσοδος ή (οδός), entrance, access, Od.

eiσοιχνέω (οἰχνέω), to go into, with accus. νήσον, *Od. 6, 157. 9, 120. εἰσόκε, before a vowel εἰσόκεν (εἰς δ

se). 1) till, until, mly with the subjunc. which expresses an expected end, 2, 332. 446. b) With indicat. fut. 21, 134. Od. 8, 318, Il. 3, 409 (in this passage better subjunc, aor, with shortened mood vowel). c) With optat. 15, 70. Od. 22, 444. 2) as long as, with subjunc., 9, 609. 10, 89.

είσομαι, 1) Ep. fut. mid of οίδα, see ΕΙΔΩ. 2) Ep. fut mid. of είμι.

*eiσοπίσω, adv. (δπίσω), for the future, in future, h. Ven. 104.

είσοράω (ὀράω), partep. εἰσορόων, Ep. for εἰσορῶν, fut. εἰσόψομαι, aor. 2 εἰσ-είδον, mid. influ. pres. εἰσοράασθαι, Ep. for eiopaσθαι to look upon, to behold, to regard, with accus. 1) With the idea of veneration. εἰσορᾶν τινα ώς θεόν, to look upon any one as a god, i. e. to venerate, 12, 312; or loa θεφ, Od. 15, 520. 2) Mid. like the act., Od. 3, 246.

έισος, είση, είσον (i), Ep. lengthened from loos, used however only in the fem., like, æqualis, in the following constructions: 1) saïs storn, an evenly divided feast, a common feast, spoken esply of sacrificial feasts in which each one receives an equal portion, 1, 468, and o ten. 2) vies ei oat, the evenfloating ships, i. e. buid alike strong on both sides, so as to preserve their equipoise in sailing, 1, 306. 3) dawk; #drror efon, the every where equal shield, i. e. extending alike from the centre to all sides, hence entirely round, 3, 347. 4) φρένες ένδον έι σαι, an equable mind, a mind remaining the same in all circumstances, Od. 11, 337. 14, 178. [5) ἐι σαι (σταφύλη ἐπὶ νῶτον), 2, 765.] [5) innot eiσόψομαι, fut. of eiσοράω.

είσπέτομαι (πέτομαι), 201. είσεπτάμην, to fly into, with accus. πέτρην. 21, 494.†
εἰσφέρω (φέρω), 1) to bring in, to
carry in, with accus. ἐσθῆτα. Od. 7, 6. 2) Mid. to bear away with onesetf, to sweep away, spoken of a river; with accus. weikas, 11, 495.

eίσφορέω, a form of εἰσφέρω, *Od. 6, 91. 19, 32. eiσχέω (χέω), to pour in, 2) Mid. to

pour oneself in, to rush into; only aor. sync. mid. doexuvro kard milas, they rushed into the gates, *12, 470. 21,

eiow, Ep. eow. 24, 155. 184. 199. Od. 7. 50; adv. (from eig.), 1) lo, into, in-wards, eineiv, Od. 3, 47. eiow aonio eafe, he broke in the shield, 7, 270; a) often with accus, which mly follows and depends upon the verb: Throw erow, or Oupondow erow, etc. Only 24, 155. 184. 199, erow precedes. b) With gen. only Od. 8, 290. 2) within, inside, perhaps Od. 7, 13.

elσωπός, όν (ωψ), in the sight of, having in view; with gen. είσωπολ εγένοιτο νεῶν, they were in sight of the ships, 15,

eitai, see evvuui.

eire-eire, conj. whether-or, be it this -or that, in indirect double interroga-tion: a) With indic., 1, 65. Od 3, 90. b) With subj., 12, 239; εἶτε is also followed by η καί, 2, 349.

elre for einre, see eini.
eiù, Ep. for eau, 4, 55; but eiu, see eiuí.

eĭωθα, see ĕθω. elwr, see caw.

eins, Ep. for eus, q. v. ek, before a vowel ef, prepos. with gen. General signif. is from, out of, in contra-distinction from ev. 1) Of place: in denoting removal from the interior or immediate vicinity of a place, out, out minimum vicinity of a place, out, out of, one of, one of from, especially with verbs of motion, ideal, appearage, etc. ex τηών, from the ships, 8, 213. b) In demnting distance with verbs of rest, without, only Ep. ex βελέων, without the reach of versions. Il. 163. With warks of contracting the state of the contraction of the contract weapons, 11, 163. With verhs of standing, sitting, hanging, etc., & stanos to indicate the idea of consequent motion or distance contained in the verb. δίφρου γουνάζεσθαι, down from the chariot, 11, 130. αυτόθεν εκ δίφροιο καθήμενος, Od. 21, 420. ἐκ πασσαλόφι πρέμασεν φόρμιγγα, he hung from (upon) the hook, Od. 8, 67. 2) Of time: a) Spoken of direct departure from a point of time, from, esply et ou, from which time, since; and ex rou or ex rouse, from this time, 1. 493. at apxis, from the beginning, at first. b) Spoken of the direct consequence, after & aid-pos, 16, 365. 3) Spoken of cause, manner, etc.: a) Of origin. elva, y/yweofdu & rusos, to spring from any one, 15, 187. tivos, to spring from any one, 15, 187. of the whole in reference to its parts.

At πολέων πίσυρες, 15, 680. c) Of the author or agent, with pass and intrans. verbs, Ep. and Ion. like ὑπό, ὑμ. ὑμ. ληθεν ἀκ λιός, 2, 689. ἀπολέσθοἱ ἀπολέσθοἱ ἀπολέσθοὶ ἔπ τυρος, 18, 107. d) Of the cause, ὡκ θεόφιν πολεμίζειν, to fight at the instiga-tion of the gods, 17, 101. cf. 5, 384, ἐκ θυμοῦ φιλεῖν, to love from the heart,

9, 486. e) Of suitableness, after, accordονομάζειν έκ γενεής, (=) by the ing it. ospace as years; (=) by the name of, after his family (by his hereditary name. Cp.], 10, 68. 4) ακ is often separated by some words from its gen., 11, 109; it is also in Epic writers placed after the gen., 1, 125; writers placed after the gen., 1, 125; ex after the subst. receives the accent; also when it is emphatic, 5, 865. See also the articles, διέκ, παρέκ, ὑπέκ. II) Adv. ἐκ is also used in its orig. signif. as an adv. of place: ἐκ δ' ἀρ-γύρεον τελαμώνα, and thereon (attached to it), 18, 480; and often in tmesis, 1, 436. 13, 394. III) In compos. ex = out (of), away from, utterly; expressing separation, origin, completion. Εκάβη, ἡ, Hecuba, daughter of Dymas,

king of Phrygia, sister of Asius and wife of Priam, 16, 718; in later writers, of Priam,

daughter of Kisseus.

'Εκάεργος, δ (έργον), working at a distance, far shooting; according to Nitzsch, throwing from a distance, epith. of Apollo, because he slew with arrows, = έκηβόλος, as adj. 5, 439. 2) As subst. the far-shooter, 1, 147, and Od. 8, 323.

ěκάην, aor. 2 pass. of καίω. ëκαθεν, adv. (ἐκάς), from far, from a distance, also = ἐκάς, Od. 17, 25.

εκάθιζον, see καθίζω, Od. 16, 408. Έκαμήδη, η, daughter of Arsinous of Tenedos, who slave, 11, 624. whom Nestor received as a

éxas, adv. (éx), far, as a distance, far from; often as prep. with gen. 5, 791; and often with ano, 18, 256. Compar. έκαστέρω, superl. έκαστάτω, at the far-thest, 10, 113.†

έκαστέρω, adv. compar. of ἐκάς, Od. 7, 321.†

έκαστόθι, to each or every, Od. 3, 8.†

έκαστος, η, ον, each (one), every one, as a collective adj. frequently with the plur. 1, 606. 10, 215; more rarely in the plur. Od. 9, 164. 24, 417. It also stands in the sing. in apposition, after a noun or pronoun plur, for the purpose of more exact definition, when the latter might rather stand in the relation of a gen. of δε κλήρον έσημήναντο έκαστος, each one of them, 7, 175. πάσιν ἐπίστιον ἐστιν ἐκάστφ, Od. 6, 265.

ἐκάτερθε, before a vowel ἐκάτερθεν (ἐκάτερος), on both sides; also with gou.

ομίλου, 3, 340.
* Εκάτη, ἡ, Hecate, daughter of Perses or Persæus and Asteria, grand-daughter of Koius and Phœbê, to whom Zeus gave the power to operate every where. She presided over purifications, wealth, honour, and all prosperity, h. in Cer. 25.
52. Hes. Th. 409. There was a cave
sacred to her in Zerinthus in Samothrace, Steph. At a later day she was confounded with Artenis, and worshipt as presiding over the magic art (prob. from exaros, the far-working).

έκατηβελέτης, αο, ὁ, Ερ. Ιοτ έκηβόλος,

1, 75. th. Ap. 137.

ἐκατηβόλος, ον (βάλλω), far-throwing, far shooting, or, kitting from a distance, epith. of Apollo, 5, 444; of Artemis, h. 8, 6. As subst. 15, 231.

in the substitute of the substitute of Briareus, 1, 402.†
exartoγενρος, ου, Ερ. for exartoγενρος (δυγόν), having a hundred benches of rowers, hundred-oared, 20, 247.†

έκατόμβη, ή (βους), a helacomo, prop. a sacrifice of an hundred oxen; but mly, a solemn sacrifice, a festal sacrifice, e. g. of twelve oxen, 6, 93. 115; of eighty-one oxen, Od. 3, 59; also of other animals, Od. 1, 25.

έκατόμβοιος, ον (βοῦς), worth a hundred oxen, τεύχεα, *2, 449. 6, 236.

έκατόμπεδος, ον (πους), a hundred feet long, 23, 164.† (Others ἐκατόμποδος). ἐκατόμπολις, ι (πόλις), having a hundred cities, Kpήτη, 2, 649.†

έκατόμπυλος, ον (πύλη), having a hundred gates, kundred-gated, epith. of the Egyptian Thebes, 9, 383.†

έκατόν, indecl. a hundred, Il. and Od. exator, index. a manurez, it. and ou. exator, b (exa's), far-shooting, epith. of Apollo, 7, 83. 2) As subst. the far-shooter, 1, 385; cf. exatoryot, exat 2 eξeβην, 1) Intrans. to descend, alight, to disembark, from a ship, 3, 113; πέτρης, to descend from a rock, 4, 107. 2) Trans. in the aor. 1 and fut. act. to disembark, to put out, with accus. Od. 24, 301. Il. 1, 438.

ἐκβάλλω (βάλλω), aor. 2 ἐξέβαλον, Ep. ἔκβαλλον, 1) to cast out of the ship, Od. 15, 481; τινὰ δίφρου, to hurl or dash a man down from his chariot, 5, 39. 2) to strike or knock out, i. e. to cause any thing to fall, τίτυν, and with gen. βιον χειρός, to strike the bow from the hand, 14, 419. 15, 468; also ἄετοτο χειρός, Od. 14, 277; δούρα, to fell trees, Od. 5, 243. 3) to let fail; δάκρυα, Od. 19, 362; metaph. έπος, 18, 324. Od. 4, 503.

ëκβασις, ιος, ή (βαίνω), an exit, the act of coming from or out of, a landing-place; αλός, a landing-place from the sea, Od. 5, 403.

έκβλώσκω, poet. (βλώσκω), aor. 2 έξ-έμολον, poet. έκμολον. to go out, 11, 604.† έκγεγάμεν, see ἐκγίγνομαι. ἐκγεγάσνται, see ἐκγίγνομαι.

άκχεγωώς, έκχεγωνία, see έκχέγνομαι. έκχελώω (γελώω), 201. ἐξεγέλωσα, poet. σσ, to laugh out, to laugh aloud, Od. 16, 354. Il. 6, 471.

354. 11. 0, 271.
ἀκγέγγομαι, depon. mid. (γέγγομαι),
aor. 2 ἐξεγενόμην, Ερ. perf. ἀκγέγγα,
from this the infin. Ερ. ἀκγεγάμεν,
partep. Ερ. ἀκγεγάμεν,
comes an Ερ. fut. ἐκγεγάσνται, without σ, h. Ven. 198. Buttm. p. 272, note. 1) to be born or hegotten of, τινός, any one, 5, 637. 20, 231; with dat. Πορθεί, 14, 115. 2) In the perf. to spring from, to descend from, rivos, any one, 5, 248. Od. 10, 138.

ekyovos, or (ekyiyronai), begotten or

progeny, Il. and Od. n expores, a daughter, Od. 11, 235.

ἀκδέχομαι, depon. mid. (δέχομαι), to take from, to receive in succession, ti turi,

any thing from one, 13, 710.†

descens (stee), sor. descens, to bind, to fasten, with the accus. σανίδας, to fasten the door (with the thong), i. e. to lock it, Od. 22, 174; with gen. δρύς ἡμιόνων, to attach the (felled) oaks to the mules (for attach the (teled) oase them to drag home). [Not, bound them on the mules. Cp.], 23, 121. debyloo, ov (6) Aloo), very clear, very manifest, distinguished, μετὰ πῶσυ,

amongst all, 5, 2.

ėκδιαβαίνω (βαίνω), partep. aor. 2 ėκ-Staffarres, to go entirely through any thing, with accus. τάφρον, a trench, 10,

ἐκδίδωμι (δίδωμι), sor. 2 imperf. ἔκδοτε. to give out, to give up, to deliver again, with accus. κτήματα, 3, 459.†

ື້ະບວີເເວຣ, ວະ (ວິເເຖ), administering justice, taking vengeance, punishing, Batr.

ἐκδύνω, Ερ. for ἐκδύομαι, Od. 1, 437. ἐκδύω (δύω), aor. 1 ἐξέδῦσα, aor. 2 ἐξέδυν, partop. ἐκδύς, 1) Trans. in the fut. and sor. 1, to strip off, rivà xirwa, the tunic from any one. Od. 14, 341. 2) Mid. with sor. 2 intrans. to put of, to lay aside, revixea, 3, 114. b) to go out, with gen. μεγάροιο, of the house, Od. 22, 234; metaph. to escape, with accus. δλεθρον, 16, 99; for ἐκδύμεν (Ερ. infin. aor. 2, accord. to Wolf), read excours, i. e. iκονίμεν, optat. aor. 2; conf. Buttm. Lex. p. 424. Thiersch § 231, 101.

execut, adv. there, in that very place, Od. 17, 10.+

eκείνος, η, ο, Ep. κείνος (eκεί), he, she, it, that person, with pron. reivos oye, that person there, 3, 391; with subst. without art. καΐνος ἀνήρ. b) Also δεικτικώς, for adv. there; κεΐνος 'Αρης, 5, 604. Od. 18, 239; the dative keing as adv., Od. 13, 111. Voss on Aratus 75, decides that it must be grown when the preceding word is most important, 7, 77; on the other hand excisos, 9, 646. and var. lec.] 24, 90,

ἐκέκαστο, see καίνυμαι. έκέκλετο, 800 κέλομαι.

eréraito, see raism.

ἄκηα, sec καίω. ἀκηβολίη, ἡ (βάλλω), skill in shooting, or hitting at a distance; plur. 5, 54.†
ἐκηβόλος, ον (βάλλω), far-shooting, far-

hitting, as έκατηβόλος, epith. of Apollo, 1, 14. 2) As subst. the far-shooter, 1, 96.

ěκηλος, ον. 5, 759; and εὖκηλος, prop. δεπρος, ου. 5, 105; and τυπρος, μεσμ. δεπρος, 1, 554. Od. 3, 263. 1) quiet, Od. 21, 259; free from care, at ease, 5, 759. h. Merc. 480. 2) unmolested, unhindered. Emplos eppers. let him go unhindered to ruin, 9, 376. cf. 6, 70. 17, 340. 3) Metaph. spoken of a resting, fruitless field, h. Cer. 431. (According 5, 335.+

born of any one, as subst. a descendant, | to Buttm. Lex. p. 284, prob. related to κών, άκητι, with the add, ending ηλος [related to ἀκήν, ἀκᾶ, ἀκαλός (= ἡσυχος, Hesych.), ἦκα, Lob. Path. 109. Död. 134].

expre, prep. with gen. on account of, by means of; esply of the gods: by the will of, by the favour of Epuciao, Od. 15, 319. 19, 86.

έκθνήσκω (θνήσκω), only 201. 2, to die. κόλω έκθανον, they died with laughter, i.e. laughed long and loud, Od. 18, 100.

έκθορον, 800 έκθρώσκω. ἐκθρώσκω (θρώσκω), 801. 2 ἐξέθορον, Ερ. έκθορον, to leap from, to spring out, with gen. προμάχων, 15, 573. Od. 10, 207; metaph. κραδίη μοι έξω στηθέων ἀκ-θρώσκει, my heart leaps from my breast, i. e. beats violently, 10, 95.

ἐκκαθαίρω (καθαίρω), to purify, to clear out, with accus. ovpows, 2, 153.

čκκαιδεκάδωρος, ον (δώρον), sizteen palms long, κέρα, 4, 109.†

ἐκκαλέω (καλέω), 201. l act. partep. ἐκκαλέσας, 24, 582. 201. l mid. ἐκκαλεσvápevos, to call forth, rurá. Mid. to call to oneself, Od. 24, 1.

έκκαλύπτω (καλύπτω), partep. zor. mid. ekkaluháneros, to uncover, to unveil; mid. to uncover oneself, Od. 10, 279, in tmesis.

έκκατιδών, old reading for έκ κατιδών, 4, 508.

έκκίω (κίω), to go out, Od. 24, 492 ;† in

έκκλέπτω (κλέπτω), to steal away, to take away privately, with accus. to lead off privately, 'Αρῆα, 5, 390.† ἐκκυλίω (κυλίω), only sor. pass. ἐξ-

errivates (evolus), only sort, passe, exchicoly, to roll out, to fing of; pass, to be rolled from, to tumble from, ex δίφροιο, *6, 42. 23, 394.

εκλανδάνω, εκλήθω (λήθω), Ep. aor. 2 act. ἐκλλασθον, and aor. 2 mid. ἐξελεκτικών (λήθω), εκληθων (λήθω), εκληθων (λήθω), εκληθων (λήθω).

θόμην, Ερ. ἐκλελαθόμην With redupl. 1) Act. to cause to forget. τινά τι: Μοῦσαι αὐτὸν ἐκλέλαθον κιθαριστύν, they caused him to forget his harp-playing, i. e. they took away from him the art of playing on the harp, 2, 600; also τινά τινος, "Ηρης ἐκλελαθούσα, h. Ven. 40. 2) Mid. to forges, with. gen. alacie, 16, 602; and with the infin. Od. 10, 557.

έκλέλαθον, see έκλανθάνω ἐκληθάνω, poet. for ἐκλανθάνω, Od. 7,

221.+

enlygues, ιος, η (λήθω), the act of forgetting, forgetfulness, Od. 24, 485.†

ἐκλύω (λύω), fut. mid. ἐκλύσομαι, to loose, to release. 2) Mid. = act. τυὰ Kakur, to release any one from toils. Od. 10, 286.+

έκμάσσατο, 800 έκμαίομαι.

*ἐκμαίομαι, depon. mid. (μαίομαι), aor. 1 ἐκμάσσατο for ἐξεμάσ. to invent, to discover, with accus. τέχνην, h. Merc. 511.

čκμείρομαι (μείρομαι), perf. ἐξέμμομα, to participate chiefly in, to obtain a chief share of, with gen. θεῶν τιμῆς, Od.

ἐκμολεῖν, see ἐκβλώσκω.

έκμυζάω (μυζάω), partcp. aor. 1 έκμυ-Signat, to suck out, with accus. alua, 4, 218.

έκπαγλος, ον (ἐκπλήσσω), exciting astonishment or terrour; terrific, frightful, awful, spoken of men. 18, 170; of things: χειμών, Od. 14, 522; έπεα, 15, 198. The accus. neut. έκπαγλον and έκπαγλα, as adv. dreadfully, terribly, as koreiglai, and mly, vehemently, exceedingly, φιλείν. ἐκπάγλως, adv. = ἔκπαγλον, ll. and

ἐκπαιφάσσω, poet. (παιφάσσω), lo leap

furiously forth, 5, 803.† ἔκπαλθ for ἔκπαλτο, see ἐκπάλλω.

ἐκπάλλω (πάλλω), only sync sor. 2 mid. έκπαλτο, lo gush out. μυελὸς σφον-δυλίων έκπαλτο, the marrow gushed forth from the vertebræ, 20, 483.†

ἐκπατάσσω (πατάσσω), partcp perf. pass. ἐκπεπαταγμένος, to push out, metaph. = ἐκπλήσσω, to terrify, to astound,

pass., Od. 18, 327.+

έκπέμπω (πέμπω), 1) to send out or forth, 24, 681; returble, 1) to see our off forth, 24, 681; returble dispose of allowed amois, 24, 381; rivá, Od. 16, 3. b) to bring away, spoken of things: Oqueilla dispose rai law, removed the four-flux rai law, removed the fourdation of blocks and stones, 12, 28. 2) Mid. to send away from oneself, to dismiss, rivà δόμου, any one from the house, Od. 20, 361.

екненотаи, see екнемы.

έκπεράω (περάω), BOT. 1 έξεπέρησα, to o through, to pierce through, with accus. λαίτμα μέγα, to pass through the great deep, Od. 7, 35. 9, 323; absol. spoken of arrows and spears, 13, 652.

ἀκπάρθω (πάρθω), fut. ἀκπάρσω, aor. ἀξάπερσα, Ερ. ἀκπερσα, to sack, to destroy, with accus. πόλιν, Ίλιον, °1, 164; and

èxnegéely, see èxnínto.

*ἐκπέτομαι, depon. mid. (πέτομαι), aor. 2 ἐξέπτην (from the form επταμαι), to fly out, Batr. 223. ἐκπεύθομαι, Ep. for ἐκπυνθάνομαι.

έκποφυνίαι, see ἐκφύω.

έκπίνω (πίνω), aor. 2 έκπιον, Ep. for έξέπιον, perf. pass. ἐκπέπομαι, to empty, to exhaust, *Od. 9, 353. 22, 56.

έκπίπτω (πίπτω), 201 2 έξέπεσον, Ep. έκπεσον, infin. Ep. έκπεσέειν, to full out, with gen. δίφρου, of the charlot, εππων, and with the dat. of pers. τόξον οὶ εκπεσε χειρός, from the hand, 8, 329. δάκρυ οἰ снесе, 2, 266.

emers, 2, 200.

ἐπλήστω (πλήστω), aor. pass. ἐξ
ἐπλήγην and ἐκπλήγην, Ερ. for ἐξεπλάγην.

1) Act. to strike out, to cast out, metaph,
any one (as by a blow), to sium, to terrify
or smass, τινά, Od. 18, 231. 2) Pass.
intrans. to δε smared or confounded, to be stunned, to be awe-struck, 18, 225, with accus. ἐκ γὰρ πλήγη φράνας, he was amazed in mind, 16, 403.

ἐκποτέομαι, Ep. for ἐκπέτομαι (πέτομαι), to fly away, to fly down, spoken of snow, with gen. Διός, from Zeus, 19, 357.†

enpenis, és, gen. éos (πρέπω), distinguished, excellent, eminent, ev πολλοίσι, 2, 483.+

λαιστ, 4, 100.17 έκπρουκαλεσά-μην, Ερ. σσ, to call out or forth, mid. to call to oneself, τινά μεγάρων, from the house, Od. 2, 400. † h. Ap. 111.

enpodeine (deine), partep. nor. 2 enπρολιπών, to leave (by going forth), with accus. λόχον, their ambush (the cavity

of the wooden horse), Od. 8, 515.† ἐκπτύω (πτύω), 201. 1 ἐξέπτυσα, to spit out, στόματος άλμην, Od. 5, 322.†

έκπυνθάνομαι (πυνθάνομαι), BOT. 2 εξεπυθόμην, only infin. to seek to ascertain, to enquire, with n, n following. . 10, 308. 320, in tmesis.

ἐκρέμω, imperf from κρεμαμαι. ἐκρέω (ρέω), to flow out, only in tmesis, 13, 655. Od. 9, 290.

έκρήγυϋμι (ρήγυυμι), αοτ. 1 έξέρρηξα, to break out, to lear out or up, with accus. νευρήν. 15, 469; with gen. υδωρ άλεν εξέρρηξεν όδοιο, the pent up water had torn away a part of the road, *23, 421.

ἐκσαόω (σαόω, Ερ. for σώζω), aor. l eferámoa, to rescue, to deliver, rivá, 4, 12; τικὰ θαλάσσης, from the sea, Od. 4,

501.

ekoreúw (oreúw), to drive out, only mid. έκσεύομαι, aor. sync. 3 sing. έξέσσυτο, aor. 1 pass. εξεσύθην. to hasten out, hurry away, with gen. muléwr, out of the gates, 7, 1. φάρμγος εξέσσυτο οίνος, the wine gushed from his throat, Od. 9, 373; metaph. βλεφάρων εξέσσυτο ύπνος, sleep fled away from the eyes, Od. 12, 366. 2) Spoken of the spear's head : to come out, to emerge, in the sor. pass. 5, 293. εκσπάω (σπάω), sor. 1 mid. εξεσπα-

σάμην, poet. σσ, 1) Act. to draw out, with accus., 5, 859. 2) Mid. to draw out (with reference to the subject),

τηχος στέρνοιο, his spear from his breast, *4, 530. 7, 255. ἐκστρέφω (στρέφω), ann. l ἐξέστρεψα, to turn out, to tear out, with acrus. έρνος βόθρου, the plant from the trench, 17, 58.† enta, see nteipe.

entacios, ίη, ιον (entaine), extended, spread out, wide, χλαίνα, 10, 134.† εκταθεν, 800 κτείνω.

ёктаµе, ѕее ѐкта́µю ἐκτάμνω, Ep. for ἐκτέμνω (τάμνω), aor. 2 effraμον, Ep. erraμον, 1) to cut out, with accus. μηρούς, the thigh-bones (of the victims), 2, 423; δίστον μηρού, an arrow from the thigh (spoken of the physician), 11, 515. 829. 2) to cut down, to fell; of trees, timbers, airyeapor, 4, 486; borahov, Od. 9, 320; and of the boar, uhyp, 12, 149.

deravise (ravies, Ep. for reine), aor. 1 dérásuoa, Ep. σσ, aor. 1 pass. déravison, 1) to atretch out, to extend on νύσθην, 1) to stretch out, so calling or yound, riva. 11, 841: ἐν κόνι, 24, 18. Spoken of the wind: ἐπὶ γαίη, to cast to the ground, 17, 58; pass. to be stretched out, to be prostrated, to lie, 7, 271

ектелейь, Ер. гот ектелей.

entenew, Ep. enteneim (renew), fut. enτελώ, Ερ. ἐκτελέω, αστ. 1 ἐξετέλεσα, Ερ. σσ, perf. pass. εκτετέλεσμαι, aor. pass. έξετελάσθην, 1) to finish, to complete, with accus. έργον, ἄεθλον, φᾶρος, Od. 2, 98; in the pass, spoken of time, Od. 11, 294. 2) to finish, to fulfil, to perform, spoken of the gods. γάμον, Od. 4, 7; τινὶ γόνον, to give offspring to any one, 9, 493; to perform, to fulfil, ὑπόσχεσιν, ἀπειλάς, ἐἐλδωρ, Il. and Od.

έκτίθημε (τιθημε), aut. 2 partep. inθείς, to put out, to place out, λέχος, Od. 23, 179.†

ἐκτινάσσω (τινάσσω), to thrust out, to dask out, only aor. I pass. ἐκ δ' ἐτίναχθεν

οδόντες, 16, 348.+ έκτοθεν, adv. Ep. for έκτοσθεν, from without, without, apart from, *Od. 1. 132; but εκτοθεν αυλής, Od. 9, 338, is without in the court.

έκτοθι, adv. (ἐκτός), out of, without, with gen. *15, 391. 22, 439.

*έκτορέω (τορέω), to thrust out, with accus, αίωνα, to take away life, h. Merc.

Εκτορίδης, ου, ό, son of Hector = Astyanax, 6, 401.

erros, adv. (er), out of, without, elvai, 4, 151; ἐκτὸς ἀπὸ κλισίης, 10, 151; mly with gen. out of, far from, reixeos, 11.

ërros, η . or (ef), the sixth, Il. and Od. ektoge, adv. out of, without, with gen. Od. 14, 277.

extoode, before a vowel extooder, Ep. extoder (extos), from without, without, also as prep. on the outside of, with gen. 9, 552, conf. έκτοθεν.

«ἐκτρέφω (τρέφω), 201. 1 mid. ἐξεθρεψάμην, to bring up, to nourish; mid. to rear for oneself, τινά, h. Cer. 221. Batr. 30.

έκτυπε, see κτυπέω.

*ἐκτυφλόω (τυφλόω), to blind utterly, Batr. 241.

^{*}Εκτωρ, ορος, δ, Hector, son of Priam and Hecuba, husband of Andromachë and father of Astyanax, the bravest amongst the Trojan leaders and heroes, 2. 816. He bravely defended his country, and at last fell by Achilles, 24, 553. From this the adj. Εκτόρεος, έη, εον, appertaining to Hector, χιτών (from έχω, who held fast, who protected; Piat. Cratyl. p. 393 = ava£).

ἐκυρή, ή, a mother-in-law, *22, 451. 24,

dκυρός, δ, poet. a father-in-law, *3, 172. 24, 770.

ἐκφαίνω (φαίνω), fut. ἐκφανῶ, sor. 1 pass. ἐξεφαάνθην, Ερ. for. ἐξεφάνθην, aor. 2 pass. ἐξεφάνην, 1) to expose, to bring to view, φόωςδε, to bring to light (spoken of the goddess of birth), 19, 104. 2) Mid. with sor. 1 and 2 pass. to shine out, to appear, to gleam, to become visible, 4, 468; δοσε δεινόν εξεφάανθεν, terribly gleamed the eyes, 19, 17; with gen. Χαρύβδιος, from Charybdia, Od. 12.

ἀκφέρω (φέρω), fat. ἐξοίσω, 1) to bear out, to bring out, riva and ri rivos, 5, 23+. 23, 259; a) to bear out, esply spoken of the dead, 24, 786. b) to bear away, of a prize, αεθλον, 23, 785. c) to bear ol a prize, across, 25, 765. c) to sear away, to carry out, κτήμα, Od. 15, 470. 2) to bring on, μισθοίο τέλος, the time of reward, 21, 45υ. 3) Intrans. sc. ἐαντόν, to outrum, to run before, spoken of a race of men, and also of horses, 23, 376. 759

ἐκφεύγω (φεύγω), 201. 2 ἐξέφυγου, Ερ. ἔκφυγου, to fice away, to escape. 1) With gen. of place, axés, out of the sea, Od. 23, 236; esply spoken of missile weapons: to My away, 11, 380; xeipos, from the hand, 5, 18. 2) With accus, when it denotes escape from danger: to aroid, to escape, δρμήν, 9, 355 ; θάνατον, κήρα, Il. and Od.

ëκφημι (φημί), fut. eξερέω, zor. 2 eξeiπor, to speak outs to communicate, to announce, τί τινι. Of φημί H. has only infin. pres. mid. ἐκφάσθαι ἔπος, *Od. 10, 246. 13, 308.

εκφθένω (φθίνω), to consume entirely, to destroy: only 3 plupers. pass. νηθν εξέφθιτο οίνος, the wine was consumed out of the ships, Od. 9, 163. 12, 329.

έκφορέω (a form of ἐκφέρω), to bear out, d. 22, 451, 24, 417. Mid. poet, to Od. 22, 451, 24, 417. press forth, vyw, out of the ships, 19,

έκφυγε, see ἐκφείγω. ἐκφύω (φύω), perf. ἐκπέφυκα, partcp. fem. ἐκπεφυνίαι, to beget, to cesse to grow. 2) Întrans. mid. aor. 2 and perf. act. to spring or grow from, with gen. evos auxeros, from one neck, 11, 40.

ἀκχέω, Ερ. ἀκχεύω (χέω), aor. 1 mid. Ερ. ἀκχευάμην, pluperf. pass. ἐξεκεχύμην, Ep. aor. sync. 2, εξέχυτο, and έκχυτο, partep. έκχύμενος. 1) to pour out, οίνον (for sacrifice), 3, 295. II) Mid. 1) Aor. 1 to pour out for oneself, to shoot out, ocorous, Od. 22, 3. 2) With Ep. sor. sync. 2 to pour i/self out, to stream forth. 21, 300; metaph. spoken of things, 4, 526; of numerous men and animals streaming forth, 16. 239. ἐππόθεν, out of the horse, Od. 8, 515.

έκχύμανος, έκχντο, see ἐκχώω, ἐκών, ἐκοῦσα, ἐκόν, voluntary, willing, without force. 2) purposely, of design, of set purpose, 10, 372. Od. 4, 372.

έλάαν, see έλαν έλαίη, ἡ, the olive-tree, the olive, Il., exply in the Od. sacred to Athênê, hence

iepή. Od. 13, 872. ἐλαίνεος, η, ον, = ἐλαϊνός, *Od. 9, 320, 394

edairos, 4, ov, made of the olive-tree, of olive-wood, 13, 612. Od. 5, 236.

έλαιον, τό (ἐλαίη), oil, olive-oil, mty anointing-oil, used after bathing and often perfumed, Od. 2, 339. Il. 23, 186; often λίπ' ἐλαίφ. see λίπα. ἔλασα, ἐλάσασκε, see ἐλαύνω.

*Ελασος, δ. a Trojan slain by Patroclus, 16, 696 (= the driver; from exacts).

έλασσα, see έλαύνω.

ἐλάσσων, ον, gen. ονος (compar. of the poet. ἐλαχύς, and used as compar. of μικρός), smaller, less, worse, 10, 357.

έλαστρέω, Ion. for έλαύνω, to drive, with accus. ζεύγεα, teams, 18, 543.†

ελάτη, η, the pine, or red-fir, pinus abies, Linn.: 5, 560. 2) that which is made of pine-wood: an oar, 7, 5. Od. 12, 172.

έλατήρ, ήρος, ὁ (ἐλαύνω), a driver, esply of horses, a charioteer, *4, 145. 23, 369.
2) one who drives away, βοῶν, h. Merc. 14. Ελατιονίδης, αο. ο, poet. for 'Ελατίδης,

son of Elatius = Ischys, h. Apoil 210.

Eλατος, 6, 1) sovereign of the Lapithæ at Larissa in Thesaly, father or Kæneus (Cæneus) and Polyphémus, also of Ischys.
2) An ally of the Trojans, slain by Agamemnôn, 6, 33. 3) a suitor of Pênelopê, Od. 22, 267.

Ελατρεύς, έως, a Phæacian, Od. 8,

111 (the rower).

ἐλαύνω, poet. ἐλάω (Ep. ἐλόω), poet. imperf. ἔλων for ἔλαον, 24, 696; fut. ἐλάσω, Att. ἐλῶ (whence Ep. ἐλόωσε for έλωσι, Od. 7, 319: infin. έλάαν for έλαν), aor. 1 ήλασε, poet. έλασα, σσ, Ερ. iterat. aor. ελάσασκε, suhj. Ερ. 2 sing. ελάσησθα, aor. 1 mid. ἡλασάμην, Ερ. σσ, perf. pass. ἐλήλαμαι, pluperf. ἡληλάμην and ἐληλάμην, 3 sing. ἐληλάμος, Od. 7, 86: or more correctly ἐληλέατο, for the ἐσηρέδατ of Wolf; conf. Thiersch 212, 35. Buttm. § 103, p. 197. I) Act. 1) to drive, to put in motion, spoken of men, brutes, and inanimate things, with accus. Twa is µέσσον, 4, 299; of flocks: μηλα ὑπό σπόςs, 4, 279; is σπόςs, Od. 9, 337; particularly a) Of horses, chariots, ships, έππους, ἄρματα, νήα. 5, 236. Od. 7, 109; hence: νηῦς ἐλαυνομένη, a sailing ship, Od. 13, 155. b) to drive off, of cattle seized as plunder, βοῦς. 1, 154. c) to press, to urge as an enemy: οἱ δέ μιν άδην έλόωσι, καὶ ἐσσύμενον, πολέμοιο, 13, 315 (cf. aone, Spitzner ad loc. places a comma after έλόωσι, and connects con-259; and pass. δίστὸς διά ζωστήρος ἐλήλατο, the arrow was driven through the girdle, 4, 135; ωμφ ένι, 5, 400; hence: to strike, to smile, to cleave, of other weapons: ἐλαύνειν τινὰ ξίφει, 11, 109; with double accus. τινά ξίφει κόρσην, to smite one with a sword on the temple, 13, 576. cf. 614; also οὐλήν, Od. 21, 219; mly b) to strike, τινὰ σκήπτρφ, 2, 199; πέτρην, Od. 4, 507; χθόνα μετώπφ, the earth with the forehead, Od. 22, 94. c) πόντον ελάτησιν, to strike have compassion, to pity, with accus. the sea with oars, 7, 5; hence ελαύνοντες, παίδα, 6, 407; with κήδομαι, 2, 27, 11, 665.

those rowing, Od. 13, 22. 3) to drive. metaph. a) Spoken of the working of brass, which is driven or beaten out by hammers: to beat, to forge, ἀσπίδα, 12, 296; πτύχας, 20, 270. b) to draw or trace ουί, τάφρου, 9, 349; hence: χάλκεοι τοίχοι ἐληλάδατ, brazen walls were traced, Od. 7, 86 (where Wolf reads έρηρέδατο); όγμον, to mow a swath, 11, 68. c) κολωόν ελαύνειν, to excite a tumult, 1, 575. d) ελαύνειν δίκην, see έξελαύνω. 4) Intrans. to travel, to go, to proceed. spoken of chariots: μάστιξεν ελάαν, βη δ' ελάαν, Il ; of ships, Od. 3, 157. 12, 124. II) Mid. with reference to the subject, chiefly in the signif. number 1, to drive away for oneself. with accus. Od. 4, 637; εππους έκ Τρώων, 10, 537; ούσια. 11, 674.

ελαφηβόλος, ον (βάλλω). stag-slaying; άνήρ, a stag-hunter, a deer-shooter, 18, 319.+

έλαφος, δ, ή, a stag, a hind. έλάφοιο κραδίην έχων. having the heart of a stag, i. e. cowardly, 1, 225. cf. 13, 102.

έλαφρός, ή. όν, compar. έλαφρότερος, superi. έλαφρότατος (kindred to έλαφος), 1) light in motion, agile, swift, yola, 5, 122. 13. 61; spoken of men, with accus. πόδας, Od. 1. 164; and with the infin. of horses: Beier, swift (of a horse), Od. 370. 2) light in weight, λâας, 12, 450: metaph. light, i. e. not burdensome or distressing, πόλεμος, 22, 287.

έλαφρώς, adv. lightly, πλώειν, Od. 5, 240.†

*ἐλάχεστος, η, ον, superl. of ἐλαχύς, the smallest, the least, h. Merc. 573.

έλαχον, see λαγχάνω.

έλαχύς, εία, ύ, small, short, insig-nificant, worthless; the positive occurs only in the fem. ἐλάχεια, as proparoxyt. Od. 9, 116. 10, 509. h. Ap. 197; and (as the reading of Zenodotus) Od. 9, 116, 10, 509, instead of haxeta. Voss in his translation follows Zenodotus, and Bothe has adopted the same reading. See

λάχεια. ἐλάω, an old form for ἐλαύνω.

έλδομαι and oftener ἐέλδομαι, prop. eFéλδομαι, poet. depon. only pres. and imperf. to wish, to desire, to long for, with gen. τινός, 14, 269. Od. 5, 210; and with accus. 5, 481; and with infin. των τις καὶ μάλλον ἐέλδεται ἐξ ἔρον εἶναι (ἔημι), [things] of which men are more eager to satisfy their desire [things sought with keener appetite by most Than bloody war. Cp.], 13, 638. Od. 4, 162. 5, 219: once in pass, signif.: νῦν τοι ἐελδέσθω πόλεμος, κακός, now let evil war be de-

sired by thee, 16, 494.

šākop and šākop, ró, poet wish, desire, longing (only in the Ep. form), 1, 41.

Od. 17, 242.

šāk, Ep. for elak, see alpán.

έλεαίρω, a lengthened Ep. form of έλεαίρω, Ep. iterat. imper. έλεαίρεσκον, to

έλεγχείη, ή, Ep. (ἐλέγχω), reproach, blame, shame, ignoming, Il. and Od.

άλεγχής, ές, gen. έος, poet. (ἐλέγχω), superi. ἐλέγχιστος, covered with reproach, reprehensible, infamous, despised, 4, 242;

superl. 2, 285. Od. 10, 72.

ελεγχος, τό, reproach, blame, ignoming.
shame; έλεγχος έσσεται, 11, 315. ἡμῖν δ' αν ελέγχεα ταῦτα γένοιτο, to us this would be a reproach, Od. 21, 329; esply in personal addresses, to denote disgraceful cowardice; abstract for concrete, Kak έλέγχεα, cowardly dastards, 2, 235. 5,

787 (as in Lat. opprobria).
ἐλέγχω, aor. ὶ ἡλεξα (prob. from λέγω), to put to shame; to disgrace, to dishonour, with accus. τινά, Od. 21, 424; hence to despise. μη σύγε μῦθον ἐλέγξης μηδὲ πόδας, despise not their address, nor their journey, I. e. their mission [slight not their embassy, nor jut to shame Their intercession. Cp.], 9, 522.

¿λίσιν, 1 e. έλειν, see aipéw.

έλαεινός, ή, όν (έλεος), pitiable, deserv-sing, and plur, as adv. execurá, pitiab.y,

έλεψω (έλεος), fut, έλεήσω, sor, ηλέησα, poet. ἐλέησα, 1) to cumpassionate, to pity any one, rivá, and absol. to feel pity, 6, 484. 16, 431. 2) to regret, to lament, 17, 346. 352.

eλεήμων, ον, gen. ονος (έλεεω), com-passionate, merciful, Od. 5, 191.†

έλεινός, ή, όν, Att. for έλεεινός, also h. Cer. 285.

λαητίς, ύος, ή, Ερ. for έλους, compassion, pity, "Od. 14, 82. 17, 451. έλειτο, see λόγω. ελελιζω, poet. (a strengthened form from ελίσυω), sor. 1 act. ελελιζα, sor. 1 mid. ελελιζαμον, sor. 1 pass. ελελιζώμης, Ep. sync. sor. 2 mid. 3 sing. ελελικότης, Ep. sync. sor. 2 mid. 3 sing. ελελικότης, Ep. sync. sor. 2 mid. 3 sing. ελελικότης, 13, 558. 1) to nut in a termulaus maximo. 558. 1) to put in a tremulous motion, to whirl, to roll, with accus. σχεδίην, Od. 5, 314; pass. Od. 12, 416; hence inly to cause to tremble, to shake, to agilate, 'Ολυμπον, 1, 530. 8, 199. Pass. to tremble, to shake. 12, 448; ἀλελίχθη γαΐα, 22, 448; ἀλελίζετο πέπλος, h. Cer. 183. 2) to turn suddenly, without the notion of repetition, spoken always of the sudden turning of warriors from flight against the enemy, 17, 278. Pass. 5, 497. 6, 106. 11, 588. II) Mid. to dart forward in spiral folds, winding in spiry volumes. spoken of a serpent, in sor. 1, 2, 316. 11, 39. 2) Like pass. to tremble, to shake,

rycor electron, 13, 558.

Elega, 4, Helena, daughter of Zeus and Leda, sister of Kastor and Polydeukės (Castor, Pollux), and Klytæmmestra (Clytemnestra), wife of Menelaus, mother of Hermione, famed for her beauty. She was seduced by Paris son of Priam and conveyed to Troy, and thus sovereign of became the cause of the Trojan war, 2, 540. 4, 463.

161. 3. 91. 121, seq. After the destruction of Troy, she returned with Menelaus to Sparta, Od. 4, 184, seq. (prob. = sharn,

the torch, i. e. cause of war.)

Eλενος, ο, Helenus, 1) son of Priam and Hekabê (Hecuba), a noted prophet, 6, 76. According to a later tradition, he alone of the sons of Priam survived; he went to Epirus, and after the death of Neo ptolemus married Andromache, Paus.

2) son of Enopion, 5, 707.†
ἐλεόθρεπτος. ου (τρέφω), marsh-nou
rished, marsh-born, growing in marshes, σέλινον, 2, 776.†

έλεος, ο, pily, compassion, 24, 44.† έλεός, ό, the table upon which the cook carved the meat, a kitchen table, 9, 215. Od. 14, 432.

άλεσκον, see aiρόω.
ἀλετός, ή, όν, that which one can seize,
that may be taken. ἀνδρὸς ψυχὴ πάλιν
ἀλθεῖν, οῦτε λειστή, οῦτ ἀλετή, [οτ οῦτε
λοιν ἐλθεῖν ἀντὸς ἐντὸς ἐντὸ λεϊστόν, οῦθ' ἐλετὸν ψυχὴν πάλιν ἐλθεῖν, it is not to be obtained by booty or gain, that the soul of a man should return

again, 9, 409.†
ελεν. Ερ. for ελου, see αἰρέω.
ελεύθερος, η, ον (from ελεύθω). free;
only ελεύθερον ημαρ, the day of freedom, i.e. freedom itself: opposed to δούλιον ημαρ, 6, 455. ἐλεύθερος κρητήρ, the mixing-cup of freedom, i. e. which is mingled in joy at regaining freedom,

*6, 528.

*Eλευσινίδης, αο, ο, son of Eleusis =
Keleos (Celeus), h. in Cer. 105 (with short ε). Exercívios, ia, ior, Eleusinian, h.

Cer. 267.]

e Ekrewis, tros, y (therous, arrival), a town and borough in Attica, belonging to the tribe Hippothoontis, having a temple of Demeter, famed for the Eleutemple sinian mysteries, which were celebrated by yearly processions from Athens; now Lapsina, h. in Cer. 97; Έλευσῖνος δῆμος, ν. 490. Ελευσῖκς, ὑνος, ὀ, father of Keleos (Celeus) and Τεγούσειμα, founder of

Eleusis, Apd. 1, 5. 2.

ελεφαίρομαι, depon. mid. (kindr. with έλπω), nor. l partep. ελεφηράμενος, to deceive by empty hopes, and mly to deceive, to delude; spoken of dreams, Od. 19, 565 (with reference to elépas, q. v., v. 564, as a paronomasia), with accus.

23, 338.

¿λέφας, αντος, δ, ivory, the tooth of an elephant; in H. only in this signif. Elephants themselves are not mentioned: ivory, however, was procured by com-merce, and was valued as an ornament, 5, 583, together with gold and silver, Od. 4, 73. Deceitful dreams come through a gate of ivory, since ivory by Its shining promises light, but deceives by its impenetrable opacity, cf. Schol.

Od. 19, 550; see elepatopuat and orespect.

Rhepipup, oper o, son of Chalcodon,
sovereign of the Abantes before Troy, 3,

[έλεψα, aor. 1 of λέπω, q. v.]
Έλεψα, ώνος, ὁ, 1) a village in Bœotia, north-west of Tanagra, 2, 500, 10, 266; the Gramm. fix upon it as the residence of Amyntor, see Strab. IX. p. 439, upon Parnassus; others take it for 'HA ('Elew, see slos, a marshy place.)

έληλάδατο, see έλαύνω έλήλαται, έλήλατο, see έλαύνω.

έληλουθώς, see έρχομαι. έλθέμεν, έλθέμεναι, see έρχομαι.

Education, over. b. son of Antener and husband of Laodike (Laodice), daughter of Priam, 3, 123.

Έλίκη, ή, a considerable town in Achaia, founded by Iên, with a splendid temple of Poseidôn. It was destroyed by an earthquake Olym. 101, 4. Il. 2, 575. 8, 203.

*ἐλικοβλέφαρος, ον (βλέφαρον), having moving eye-lashes, shooting lively glances, h. 5. 19.

ἐλικτός, ή, όν (ἐλίσσω), wound, tortwous, curled, h. Merc. 192.
 Ἐλικών, ῶνος, ὁ, Helikön (Helicon),

a noted mountain in Bœotia, sacred to Apollo and the Muses, now, according to Wheeler, Licona. In H. h. in Nep. this mountain was also sacred to Poseidôn, Batr. 1.

'Ελικώνιος, η, ον, Heliconian, of Helicon. 2) Subst. δ Έλικώνιος, an appellation of Poseidon. Some commentators, 20, 404, derive it from the town Helice in Achaia, where Poseidon was worshipt, see 'Ελίση, cf. Hdt. 1, 148. According to its form, more correctly derived from the mountain Helicon in Bœotia; see Ilgen, ad h. in Pos. 21, 3,

BCBOILE; see ligen, an n. in rue. 21, σ, and Paus. 9. 29, 1.
ἐλικώπες, ιδος, ἡ, see ἐλικωψ.
ἐλικωψ, ωπος, ὁ ἐλίσσωψ, λανίης glancἐλικωψ, ωπος, ὁ ἐλίσσως, λανίης glancἐλικως anark of spirit and youthful fire. Vose:

- a mark of spirit and youthful fire. Vose:

- a mark of spirit and youthful fire. Vose:

- a mark of spirit and youthful fire. Vose: Asving gay, joyful looks, epith. of the Achaians, 1. 389. 3, 190; and a pecul. fem. Alcairs, 1, 98:† an epith. of the Muses, h. 33, 1. Wolf and Köppen prefer the deriv. from elef, elecos (elertos), with round arched eyes, Apoll. Lex. cf. (βοῶπις).

άλιξ, ικος, δ, ή, adj. twisted, bent, curved, as epith. of cattle, like camurus, erooked-horned. It is incorrectly referred to the legs: for it is mly connected with ειλίποδες, 21, 448. Od. 1, 92.

έλιξ, ικος, ή, subst. prob. any thing twisted; particularly a bracelet, 18, 401. h. in Ven. 87.

ἐλίσσετο, **see** λίσσομαι.

έλίσσω, poet. (έλιξ), imperf. είλισσόμην, 12, 49; sor. 1 act. έλίξας, sor. 1 mid. διεξάμην, sor. partop. pass. διιχθείς. 1) to roll, to twist, to whirl, to turn around, mid. διισσόμενον περί δίνας, 21, 11. Esply a) Subaud. επισους: περί τόρματα, to guide round the goal, 23, 309. 466; in the zor. partep. turned again, viz. from sight, 12, 74. II) Mid. 1) to wind one-

with accus. h. 32, 3, spoken of the serpent, sept xery, 22, 95; of the fume of fat, to roll up in volumes, 1, 317; hence also to turn hither and thither, to run hither and thither, of Hephæstus: πρι φύσας, about his bellows, 18, 372; of a wild boar: διά βήσσας, 17, 283. cf. 8, 340. 12, 49. 2) Like the act. to roll, to whirl around, with accus. κοφαλήν σφαιρηδόν, 13, 204.

ολκεσίπεπλος, ον (πέπλος), having a long trailing robe, epith. of the Trojan women, 6, 442. 22, 105.

άλκαχίτων, ον ίχιτων), having a long childs or tunic, having a trailing tunic, epith. of the Ionians, 13, 65.4 άλκω, poet. form of έλκω, from which,

besides the imperf. «lakeov, 17, 395, the fut. ἐλκήσω, aor. 1 act. ἥλκησα, aor. 1 partep. pass. ἐλκηθείς, accus. with the strengthened signif., 1) to drag, to draw along, with accus. vékuv, 17, 395; as prisoners: ἐλκηθείσαι θύγατρες, 22, 62. Esply a) to tear, τινά (spoken of dogs, which tear a corpse), 17, 558. 22, 556. b) Mly to abuse, to dishonour, youalka, Od.

έλκηθμός, ὁ (ἐλκέω), a dragging, a drawing along, capture, 6, 465.† ελκητον, see ελκω.

čλκος, eoς, τό, a wound. ελκος υδρου, a wound from a serpent, *2, 723; often

ἐλκυστάζω, poet. form of ἔλκω, to draw, to drag along, only partep. pres. *23, 187. 24, 21.

*ἐλκύω, a later form of ἔλκω, aor. Ep. ελκυσα, Batr. 235.

όλαω, poet. ἐλαώω, infin. pres. ἐλαώ-μεναι and ἐλαώμεν, poet. for ἐλαων, only pres. and imperf. the last without augment in Il. and Od.; elkeor, only h. Cer. 308. 1) to draw, to drag, to trail; to ose. 17 to area, to drag along; spoken of things animate and inanimate, τωλ ποδες, any one by the foot, 13, 383. Od. 16, 276; & δέφροιο, 16, 409; δίστον & ξωστήρος, 4, 213; also βέλος, έγχος; αροτρον γειοίο, to draw the plough άροτρον νειοίο, to draw the plough through the field, 10, 353; of mules, 17, 743. ψτε-νειον άν έλκητον βόε οίνοπε πηκτών άροτρον, Od. 13, 32 (the sub), after ώτε is prop. to be resolved by έαν, Rost, Gr. § 123, 2). Esply a) to draw, to pull; νευρήν γλυφίδας τε, to draw the bow-string and arrow-notch (for shooting an arrow), Od. 21, 419. Il. 4, 122; conf. ανάλκω. b) to draw up, for weighing. TAKELY TAXAPTA, to draw up the scales, 8, 72. 22, 212; ἰστία βοεῦσιν, to draw up the sails, Od. 2, 246. 15, 291. c) to draw, to draw down; vias alade, to launch the ships, 2, 152. 163; pass. 14, 100. Metaph. to draw after, to let follow reference to the subject), ξίφος, a sword, 1, 194; χαίτας ἐκ κεφαλῆς προθελύμνους, to draw out the hairs from the head with self, to turn oneself, audi re, h. 6, 40, and the roots, 10, 15; rofor exi ture, to draw the bow at any one (viz. τόξου πηχυν). 11, 583. ἐπισκύνιον, see the word, spoken of lions, 17, 136, Il. and Od.

šλλαβε, Ep. for šλαβε, see λαμβάνω.
Ελλάς, άδος, ἡ, 1) Originally, a town
in Phthiôtis (Thessaly), according to tradition founded by Helenus. Its situation is unknown. It belonged, together with Phthia, to the dominion of Achilles, and was the capital of the realm of the Æscidæ, 2, 683. 2) the territory of the town Hellas, between the Asôpus and Enipeus, and, in connexion with Phthia, the realm of Peleus, 9, 395. Od. 11, 496. 3) It indicates, in connexion with Argos, as these were the extremities of the country, all Greece, Od. 1, 344; cf.

Nitzsch ad loc. έλλεδανός, δ (έλλάς), a straw band, for binding sheaves, 18, 553.† h. Cer. 456.
•ἐλλείπω (ἐν, λείπω), imperf. ἐνέλειπον

to leave behind in. 2) Intrans. to be

behind, to remain behind. h. Ap. 213.

Ελλην, ηνος, δ, plur. οἰ Ελληνες, the Hellênes, the main stock of the original inhabitants of Greece, who derived their name, according to tradition, from Hellen, son of Deukalion (Deucalion); they dwelt first about Parnassus in Phocis, and subsequently emigrated into Thessaly, Apd. 1, 7.3. In H. prop. the inhabitants of the city and territory of Hellas in Thessaly, who had become powerful by the spread of the Pelasgians. As the Hellênes, together with the Achaians, were the most powerful tribes before Troy, H. embraces all the Greeks under the name Harekkyres, 2, 530.

Έλλήσποντος, ο, the sea of Helle, so called from Helle, daughter of Athamas, who was drowned here; now the straits of the Dardanelles, or of Gallipoli, 2, 845.

έλλισάμην, see λίσσομαι.

έλλίσσετο, see λίσσομαι. έλλιτάνευε, 800 λιτανεύω.

έλλός, δ, a young stag, a fawn, ποι-κίλος, Od. 19, 228.†

έλοιμι, see αἰρέω. έλον, ἐλόμην, see αἰρέω. έλος, τος, τό, a marsh,

meadow, a moist place fit for pasturage. είσμενη έλεος, a low pasture, 4, 483. Od.

*Ελος, ους, τό, 1) a town on the sea according to tradition, by Helius son of Perseus, or rather named from its swamps. At a later period it was destroyed by the Spartans, and its inhabitants reduced to slavery, 2, 584. 2) a village or region in Elis on the river Alpheus, not known in the time of Strabo, 2, 594.

έλόωσι, see έλαύνω.

έλωσε, ίδος, ή, λορε. ετι έλωίδος alσα, there is still some hope, Od. 16, 101. 19,

cated with wine, he fell asleep on Circê's roof, and during his sleep falling down broke his neck, Od. 10, 552. Odysseus (Ulysses) saw him in Hades, Od. 11, 51.

and imperf. to hope, and mly, to expect, to think, to suppose, 7, 199; and, in a bad sense, to apprehend, to fear, 13, 8; also absol. ἐλτομαι, 18, 194. It has α) An accus. νίκην, 13, 609. 15, 539. b) More mly an infin. 3, 112; or an accus. with an infin. obő έμὰ κήτδά γ' εῦνως ἔλπομει γενέσθαι, I do not think I am born so simple, 7, 198; chiefly with an adjunct. clause having a distinct subject, Od. 6, 297. According to the difference in the continue of 297. According to the difference in sense we find the infin. pres., perf., fut., and sor., 9, 40. Od. 3, 375. 6, 297. Il. 15, 288. Often the pleon. θυμφ, κατά θυμόν, εν στήθεσσιν, also θυμός έλπεται (imperf. without augm. with exception of Od. 9, 4191.

έλπωρή, ή, poet. for έλπίς, hope, with infin., *Od. 2, 280. 6, 314.

έλσαι, infin. έλσας, see είλ

ἐλύω, Att. ἐλύω, only aor. I pass. έλύσθην, to wind up, to crook, to coil; pass. to roll oneself, to crook or coil oneself up, to prostrate oneself; προπάροιθε ποδών, 24, 510. ὑπὸ γαστέρ ἐλυσθείς, curled up under the belly, Od. 9, 433; but ρυμός ἐπὶ γαΐαν ἐλύσθη, the pole fell to the ground, 23, 393.

τις πιστική, 20, 2000. *ΕΛΩ, ελλω, obsol. theme of είλω. *ΕΛΩ, obsol. root of the sor. είλον, see αἰρέω.

έλων, Ep. for έλαον, see έλαύνε έλωρ, ωρος, τό (έλειν), booty, spoil, prey, spoken espiy of unburied corpses, the prey (ελωρ καὶ κύρμα) of enemies, 5, 488. 684; or of birds and dogs, Od. 8, 271. 2) έλωρα (τά) Πατρόκλοιο, the prey of Patrocius, i. e. the penalty for his slaughter, 18, 93.

έλώριον, τό = έλωρ, booty, prey, plur. 1, 4.+

έμβαδόν, adv. (έμβαίνω), on foot, by land, 15, 505.+

έμβαίνω (βαίνω), 201. 2 ἐνέβην ΟΙ ἔμβην subj. ἐμβέη, ἐμβήη for ἐμβή, perf. ἐμβέ-βηκα, 3 plur. ἐμβέβασα, partep. ἐμ-βεβαώς, 1) Intrans. to enter, to step into, to embark, to go into, to mount, vot and ev vot, in the ship, Il., and assol. 2, 619; ίπποις καὶ ἄρμασι, into the charlot, 5, 199: metaph. μολυβδαίνη κατὰ βοδς κέρας ἐμβεβανία, a leaden ball fixed upon the horn of the ox, 24, 81. 2) to tread or trample upon, τινί, Od. 10, 164; absol. εμβητον, dash onl in the address of Antilochus to his horses, 23, 403 (upon 84. h. Cer. 37.
'Έλπήνωρ, ορος, ὁ, νος. Έλπήνωρ, α companion of Odysseus (Ulysses), who was transformed by Kirkê (Cireé). Intoxiia, with accus. Od. 11, 4, in tmesis.

έμβάλλω (βάλλω), 20τ. 2 ἐνέβαλον, Ερ. εμβαλον, infin. εμβαλέειν, 1) to cast in, according to the context to hurl in, to lay on, to bring, to give, mly ti tivi, rarely εν τινι, πυρ νηί, to cast fire into the ship, 15, 598; τινὰ πόντω, 14, 258; τὶ χερσίν, to give any thing into the hand, 14, 218; in a bad sense, 21, 47; τινά εντή, to conduct any one to the count. couch, 18, 85; κώπης, to lay hands on the oars (to row with all their might; incumbere remis], subaud. xeipas, Od. 9, 489, 10. 129. 2) Metaph. of the soul: ξμερον θυμώ, to influe a longing into the mind, 3, 139: μένος τινί, 10, 366; also with double dat. σθένος τινί καρδίη, θυμώ, το inspire any one's heart with strength, with courage, 14, 151. II) Mid. to cast in for oneself, κλήρους, 23, 352; metaph. τὶ θυμῶ, to lay any thing to heart, to expect, 10, 447, 23, 313.

έμβασιλεύω (βασιλεύω), to be king, to reign, τινί, over any one, 2, 572. Od. 15, 413

Έμβασίχυτος, ὁ (χύτρα), plorer, name of a mouse, Batr. 137.

ἐμβέβασαν, see ἐμβαίνω. έμβεβαώς, see έμβαίνω.

έμβέη and έμβήη, see έμβαίνω. εμβη. Ep. for ἐνέβη, see ἐμβαίνω. ἐμβλάπτω, formerly 6, 39, now divided.

έμβρέμομαι, depon. mid. (βρέμω), to murmur, to roar in, with dat. ιστίω, 15,

ἔμβρυον, τό (βρύω), prop. the unborn fruit of the womb, an embryo, 2) a new-born lamb, Od. 9, 245. 309. 342.

έμέο, έμου, Ep. for έμου, see έγώ. έμέω, to spit out, αίμα. 15, 11.

[ἐμήσατο, aor. I mid. of μήδομαι.] έμικτο, see μίγνυμι. έμμαθέ, εςς μανθάνω

έμμαστώς, poet. adv. immediately, directly, quickly, with απόρουσε, 5, 836, and ὑπάκουσε, Od. 14, 485 (prob. from μαπέειν = μάρπτειν, to grasp, to clutch; others improb. from αμα τῷ ἔπει, with the word).

έμμεμαώς, vîa, ός, Ep. μεμαώς, vehemensty desirous, ardently striving, eager, vehemens, *5, 142. 830. 240. 838 (see μέμαα).

έμμεν and έμμεναι, Ep. for είναι, see

èμμενές, adv. (neut. from èμμενής), steadfast, constant, perpetual, always èunevès aicí, 10, 361. Od. 9, 386.

ἔμμορα, see μείρομαι. έμμορος, ον (μόρος), partaking of. sharing in, with gen. τιμής, Od. 8, 480.† h. Cer. 181.

ểμός, ἐμή, ἐμόν, adj. possess. (ἐμοῦ), eμος, εμπ, εμον, αιμ. pussess. (εμου, mine, my, more rarely compounded with the article, τούμός, 8, 360. Strengthened by the gen. of αὐτός: ἐμὸν αὐτοῦ χρεῖος, my own need, Od. 2, 45. h. Ap. 328. Often also objective: ἐμὴ ἀγγελίη, an embassy which concerns me, 20, 205.

έμπάζομαι, Ep. depon. only pres. and imperf. to trouble oneself about any thing, to care for any thing, with gen.
θεοπροπίης, 16, 50;† often in the Od.;
once with accus. ἐκέτας, Od. 16, 422 (prob. from emmaios).

έμπαιος, ον. Ep. adj. = έμπειρος, ας-quainted with, experienced in, *Od. 20, 379. 21, 400 (with shortened diphthong in Od. 20, 379).

· έμπαλιν, adv. (πάλιν), backwards,

back, h. Merc. 78. έμπάσσω (πάσσω), 201. Ι ἐνέπασα. Ερ.

σσ, lo sprinkle upon ; in H. to inweave. with accus. 3, 126,† and in tmesis, 22, 441. έμπεδος, ον (έν, πέδον), prop. standing in the earth; hence firm, immoreable, not to be shaken, reixos, Bin, is. µévos. τοίστ έμπεδα κείται, sc. γέρα, their gitts lie still secure, 9, 335. 2) Of time: perpetual, constant, lasting, φυλακή, 8, 521; κομιδή, Od. 8, 453. 3) Metaph. firm, steadfast, constant, ήτορ, φρένες, 6, 352. Od. 18, 215; spoken of Priam, 20, 183. The neut. sing. and plur. έμπεδος and έμπεδα, with the same signif., 1, firm/y, steadfastly, μένειν. 2) perpetually, constantly, θέειν (to go on running), 13, 141. Od. 18, 113.

*ἐμπελάζω (πελάζω), fut. σω, intrans. to approach, δόμφ, h. Merc. 523.

έμπεσείν, see έμπίπτω.

εμπήγνυμι, fut. πήξω, to stick or thrust into, to strike (only in timesis), 5, 40. Od. 22, 83,

έμπης, Ep. and Ion. for έμπας (prop. ev πâσι), at all events, for all that (cf. toutefois). i. e. although, still, yet; hence often àλλ' ἐμπης, but still, 1, 562. Od. 4, 100; or with δέ preceding, Od. 3, 209; and following, 5, 191; strengthened, άλλὰ καὶ ἔμπης, but even so; but never-theless, 2, 297. 19, 422; καὶ ἔμπης, Od. theiess, 2, 29'. 19, 322; and so also in the passages, where according to some it signifies entirely, totally, at all, 14, 174. 19, 308. Od. 19, 302. Sometimes it stands also when, of two cases, one is indicated as preponderating. τόφρ' ύμεις εύχεσθε with ref. to something unexpected: ἔμπης, μοι τοῖχοι, κτλ., why surely [strange as it is, the walls of the house] seem to me to shine like fire [= tamen ita est, quanquam non putabam initio], Herm. ad Vig. p. 782. So also Od. 18, 334. 2) Often connected with mép with a partep. (tametei). Νόστορα δ΄ οὐκ ελαθεν ἰαχή, πίνοντά περ έμπης, 14, 1. Properly έμπης belongs in sense to what precedes, as ouws is also constructed; the sense is; the cry still did not escape

Nestor, although occupied with drinking, see 17, 229. Od. 11, 351. 15, 361. According to the Gramm., in 14, 174, and Od. 18, 395, it signifies oucles, but incorrectly, see Spitzner ad loc.

άμπίμπλημι and άμπίπλημι (πίμπλημι), aor. 1 ἀνάπλησα, aor. 1 mid. ἀνεπλησάμην, Bor. 1 pass. ένεπλήσθην, infin. ένιπλ ivat, Ep. sync. aor. 2 mid. εμπλητο, 21, 607, and eumanuro, Od. 8, 16. 1) to fill ους, and εμπληργό, Od. 5, 10. 1) το πει πρ. 1ο fill full, τι τυνος, any thing with any thing; ρέεθρα υδατος, 21, 311; θυμὸν δδυνώων, Od. 19, 117. 2) τυνά, το αυτέαξε ατη οπο, Od. 17, 503; hence pass. αυτ. 1, νίος ἐνιπλησθήναι ἀφθαλμούς, το satiate myself with looking on my son; to gaze my till, Od. 11, 452. Mid. to fill oneself, ruses, with any thing, 21, 607.
Od. 7, 221; esply Ep. sor. 2 mid., Od. 8, 16. 2) to fill for oneself, r; spoken of

o, io. 2, is just for onessel, τι; spoken of the Cyclopes, μεγαλήν νηδύν, 0d. 9, 296- and with gen. μενεος θυμόν, 22, 312. ἐμπάττω (πίπτω), δοτ. ἐνέπεσον and ἐμπεσον, 1) to fall in, to fall upon, to hit; with dat. πύρ ἐμπεσον νηυσύν, the fire fell into the ships, 16, 113, and ἐν λλη. 11 355. ἐνίπεσος ἐντοῦς ἐντοῦς. ύλη, 11, 155. ἐνέπεσε ζωστήρι διστός, the arrow pierced into the girdle, 4, 134. 2) Metaph. spoken of men: to rush in, press in; with dat. υσμίνη, into the battle, 11, 297; προμαχοῖτ, Od. 21, 526.
 Of the mind: χόλος ἔμπεσε θυμώ, anger has entered the soul, 9, 436. 14, 207; and with double dat., 16, 206.

έμπλειος and ἐνίπλειος, η, ον, Εp. for
 έμπλειος (πλέος), filled, full, with gen.
 Od. 14, 113; only in the Ep. form.

έμπληγδήν, adv. (έμπλήσσω), raskly, inconsiderately, Od. 20, 132.†

έμπλην, adv. (πλάω, πελάζω), near, in the neighbourhood. with gen., 2, 526.† έμπλήσατο, see έμπίπλημι.

άμπλητο, άμπληντο, see άμπίμπλημι.

έμπλήσσω, 20e ένιπλήσσω. έμπνέω, Ερ. έμπνείω, 20r. 1 ένέπνευσα and enaveura, 1) to breathe into or upon. to blow upon, with dat. : μάλ' έμπνείοντε prox with tax: par querebre perception of the color of horses held immediately behind a person], 17, 502; with accus. iorior, into the sail, spoken of wind, h. 6, 33. 2) Metaph. to inspire, to give, 7; 71xx, any thing to any special color of the color. thing to any one, spoken of the gods: μάνος, θάρσος τινί, 10, 482. Od. 9, 381; with infin., Od. 19, 138.

dμποτώω (ποτώω), fut. ήσω, to make in, with accus. 18, 490 : ἐν πύργους πύλας, gates in towers, 7, 438. 18, 490. 2) Mid. like act. h. Merc. 527.

άμπολόω (άμπολή), Ep. imperat. mid. ἀμπολόωντο, to purchase; mid. to pur-chase fur oneself, with accus. βύστον, Od. 15, 456.+

άμπορος (πόρος), any one who travels in another person's ship, a sea-passenger, a traveller, later ἐμβάτης, *Od. 2, 319. 24,

ἐμφορέω, poet. form of ἐμφέρω (φορέω), to bring in, only pass. to be brought in, with dat. κύμασιν ἐμφορέοντο, they were borne in upon the waves, *Od. 12, 419. 14, 309.

έμφιλος, or (φύλον), belonging to the same race or tribe, native, ανήρ, Od. 15, 273.+

ἀμφύω (φύω), aor. 1 ἐνέφυσα, aor. 2 ἐνόφύν, perf. (ἐμπέφῦκαὶ, only 3 plur. ἐμπεφύᾶσι, partcp. fem. ἐμπεφυνῖα, 1)
Trans pres. act. fut. and aor. 1 act. to implant, to inspire, to infuse into, ti ture. θεός μοι ἐν φρεσίν οίμας παντοίας ἐν-έφυσεν, a deity has breathed many melodies into my soul, Od. 22, 348. 2) Intrans. mid. and sor. 2 and perf. act. to be produced in, to grow in; with dat, τρίχες κρανίω εμπεφύασι, the hairs grow upon the skull of the horses, 8, 84; hence metaph. to cling to, to fusten onenence metaph: to cling to, to justen oneself to. δε ξγετ ἀμπεφουία, thus she
held clinging fast, 1, 513; with double
dat. ἐτ τ ἀρα οἱ φῦ χειρί for ἐτέφυ, held
fast his hand, 6, 233, and often.
ἐτ, poet. ἐτί, Ερ. εἰν οτ εἰτί, 1] Prep.
with dat. ground signif. si, on, supon, at.
1) Used of place, ἐτ signifies a) ἑείπη ἐπ
hean. ἐτ κατίστα ἐτ κάτιστα το lièn.

a place. ἐν γαίη, ἐν δομασι; in like mainer in geography, ἐν Αργεί, ἐν Τροίη. δ) being surrounded by any thing. ουρανὸς ἐν αἰθέρι καὶ νεφέλησι, 13, 192; often spoken of persons : between, amidst, amongit, of being in a crowd, ir abararois; hence before, coram (surrounded by a crowd of hearers). ἐν πῶσιν, Od. 2, 194. 16, 378; metaph. of external and internal conditions in which one may be. ένὶ πτολέμω, ἐν φιλότητι, 4, 258. 7, 302. So also of persons in whose power any thing lies. δύσαμε γὰρ ἐν ὑμῶν, the power is in you, Od. 10, 69. cf. Il. 7, 102. c) being upon another thing. corn evoupeous, upon the mountains. er immore. objects, upon the mouther thing. Δν ούρανος, 8, 555. Δν ποταμος, 18, 521. 2)
Used as cause, instrument, means, it signifies a) before, with δράν, δείν ψ δρθαλμούς, to see before or with the eyes, οφοαλιοίς, to see believe with the eyes, 1, 587. Again: ἐν χεροῖ λαβεῖν, to take with the hands, 15, 229. cf. Od. 9, 164. δ) Suitableness: according to. ἐν μοίρη, 1. ε. κατὰ μοίραν, Od. 22, 54. ἐν καρὸς αἴση, 9, 378. 3) Apparently ἐν often stands for eig with verbs of motion. since it includes at the same time the idea of the subsequent rest; thus ex γούνασι πίπτειν, to fall (and remain) upon the knees, 5, 370. Often βάλλειν έν κονίησι. έν τεύχεσσιν έδυνον, 23, 131. 4) Sometimes it stands with a gen., in which case a subst. is to be supplied. er Antivoco, subaud. circ. Od. 10, 222; particularly eir 'Afoco, 22, 389. 5) er also stands after a subst., 18, 218; esply erf. which then has the accent on the first syllable, 7, 221. II) Adverb; & is often έμπρήθω = ἐναπρήθω, q. v.
ἐμπνριβάτης, ὁ (πῦρ, βαίνω), going on
the fire, fire-bestriding, τρίπους, 23, 702.† it is sometimes explained as in tmesis

139 "Ενδον.

[mly connected with 84, thus èv 84; it | then takes the adv. signif. besides, moreover, together, with, etc., Od. 5, 260].

III) In composition it has an adv. signif. and indicates the resting or being in or upon something.

er, neut. of els, one.

eraiρω, infin. pres. eraiρέμεν, acr. 1 mid. erηράμην, 1) to destroy, to kill, rive, in the Il. always in battle with the adjunct τόξφ, χαλιφ; πολλοί δ' αν σοί 'Αχαιοί ἐναιρέμεν, many Achaians hast thou to slay, 6, 229. Mid. in the signif. of act, with reference to the subject with accus., 5, 43. 6, 32. Od. 24, 424, and metaph. μηκέτι χρόα καλὸν ἐναίρο. destroy not thy beautiful akin, Od. 19, 263. (Buttm. Lexil. p. 109. Rem. derives it, not from ev and alow, but from event, related to evapa, evapico, hence, prop. to send to the nether world.)

evalutuos, ov (alutuos), prop. that which is in fate, 1) indicating fate, prophetic, ominous, auspicious, fatalis, portenious, 2, 353. ἐναίσιμα μυθήσασθαι. to utter words of fate (spoken of a soothsayer). Od. 2, 159; neut. sing. as adv. ἐναίσιμον ἐλθεῖν, to come seasonably, 6, 519. 2) bestiting, just, equitable, δώρον, άνήρ, φρένες.

έναλίγκιος, ου (ἀλίγκιος), similar, like, τινί, 5, 5; and τί, in any respect, θεοῦς, τινί, 3, 5; and τι, in any trepet, σους, ανδήν, Od. 1, 371; and often. ἐνάλιος, Ερ. εἰνάλιος, ο, ν. εναλιος, ον (ἄλς) = ἐνάλιος, in the sea,

h. Ap. 180.

evaμέλγω (άμέλγω), to milk into, with dat. Od. 9, 223.†

evarra, adv. (arra), over agrissi, opposite, with gen., 20, 67.†

ėναντίβιον, adv. from ėναντίβιος (βία), striving forcibly against, and mly against, with μάχεσθαι, στήναι, μείναι, 11. and Od.

evaurios, η, ον (arrios), 1) opposite, in front of, 6, 247; with dat., 9, 190. Od. 10, 89; hence, visible, Od. 6, 329. 2) against, in opposition to, in a hostile sense, mly with gen. Axelar, 5, 497; [but sometimes in a friendly sense with gen. and vice versa in a hostile sense with dat. cf. 1, 534. (Nägelsb.), 15, 304. 20, 252. Od. 14, 278.] Frequently the accus. neut. evartior, adv. as with μάχεσθαι, μίμνειν, έλθειν, etc.

evafe, sor. I from vácow.

ĕναρα, τά (ἐναίρω), the arms taken from a slain enemy, spolia; and mly warspoils, booty. erapa Sporoerra, bloody
arms, *6, 68, 480. (Sing. not used.)

evapyis, és, visible, clear, manifest, plain, spoken esply of the gods who appear to men in their real form : χαλεποί θεοί φαίνεσθαι έναργείς, terrible are the gods when they appear manifest, 20, 131. cf. Od. 7, 201. després descor, a plain dream, Od. 4, 841; (some derive from doyés, doyés, white, clear, others in, inside of, with gen. wiopyen, 31, 18, 287.
om åv épye.)
...apppes, via, és (partep. perf. from évéov elvai, mly spoken of a dwelling, it from apyos, apyis, while, clear, others from er apyo.)

erapu), only as an adj., filled in, fastened in, Od. 5, 236.†

ėναρίζω (έναρα), fut. ėναρίξω, aor. 1 ένάριξα, prop. to strip a slain enemy, in H. with double accus. riva errea, to despoil any one of his arms, 17, 187. 22, 323. 2) to slay in battle, 5, 155; and mly to slay, *1, 191.

έναρίθμιος, ον (άριθμός), reckoned with, counted among, numbered with, Od. 12, 65. 2) esteemed, èv βουλή, 2, 202.

evaros, n. ov. and eivaros, the ninth, 2. 295, 313,

· éracoar. Ep. for éracar, see rais. έναυλος, δ, poet. (αὐλός), 1) a ravine, formed by winter torrents, 16, 71; the torrent itself, 21, 283. 312. 2) a railey,

h. Ven. 74, 124.

evocicrous (δείκνυμι), to show, to mani-fest, only mid. to show oneself to any one, Πηλείδη ἐνδείξομαι, either with Voss:
'I will explain myself to Peleides,' or with the Schol.: 'I will defend myself,' (ἀπολογήσομαι), 19, 83.†

evoera, indeel (bera), eleven, Il. and

άνδακάπηχυς, υ (πηχυς), eleven cubile long, έγχος, °8, 494. άνδάκατος, η, ον, the eleventh, η έν-

δεκάτη, absol. subaud. ημέρα, Od. 2, 374. erbeξιος, η, ον (δεξιός), on the right, on the right hand. erbeξια σήματα, omens on the right, i. e. auspicious, 9, 236; see δεξιός. Often as adv. ἐνδέξια, on the right, to the right; this direction was in ail important cases observed as auspicious, 1, 597; in lots, 7, 184. Thus also Odysseus (Ulysses) begging, Od. 17, 365. 2) Later: dexterous, skilful, h. in Merc. 454.

ένδέω (δέω), 20r. l evednou, to bind in or upon, to fasten, to fetter, with accus. νευσήν, 15, 469; τὶ ἐν τινι, Od. 5, 260; νευρήν, 15, 469; τὶ ἐν τινι, Od. 5, 260; metaph. Zeùs ἐνέδησέ με ἄτη, Zeus has entangled me in misfortune, 2, 111. 9, 18. (Conf. ἐφάπτω.)

*evocáouac, depon. (evocos), to be in the open air, h. 32, 6.

ivδίημι, Ep. (δίημι), 3 plur. imperf. evδίσσαν, for eveδίσσαν, to drive away, to pursue, 18, 584 † conf. δίεμαι.

evolva, tá, the entrails, the intestines, 23, 806.+ (from *voor), or, the parts concealed under the armour, a doubtful Dassage.

ανδιος, ον, at mid-day; ανδιος ήλθε, Od. 4, 450. Il. 11, 725. (From Δίς, obsol. root of Διός, the bright air; hence in reference to mid-day, the brightest part of the day, morning and evening being comparatively dusky, of. evous, neps.

ένδοθεν, adv. (ενδον), from within, υπακούειν, Od. 4, 283. 20, 101. 2) within, inside of, with gen. αὐλῆς, 6, 247.

ένδοθι, adv. (ένδον), within, 6, 498, with θυμός, 1, 243. Od. 2, 315. 2) with-

10, 378. 13, 363. 2) With gen. Διὸς ἐνδον, in the abode of Zeus, 20, 13, 23, 200. ἐνδοντώω, δοντώω, αυτ. 1 ἐνδούπησα, without augm. to fall in with a noise, to

make a heary sound in. μέσσφ ἐνδού-πησα, I dashed into the midst [of the waves]. *Od. 12, 443. 15, 479.

evoureus, adv. carefully, realously, assiduously, faithfully, cordially, in the ll. rarely δέχεσθαι, 23, 90. Often in the Od. with πέμπειν, λούειν; ἐνδ. ἐσθίειν, to eat eagerly, Od. 14, 109; (prob. fr. ἐν and δύω, conf. arpente from τρέω.)
ενδάνω = ενδύομαι, only imperf. εν-

ébuve, 2, 42. 10, 21.

evôve (ôve), sor. 1 eveôvea, sor. 2 eveôve, partop. evôve, sor. 1 mid. eveôvσάμην. 1) Trans. to dress, to clothe, τινά, Batr. 160. 2) Mid. with sor. 2 and perf. act. intrans. to go in, then, to put on, to dress in, with accus. χετώνα, 5, 736; χαλκόν, 11, 16.

ἐνέηκα, Ep. for ἐνῆκα, see ἐνίημι.

ένεικαι, see φέρω.

ένειμι (εἰμί), imperf. ἐνῆεν, 3 plur. ἐνεσαν, to be in, to be at, to be within, 1, 593. Od. 9, 164; With dat. evein pot ήτορ, if a brazen heart were within me,

evera, Ep. eivera and everev (Od. 17. 288. 310), prep. on account of. for the sake of, for, by means of, with gen. placed sometimes before and sometimes after:

Some character and several of the tenses of φέρως are formed. ἀνενήκουτα, Εp. ἀννήκοντα, indecl. minety, 2, 602.

ἐνένῖπον, see ἐνίπτω.

ἐνένιπτεν, see ἐνίπτω.

ἐνένυσπου, see ἐνέσπω. ἐνέπω and ἐννέπω, imper. ἔννεπε, optat. ἐνέποιμι, partcp. ἐνέπων, imperf. ἔνεπον and evvenov, sor. evionov, infin. evionely, subj. ἐνίσπω, optat. ἐνίσπομαι, fut. ἐνίψω, 7, 447. Od. 2, 137, and evication, Od. 5, it only a strengthened form of εἰπεῖν, as ὸψ, ὁμφή, ἐνοπή, so ἔπω, ἔμπω, ėνέπω.)

ἀνερείδω (ἀρείδω), 201. 1 ἐνέρεισα, to push, thrust, or drive in, μοχλον οφθαλμφ, the stake into the eye, Od. 9, 383.+

the stake into the eye, 0.4. 9, 363.7 προβο, νέρθεν, adv. from beneath, 13, 75; beneath: οἱ ἐνερθε θεοἰ, the infernal gods, 14, 274. 2) With gen. beneath, ἐνερθε Δίδεω, 8, 16; also ἀγκώνος ἐνερθε. 11, 234. ἔνερου, οἱ (prop. ἐνερθου, inferi), the ἐπλαθείστατε of the infernal world, both the states and the dead 15, 103, Con-

the deities and the dead, 15, 188. h. Cer. 358. (From ev even, infer.)

evéptepos, q, ov, compar. of évepos, deeper, farther under. évéptepos Ovρανιώνων, deeper than the children of Uranus, 5, 898.† ěverav, Ep. see ěvenu.

ἐνεσίη, ἡ, Ερ. ἐννεσίη (ἐνίημι), suggestion, counsel, command, plur. 5, 894. ένεστήρικτο, see ένστηρίζω.

ένετή, ή (ἐνίημι), a buckle, a clasp, = περόνη, 14, 180 †

Ενετοί, οἰ, Heneti, a people in Paphlagonia, who however are not afterwards mentioned, 2, 852. Tradition connects them with the Venetians in Italy and makes the last the descendants of the former. Everoi, Strabo.

evevõω (ευδω), to sleep in. with dat. οίκω, in the house, *Od. 3, 350. 20, 95.

everyacos, or (evry), lying in the bed; τὸ ἐνεύναιον, bedding, bed, Od. 14, 51; plur. beds, *Od. 16, 35.

ėνηείη, ή (ἐνηής), gentleness, mildness, benevolence, 17, 670.†

èνηής, éς, gentle, mild, benevolent, 17, 204. 23, 252. Od. 8, 200 (related to èθς).

ένημαι (ήμαι), to sit in, Od. 4, 272 † ἐνήρατο, 3 sing. sor. mid. from ἐναίρω ēνθα, adv. (èv), 1) Of place: there, in that place, here; also for relat. öθι, where, 1, 610. It more rarely expresses a motion, hither, thither, 13, 23. Od. 3, 295; with gen. h. 18, 22. Often evolution of the control of the co thither, 2, 462; thither and back, Od. 2, 213; in the length and breadth, 7, 156. 10, 264. Od. 7, 86. 2) Of time: then, at that time, now, 2, 155. Od. 1, 11; also ένθα δ' ἔπειτα, Od. 7. 196.

Merc. 226. a) Metaph. of descent: every έμοι γένος, όθεν σοι, my race is derived from the same source whence thine is, 4, 58. b) For the relat. ofer: olvos, ένθεν έπινον, of which they drank, Od. 4, 220; with evea preceding, Od. 5, 195. 2) Of time: from this time, henceforth, 13, 741.

evθένδε, adv. (ενθεν), from hence, hence αway, *8, 527. 9, 365. ἔνθορε, see ἐνθρώσκω.

evope, see evoperas.

Ep. for evidopov, to leap in, to spring
among, with dat. bythe, 15, 623; nowre,
24, 79. Adf evoper toxing, he dashed
his heel against his thigh [smote with
has uplifted heat Ulyssee Acameh. Cp.], Od. 17 233.

ένθτμιος, ον (θυμός), lying on the heart, causing anxiety. μή τοι λίην ἐνθύμιος ἐστω, let him not be a great çause of anxiety to thee, Od. 13, 421.†

ėvi, poet. for ėv, also in composition,

eviavorios, or (eviavros), a year old, ove Od. 16, 454.

years of Zeus, so far as he regulates the course of time, 2, 734. cf. Od. 14, 93. Originally it meant any complete period of time, embracing particular phenomena, a cycle, hence eros jabe, repeπλομένων ένιαντών, the year came in the revolutions of time, Od. 1. 16. releaφόρον είς ένιαυτόν, within (i. e. up to it, as its limit) the completed year [releaφόρος, bringing an end, completing both other things and itself], Od. 4, 86.

eviavo (lavo), to sleep in, to dwell in,

Od. 9, 187. 15, 557.

ἐνιβάλλω, poet. for ἐμβάλλω. ένιβλάπτω, old reading in 6, 39. 647;

see βλάπτω.

eνίημι (ίημι), fut. èrήσω, aor. 1 èrῆκα, Ep. èrénκα, partep. aor. 2 èreis, 1) to send in, to let in, to drive in, spoken of persons; τινά, any into the war, 14, 131; meletar (to introduce another), Od. 12, 65; metaph, with accus, of the pers. and dat. of the thing: τινὰ μάλλον ἀγηνορίnow, to lead one deeper into his pride, i. e. to increase his haughtiness, 9, 700; πόνοισι, to plunge into troubles, 10, 89; ομοφροσύνησιν, Od. 15, 198. 2) to put into, according to the difference of the context: to throw into, to thrust into, mly ti tive, rarely ev tive; πυρ νηυσίν, 12, 411; often ἐνιέναι νῆα πόντφ, to launch, Od. 2, 295; also without νηα, to put to sea, Od. 12, 401; metaph. of the mind: τωὶ ἀνάλκιδα θυμόν, to infuse into any one a timid spirit, 16, 656. τινὶ θάρσος ἐνὶ στήθεσσιν, 17, 579; τινὶ κότον, to excite anger in any one, 16, 449.

Ενιήνες, οί. Ion. for Ainaves, sing. Ενιήν, the Enidnes, an ancient tribe, which dwelt first about Ossa, and afterwards in Epirus, between Othrys and

Œta, 2, 749.

ἐνικλάω (κλάω), poet. for ἐγκλάω, to break in pieces; metaph. to destroy, to make null, with accus. *8, 408. 422.

Έντανός, ησς, ό, a river in Elia, which flowed into the Alpheus, now Επίρεο, Od. 11, 238. Thus Strabo; but probably the river here mentioned is the Theesalian Enipeus, which flowed into the Apidanus, or rather the river god whose form Poseidon assumed, cf. Nitzech ad Od 3, 4.

ering, ή (eringu), a karsh address, always in a bad signification, blame, reproof, invective, 4, 402; threatening, insult, Od. 20, 266; often strengthened by an adj., 5, 492. Od. 10, 448.

evinderos, ov, poet. for emmderos, q. v. ένιπλήσασθαι for έμπλήσασθαι, from

ensinsyant

αμπιγημι.

ἀνιπλήσσω (πλήσσω), Ερ. for ἐμπλήσσω, αυτ. 1 ἐκάπληξα, partep. ἐντπλήξας, only intrans. to fall into, to plunge into, with dat. τάφρω, 12, 72. 15, 341; έρκαι, to fall into a snare, see έρκος, Od. 22, 469.

eriautos, o, a year. Διος eriautoi, the tut. έμπρήσω (9, 242) and ένιπρήσω, aor. l evenpaga, to set on fire, to inflame, to burn up, with accus. νηας, νεκρούς: often strengthened with πυρί and πυρὸς αίθο-μένοιο, 16, 82. 2) Spoken of wind, 10 blow into, to swell out. er & arepos upprocer iorior, the wind blew into or swelled the middle of the sail, 1, 481 [πρήθω = (1) to burn, (2) to spirtle, to pour out : to blowl, Buttm. Lex. 486.

ένίπτω, poet. aor. 2 ένένιπον (incor. ένένιπτον) and ἡνίπαπον (with redupl. like epukanov), prob. to address harshiy, to assail with harsh language, to chide, to blame c. personse accus.; not however always with the idea of abuse. κραδίην ηνίπασε μύθω, he excited his heart [of Ulysses rousing up his own courage: "smitting on his breast reprord The mutinous inhabitant within." Cp.]: Od. 20, 17; often with a dat. χαλεπώ μύθω χαλεποίσι ονείδεσιν, 2, 245. 3, 438; also simply μύθφ τινά, to reprove any one with words, 3, 427; and without μύθφ, 24, 768. 15, 546. [H. has two sorists; ἐνέπιπτεν, 15, 546, 552, is rejected by Buttm. Lex. p. 125, as contrary to the usus loquendi, he would read ἐνένῖπεν, which Sptz. adopts; ἐνίσσω is a form of equivalent import. According to Ruhnken, the thene is iπος, a press; hence ιπτω, ἐνίπτω, to press, to

burden; see Thiersch, § 232, p. 389.) ενισκίματω, Ερ for ενσκίματω (σκίμπτω), aor. 1 act. partep. ένισκίμψας. aor. 1 pass. ένισκίμφθην, 1) to fusten to, to fix, τί τινι; ονδει καρήατα, hanging their heads to the ground, 17, 437. Pass. to be fustened in, to remain attached. δόρυ ούδει ένισκιμάθου 16 2:0 δει ἐνισκίμφθην, 16, 612. 17, 528.

ένισπε, ένισπείν, see ένέπω.

Ένίσπη, ή, a place in Arcadia, un-known even in the time of Strabo, 2, 606; cf. Paus. 8, 25, 7.

ένίσπω, poet. form of ένέπω, of which, however, H. has only single forms supplementary to ἐνέπω, viz. fut. ἐνίψω and ἐνισπήσω, aor. 2 ἔνισπες, etc. The aor. 2 ἐνένισπε, 23, 473, should be changed to ἐνένισπε, see Buttm. Lexil. μ 125; Spitzner has adopted evévimev.

ἐνίσσω, poet. form of ἐνίπτω (as πέσσω of πέπτω) [=to fall on a man], to assail, to chide, with accus.; but absol. 15, 198. 22, 497; also partep. pass. ἐνισσόμενος, Od. 24, 163.

ένιτρέφω, an old reading, 19, 326.

ένιχρίματω, note for έγχρίματω. έννεα, indecl. πίπε. The number nine is often used by the poets as a round number, and as a triple triad; it seems to have been esteemed sacred, 2, 96. 6, 174. 16, 785.

ėννεάβοιος, ον (βους), worth nine czen, τεύχεα, 6, 236.†

erreangibena, indecl. nineteen. 24, 496.+ erreanηχυς, υ (πήχυς), nine cubits long, 24, 270. Od. 11, 311.

d. 22, 469.
ἐννεάχιλοι, αι. α, poet. for ἐννεάκις
ἐνιπρήθω (πρήθω), Ερ. for ἐμπρήθω, χίλιοι, nine thousand, *5, 860, 14, 148.

έννεον, Ep. for ένεον, see νέω. έννεόργυιος, οι (δργυιά), nine fathome long, Od. 11, 312.† (in H. it is quadrayllabic, and it is to be read ἐννεόργυιος).

έννέπω, poet. for ἐνέπω, q. v.

έννεσίη, ή, poet. for ένεσίη, q. V.

ένντωρος, ον (ωρα), for nine years, nine years old, αλειφαρ, 18, 351. ἐνντωρος βασίλευε, he reigned during nine years, Od. 19, 179 (always trisyllabic, by synizenis of ew).

έννήκοντα, Ep. for ένενήκοντα, Od. 19,

evrημαρ, adv. (evrea and ημαρ), for nine days, often in II. and Od.

Έννομος, ὁ, 1) an ally of the Trojans from Mysia, mentioned as an augur, slain by Achilles, 2, 858, 17, 218. 2) A Trojan, slain by Odysseus (Ulysses), 11, 422.

'Εννοσίγαιος, δ, poet. for ἐνοσίγαιος (ἔνοσις), the earth-shaker, appellation of Poseidôn, because earthquakes were ascribed to him; as subst. 7, 455 and 9, 183, see Ποσειδών. (ἐνοσις) related to δθομαι, so Buttm. Lex. p. 115 [No: he considers ἐνοσις related to ἐνω, ἐνόω

with the meaning of to shake]

έννθμι, poet. (ΕΩ), fut. εσω, poet. σσ, sor. 1 act. εσσα, sor. 1 mid. εσσάμην, Ep. ἐεσάμην, infin. έσασθαι. 24, 646; perf. pass. είμαι, partep. είμένος, 3 plur. pluperf. εΐατο, 18, 596; also as if from έσμαι, 2 sing. perf. έσσαι, and pluperf. 2 sing. έσσο, 3 έστο and έεστο, 12, 464; 2 dual έσθην. Fundamental signif. 1) to clothe, to put on; with double accus. rivà εἰματα, χλαίναν, 5, 904. Od. 15, 338.
2) Mid. and pass. to clothe oneself in, to attire oneself in, prop. spoken of clothes; with accus. φᾶρος, Od. 10, 513. χρύσεια εἰματα ἔσθην, they had attired themselves the place of the series of in golden clothing, 18, 517. χλαΐνας εὐ εἰμέναι, beautifully clad in mantles. Od. 15, 331. 2) Metaph. spoken of weapons: το put upon oneset (sibl), περί χροί χαλκόν, 14, 383; τείχεα, 4, 432; also ασπίδαε ἐσσάμενοι, covering themselves with shields, 14, 372; also εἰμένος ὑμοιῖν ρεφέλην, 'his shoulders wrapt in cloud,' 15, 308; and ή τέ κεν ήδη λάϊνον έσσο χιτώνα, already hadst thou been clothed with a tunic of stone, i.e. wouldst have been stoned, 3, 56.

errúχιος, η, ον (νύξ), by night, nightly, nocturnal, 11, 683. Od. 3, 178.

έννυχος, η, ον = ἐννύχιος, 11, 716.† ἐνοινοχοέω (χέω), to pour wine into, οίνον, in the partep., Od. 3, 472.†

olvov, in the partcp., Od. 3, 472.7 ένοπή, η (ἐνέπω), 1) a roice, a tone, Od. 10, 147; a sound, of inanimate things, αὐλῶν, συρίγγων, 10, 13. 2) a cry, septy a battle-cry, in connexion with ελεγγή, 3, 2; μάχη, 12, 35. b) a cry of tamentation, 24, 160.

Ενόπη, ή (appell. ἐνοπή), a town in Messênia, which Agamemnon promised to Achillas (or a down, 9, 150; a eccording).

to Achilles for a dowry, 9, 150; according to Paus. 3, 26, = Gerénia.

sync. mid. only 3 sing. evapre, act. to excite in, to awaken in; with accus. ret and dat. of pers. office tiri, to excite strength in any one, 2, 451; γόον τινί, 6, 499; αὐτοῖς φύζαν, 15, 62. Mid. to be excited in or among, to arise amongst. ενώρτο γέλως θεοίσιν, 1, 599. Od. 8, 326. ένορούω (όρούω), αστ. Ι ένόρουσα, το leap in or upon; with dat. to rush upon, to attack, Tpwori, 16, 783; spoken of lions: alyeou, *10, 486.

ένορχος, ον (δρχις), not mutilated, not castrated, 23, 147.†

Ένοσίχθων, ονος, δ (ένοσις, χθών), earth-shuker, a name of Poseidon, as adj. 7, 445. Subst. often 8, 208; see Erνοσίγαιος.

ένσκίμπτω, see ένισκίμπτω.

ένστάζω (στάζω), perf. pasa. ένέστακται, to instil : metaph, ei di τοι σού πατρος ένέστακται μένος, if the spirit of the lather is implanted in (instilled into. Cp.) thee, Od. 2, 271.†

ένστηρίζω (στηρίζω), to fasten in, only pass. έγχειη γαιη ένεστήριετο, the spear remained fixed in the earth, 21, 168.

ἐνστρέφω (στρέφω), to turn in. Mid. to turn oneself in; with dat. μηρὸς ἰσχίω everpeperat, the thigh-bone turns in the socket, 5, 306.†

έντανύω (τανύω) = έντείνω, fut. έντανύσω, aor. 1 ένετάνυσα, aor. 1 mid. ένετανυσάμην, to stretch, to bend; with accus. βιών, τόξον, νευρήν, Od. 19, 577.
587; pass. Od. 21, 92; mid. τόξον, to bend his bow, Od. 21, 403. *Od.

ένταῦθο, adv. (ἐν), kither; to this. 9, 601.† ἐνταυθοῦ, adv. (ἐν), kere, κεῖσο, 21, 122; ἦσο, Od. 18, 105. h. Ap. 363. Never kither. Cf. Herm. ad Arist. Nub. 813.

έντεα, τά, weapons, arms, 5, 220. έντεα Αρήϊα. 10, 407; chiefly the cuirass, 10, 2) Mly utensile, furniture; bairos, the furniture of a feast, Od. 7, 232; pros, h. Ap. 489 (Ac ording to Buttm. Lex. p. 134, from έννυμι, prop. that which one puts on; the sing is obsol.).
ἐντείνω (τείνω), perf. page. ἐντέταμα,

1) to stretch, to strain; perf. pass. to be strained or stretched in, to hang; with dat. δίφρος ιμάσιν εντέταται, the charlot body hangs in braces, 5, 728. 2) to stretch upon or over, spoken of a helmet; image, with many a thong, well braced within

(Cp.), 10, 263.
ἐντερον, τό (ἐντός), a gui, sing. only
ἐντερον διός, a sheep's gut, Od. 21, 408.
2) Elsewhere plur. the bowels, the im-

έντεσιεργός, όν (έντεα 2, έργον), working in harness, i. e. drawing, ημίονοι, 24, 277.†

έντεῦθεν, adv. thence, hence, Od. iv. 568.+

ένορνυμι (ορνυμι), zor. I ένωρσα, zor. to introduce, with accus, mly of in-

animate things : κήρε, 8, 70; νῶτον διός, 9, 207. Mid. 1) to put or place in, to introduce (with reference to the subject). τί τινι: ἰστία νηί, to put the sails into the ship, Od. 11, 3; spoken of persons: run Aryleeror, to lay any one on the bed, 21, 124. b) Metaph. μή μοι πατέρες δμοίη ἔνθεο τιμή, place not our fathers in equal honour, i. e. do not confer equal honour upon them, 4, 410. 2) to put into for oneself, to assume, τί, chiefly, metaph. ίλαον ἔνθεο θυμόν, assume a gentle spirit, 9, 369; χόλον θυμώ, to conceive anger in his heart, 6, 326; κότον, Od. 11, 102; μύθον θυμώ, to take the word to heart, Od. 1, 361.

ërro, see ἐξίημι. ĕrros, adv. (ἐν), therein, in, 10, 10. Od. 2, 341. 2) Prep. with gen. within, λιμένος ἐντός, 1, 432, and often.

έντοσθε, and before a vowel έντοσθεν. adv. = evros, in, within, absol. 10, 262. 2) With gen. 6, 364. Od. 1, 126.

έντρέπω (τρέπω), to change, to turn about, only pres. pass. οὐδί νῦ σοί περ έντρέπεται ἦτορ; even now is thy heart not changed? i. e. art thou not brought to a different purpose,—dost thou not relent? 15, 554. Od. 1, 60.

έντρέχω (τρέχω), to turn in; metaph. to more in. ei yula evzpéxoi, 19, 385.†

έντροπαλίζομαι, depon. mid. Ep. (frequent. from evroému), to turn oneself often, 6, 496; esply spoken of one who in a slow retreat from an enemy often looks back, *15, 547. 17, 109; always partep. ἐντροπαλιζόμενος, off turning, or looking back.

*errpoπίη, poet. (errpenw), the act of turning, an artifice, a trick, δόλιαι έντροπίαι, crafty artifices [slippery turns], h. Merc. 245.

erreve and erree (errea), aor. 1 partep. errovas, sor. 1 mid. errovauevos, to equip, to prepare, to arrange, to furnish, with accus. inmove, to make ready the horses, 5, 720; ຂບ່ນຖົ້ນ, to prepare the bed, Od. 23, 289; ຂັດເອົາ໌ນ, to begin the song, Od. 12, 183; εὖ ἐντύνασα ἐ αὐτήν, having beautifully arrayed herself, 14, 162. Mid. 1) to arm or prepare oneself, Od. 6, 33; eaply, to adorn uneself, Od. 12, 18. 2) to prepare for oneself, to arrange for oneself, with accus. δαίτα, to prepare a feast for oneself, Od. 3, 83; αριστον, 24, 124; ἀντύω occurs only in the imperf. act.)

errunas, adv. (runra), stretched upon the earth, evrumas ev xλαίνη κεκαλυμμένος, prostrate enveloped in a mantle, spoken of the sorrowing Priam, 24, 163.† (According to Voss's sthat only the form (of the body appeared'). [Cp.: "the hoary king sat mantled, muffled close."]

έντύω, a form of έντύνω, q. v. Ένθάλιος, δ (Έννώ), the warlike, the god of battle, either as a name of Ares, only in Il. as subst. 2, 651. 7, 166; or as an epith. 17, 211. (Eustath. derives it from ενίω = φονείω, Hesych. πολε-

Erveus, nos, &, king of Scyrus, whom Achilles slew, 9, 668.

erúnvios, or (unvos), occuring in sleen, whence neut. as adv. ἐνύπνιον, in sleep, in slumber, θεῖός μοι ἐνύπνιον ήλθεν όνειρος, a divine vision appeared to me in sleep, 2, 56. Od. 14, 495; cf. Thiersch, § 269; (evémpior as a subst. a dream, a vision, in a later signif.)

Έννω, όος, ή, Επόδ, the slaughtering goddess of war, companion of Ares, 5, 333. 592; the Bellona of the Romans; (from ἐνύω = φονεύω, Herm. on the other hand ΰω, Inundona, cf. Έννάλιος). other nand ως, πεκιασσια, ε.τ. Ευναμιος), ένωπαδίως, adv. (ἐνωπή), facing, in the presence of. Od. 23, 94, Wolf† Others read ἐνωπιδίως. ἐνωπή, ή (ὡψ), the countenance, only in the dat. ἐνωπή, as adv. in view of,

openly, *5, 374. 21, 510.

eνώπια, τά, a wall of a house, chiefly, the front walls, on both sides of the entrance. They were in part covered by the porch, and the chariots were generally placed against them, 8, 435 Od. 4, 42; as well as captured arms, 13, 261. were characterized as παμφανόωντα. because they were upon the sunny side, or because they were adorned with metallic ornaments, Od. 4, 45; (prop. neut. plur. from ενώπιος, that which is before the eyes).

ένωπιδίως, see ένωπαδίως.

ἐνώψ, ῶπος, Ep. for ἐνωπή, the countenance, hence κατ ἐνῶπα, in the face, a reading adopted by Spitzner, after Aristarchus, for κατένωπα, 15, 320.†

έξ, prep. before a vowel for έκ. έξ, indecl. six. In composition ξ becomes & before & and w.

έξαγγέλλω (άγγέλλω), 20τ. 1 ἐξήγγειλα, to proclaim, to publish, to disclose, τί τινι, 5, 390.†

ἐξάγνῦμι (ἄγνυμι), to break out, to break in pieces, with accus. eξ αυχένα έαξε βοός, *5, 161. 11, 175; (occurs only in tmesis).

έξαγορεύω (άγορεύω), to speak out, to communicate, to publish, with accus., Od. 11, 234.+

έξάγω (ἄγω), zor. 2 ἐξήγαγον, poet. ἐξάγαγον, to lead out, to lead oway, to bring out, rivá, mly with gen. of place: τινὰ μάχης, όμιλου, πολέμοιο, 5, 35. 353; έκ μεγάροιο, Od. 8, 106; metaph. spoken of Ilithyia, the goddess presiding over births: τινά προ φόωσδε, to bring any one to light, i. e. into the world, 16, 188. 2) Neut. to go out, to march out. Toulow xevours écayarorres, 7, 336 435. Thus Eustath. and Yoss.: 'assembled without; 'thers: écayew en mediou, to erech out of the plain, cf. Heyne; [so Bothe, educentes ex campo tumulum.]

Efádios, ò, one of the Lapithe, at the

marriage of Pirithous, 1, 264.
éfécres (a form of éférns), adv. for six years, Od. 3, 115.+

efairouat, depon. (airouat), to take away, to despoil, with accus. θυμόν, to take away life, 4, 531, with double accus. 5, 155; and δώρα, Od. 15, 206; (only pres. and imperf.)

éfaiperos, or (éfaipéw), taken out, selected, chosen, distinguished, 2, 227. Od. 4, 643.

έξαιρέω (αἰρέω), zor. 2 ἐξείλον, poet. εξελον, infin. εξελείν, aor. mid. εξειλόμην, poet. εξελόμην, to take out, esply to choose, to select, κούρην τινί, for any one, 11. 627. 16, 56. Oftener mid to lake out for oneself, τί τινος, δίστὸν φαρέτρης, from the quiver, 8, 323; esply, a) to take away by furce, to bereave, to despoit, 2, 690; and with έκ, 9, 331; frequently, θυμόν, φρένας, either with double accus. τινά θυμόν, to take away one's life, 15. 460. 17, 678; or with accus. and gen. τινος φρένας, 19. 137; μελέων θυμόν, Od. 11, 201; once τί τιν., 6, 234. b) to take out of several, i. e. to choose for oneself, 9, 272. Od. 14, 232.

έξαίρω (αίρω), only mid. aor. 1. 3 sing. έξήρατο, to bear off for oneself, to secure, μισθούς, Od. 10, 84 with gen. Τροίης, to bear off as plunder from Troy, *Od. 5, 39

efaiotos, or (alotos), contravening right and justice, unrighteous, unjust, indecorous, urong, apri. 15, 598. our twa petas efaction, nor ever wronging any man by an unjust act, Od. 4, 690. 2) exceeding the due measure, extraordinary. δείσας τινά, fearing him excessively, as adv. Od.17, 577.

efatoσω (άτσσω), aor. 1 effifa, aor. 1 pass. ἐξηίχθην, intrans. to ἐξηξα, aut. τ τωλ forth, 12.145; likewise pass. ἐκ δέ μοι ἐγγος ἡίχθη παλάμηθυν, the spear flew from my hands, 3, 368.

ěξαιτος, ον (αίω = αίνυμαι), taken out, selected, excellent olvos, 12, 320; epéral,

Od. 2, 307. expeciedly, *17, 738. 21, 14.

éfaréouat, depon. mid. (aréouat), sor. 1 optat. ἐξακεσαίμην, to cure entirely, to heal thoroughly, to restore, 9, 507; metaph. to appease, to reconcile, xόλον, 4, 36. Od. 3, 145.

έξαλαόω (άλαόω), fut. ώσω, to blind entirely, to render blind, τινά, Od. 11, 103; δφθαλμόν. *Od. 9, 453. 504.

έξαλαπάζω (άλαπάζω), fut. ξω, dfaλáπafa, to empty, to depopulate, πόλιν, Od. 4, 176; chiefly in war: to suck, hence, to destroy, to raze, moder, reixos, vnas, 20, 30.

έξαλέομα, depon. mid. (ἀλέομαι), to avoid, to escupe, 18, 586. in tmesis. †

έξάλλομαι, depon. mid. (άλλομαι), only part. sor. 2 sync. efalueros, to leap out, to spring forth, with gen. προμάχων, from the front ranks, *17, 342. 23,

* dfalve, poet. for dfavalvores, to avoid, to escape, with acc. μόρου, h. 6. 51. dfavaδύω (δύω), aor. 2 dfavdδυν, vartcp.

έξαναδύς, to come furth, to emerge, αλός from the sea, *Od. 4, 405. 5, 438; αφ ύδατος, Batr. 133.

*ifavaipéu (aipéu), 201. 2 ifaveiles, le take out, to take away, with gen. h. in Cer. 255.

έξαναλύω (λύω), infin. 201. l έξαναλύσας, to liberate completely, to set entirely free, to deliver, avopa bavarous, from death, •16, 442 22, 180.

čξαναφανδόν, adv. (ἀναφανδόν), openly, plainly, Od. 20, 48.†
°čξάνειμι («ἰμι), lo ascend from. 2) to

return, with gen. ayons, h. 18, 15. efavinus (inus), to emit, to send forth,

spoken of the bellows: ἀψτμήν, 13, 471. εξανίω (ἀνίω), αυτ. 1 εξήνυσα. 10 finsh, to accumplish, to execute, βουλάς, 8, 370. 2) to slay (conficere), τινά, *11, 365. 20,

εξαπατάω (ἀπατάω), fut. ήσω, zor. l' εξαπάτησα, without augm. lo deceive, with accus., 9, 371. Od. 9, 414.

έξαπαφίσκω, Ερ. (ἀπαφίσκω), 201. 2 ἐξήπαφον, Od. 14, 379; 201. 1 ἐξαπάφησα, h. Ap. 376; 201. 2 mid. only optat. ἐξαπάφοιτο, 9, 376. 14, 160; to deceire, cheut, τινα μύθφ, Od. l. c. Mid. = act. Διὸς νόον, to deceive the mind of Z-us, 14, 160; enécour, 9, 376. The partep. έξαπάφουσα as pres. is found in h. Au. 379: it should prob. be written έξαπαφούσα, as aor. 2; cf. h. Ven. 38. έξαπίνης, adv. = έξαίψης, suddenly,

unexpectedly, 9, 6; and often.
*εξαπλόω (ἀπλόω), to unfold, to extend,

δέμας, Batr. 106.

έξαποβαίνω (βαίνω), 201. 2 έξαπέβην, to go out of, to disembark, mos. Od. 12, 306.1 ἐξαποδύνω (δύνω), to strip, to take of, ειματα, Od. 5, 372;† cf. δύνω.

έξαπόλλυμι (όλλυμι), to destroy atterty; only intrans sor. 2 mid. εξαπωλόμη and perf. 2 efanohoda, to perish from, to vanish from, with gen. Iliou, from Troy, 6, 60. εξαπόλωλε δόμων κειμήλια, the 18, 290; ηέλιος ούρανοῦ, Od. 20, 357. ἐξαπονέομαι, an old reading for ἐξ

άπον., separated.

έξαπονίζω (νίζω), to wash off, to clean,

πόδας τινί, Od. 19, 337.† εξαποτένω (τίνω), to expiate entirely, to atone f r, with accus. Εριννύας, 21, 412.† εξάπτω (απτω), 201. 1 εξήψα, to append, to attach, with accus. and gen. meiopa κιόνος, the cable to a column or pillar, Od. 22, 466. Έκτορα ΐππων, 24, 51. Mid.

to attach oneself to, 8, 20. έξαράσσω (ἀράσσω), to strike out, to crush. èκ δέ οὶ ἰστὸν ἄραξε, Od. 12, 422; t

in tmesis, cf. ἀράσσω. έξαρπάζω (άρπάζω), aor. 1 έξήρπαξα, to snatch away, to bear off, with accus. and gen. of the place: τινὰ νεός, from the ship, Od. 12, 100; absol. to bear away, 3, 380. 20, 443.

έξαρχος, ον (άρχος), making a beginning;

εςωχως, ον (αρχως), πωκτης α σεμπικης; subst. α heginner. Θρήνων, 24, 721. † εξάρχω (άρχω), to begin, to commence, with gen. μολπης. εξάρχοντος (auply from the context άοιδοῦ, 18, 606, Od. 4, 19; γόοιο, 18, 51; with accus. βολλές

aγaθás, to propose first salutary counsel, 2, 273; and χορούς, h. 27, 18. Mid. to begin, with gen. βουλης, Od. 12, 339.

έξαυδάω (αὐδάω), to spenk out, to utter, connected with μη κεῦθε, 1, 363.

efavric, adv. (αντις), again, anew, 1, 223. 2) Of place: back, 5, 134. Od. 4, 213. εξαφαιρέω (άφαιρέω), to take away, only mid. 201. 2 εξαφειλόμην, to take away for oneself; ψυχήν τινος, to take a man's life, Od. 22, 444.+

ἐξαφύω (ἀφύω), lo draw out, to empty, to exhaust, olvor, Od. 14, 95.† ἐξείδον (ΕΙΔΩ), Ep. ἔξιδον, defect. aor.

of ecopais, to see (out) μέγ εξιδεν οφθαλ-μοίσιν, he saw clearly with his eyes, 20,

ėξείης, adv. (poet. for ėξης), in course, in succession, in order, 1, 448. Od 1, 145. έξειμι (είμι), 2 sing. pres. Ep. έξεισθα, innn. εξίμεναι, imperf. έξήει, to go out, θύραζε, 18, 448: with gen. μεγάρων, Od.

1, 374. h. Ap. 28.

èfeinor (elnor), defect. aor. 2 of enφημι, to declare, to communicate, τινί τι

9, 61. 24, 654.

έξειρομαι, Ion. for έξερομαι (ειρομαι), to interrogate, to seek for, with accus-τινά, 5, 756: βουλήν, to ask counsel, only imperf. eξείρετο, 20, 15. Od. 13, 127. έξεκυλίσθην, see έκκυλίω.

έξεισθα, see έξειμι.

efeλαύνω (έλαύνω), fut. efeλάσω, infin. έξελάαν (8, 527), sor. 1 act. ἐξήλασα, Ερ. efélaga, 1) to drive out, to drive away, to expel, spoken of men and brutes, with accus. τινὰ γαίης, to expel any one from the land, Od. 16, 381; τάφρου, 8, 255; μῆλα ἄυτρου, Od. 9, 312; πάντας δδόντας γναθμών, to knock out every tooth from a man's jaws, Od. 18, 29; metaph. δίκην άξελαύνειν (subaud. άγορης), to expel or banish justice, 16, 388. 2) Intrans. 40 proceed, to drive, 11, 360.

éfekeir, son éfaipém.

ἐξέλκω (ἔλκω), to draw out, with gen. θαλάμης, Od. 5, 432. Pass. Il. 4, 214; see äyvuu. éféper, Ep. for éfeivat, see éfinat.

eteuer, ωρ. τοι εξευνας εξεμέν for εξευν, 200 έχω. εξεμέω (εμέω), 201. Ι εξήμεσα, to vomit (Character) forth, to cast forth, spoken of Charybdis, Od. 12, 237. 437.

*Od. 12, 201. 701.
ἐξάμιορο, see ἐκμειρομαι.
ἐξάνορο, see ἐκμειρομαι.
ἐξάνορο; see ἐκμειρομαι.
ἰ, ἰο strip the armour from the dead, with
accus. των τεύχεα, 5, 151. 7, 146. 13,
619. 2) to kill. to slay, 4, 488. Od. 11, 272.

dispective. Ep. (spective), to seek offer, to inquire after, to explore, 9, 672: πόρους ἀλός, Od. 12, 259; metaph. to try, κυθάρων (to elicit its tones), h. Merc. 483. Mid. like the act. τινὰ μύθω, 10. 81.

έξερείπω (έρείπω), aor. 2, only subj. έξερείτη and partep. έξερειπών, prop. to cast down; in aor. 2 intrans. to felt, spoken of the oak, 14, 414; χαίτη ξαίγλης, the mane falling from the collar of the yoke, *17, 440. 19, 406.

έξερέσμαι, depon. mid. Ep. form of έξειρομαι, to seek unt, only pres. and im-perf; see έξερέω. I) έξερέω, Εμ. for έξερῶ, fut. of ἔκφημι.

to declare, to proclaim, 1, 204. ωδε εξ-ερέω, 1, 212. 8, 286. (It must not be confounded with the following word.)

11) έξερέω, Ep. for έρεείνω (έρέω), only pres. 3 plur. έξερέουσι, subj. 3 sing. έξερέησι, optat. έξερέοις, partep. έξερέων, to interrogate, to enquire after, to seek, with accus. exacra, Od. 14, 375; absol. Od. 3, 116; γόνον, to ask after a man's family, Od. 19, 166; to explore, to examine, evapois, Od. 4, 337. 17, 128 (like écorecive, Od. 12, 259). Mid. as depon. écororos, to questium, ex r épéorre, 9, 671; and infin. écorécodas, subj. éc. ερέηται, Od. 1, 416; optat. εξερέοιτο. Od. 4, 119.

έξερύω (έρύω), aor. l έξείρυσα, poet. σσ and έξέρυσα, Ep. iterat. aor. έξερύ-Gaore, to draw out, to pull out, to tear out; with accus. and gen. βέλος ώμου, the weapon from the shoulder, 5, 112; in like manner δόρυ μήρου, 5, 666; iχθύας θαλάσσης, Od. 22, 386; but τινὰ modos, to draw a man out by the foot, 10, 490; δίφρον ρυμοῦ (by the pole), 10, 505; to tear out, μήδεα, Od. 18, 87.

έξέρχομαι, depon. (έρχομαι), only sor. 2 ἐξήλυθον and ἐξηλθον, to go out, to come out, 9, 476. 576; with gen. κλισίης, out of the tent, 10, 140; μεγάροιο, Od. 21, 229.

ėξερωέω (έρωέω), αοτ. 1 έξηρώησα, to spring out of the way, to run from the way, spoken of horses, 23, 468.

έξεσίη, ἡ (ἐξίημι), embassy, mission; only ἐξεσίην ἐλθείν, to go on an embassy, to go any where as an embassador, 24, Od. 21, 20; see άγγελίην έλθεῖν. éférne, es, another form of éfaérns

(eros), six years old, innos, *23, 266. 655. efere (ere), prep. with gen. since, from the time. εξέτε του ότε, from the time when, 9, 106. εξέτε των πατρών, from the time of the fathers, Od. 8, 245. h.

Merc. 508. έξευρίσκω (εὐρίσκω), sor. 2 optat. ἐξευρίσκω (εὐρίσκω), to discover, 18, 322.†

έξηγέομαι, depon. mid. (ἡγέομαι), lo lead or conduct out, τινός, 2, 806.†

έξήκοντα, indecl. (εξ), sixty, 2, 584. Od. 14, 20.

ėξήλασα, seo ėξελαύνω.

eξήλατος, ον (eξελαύνω), beaten, ham-mered out, aσπίς, 12, 295.†

έξημαρ, adv. (ήμαρ), during six days, *Od. 10, 80.

έξημοιβός, όν (έξαμείβω), changed, for a change: είματα, garnients for change, Od. 8, 249.+

έξήπαφον, see έξαπαφίσκω. έξηράνθη, see ξηραίνω, 11. έξήρατο, see έξαίρω.

έξηρώησα, see έξερω**έω**.

ėξης, poet. έξείης (έχω, έξω), in order, one after another, °Od. 4, 419. 580.

έξίημε (τημε), only infin. sor. 2 έξέμεν,

Ep. for efeivat, and sor. 2 mid. 3 plur. eferro in tmesis. Act. to send out, with accus. es Axacove, 11, 141. Mid. to send out, to expel, only in the common formula: dwal moros sal diprios de foor fro, after they had expelled the desire of food and drink, 1, 469. 2, 432. difform (libirm), to make exactly

ifioon (ioin), straight [to divide it aright. Cp.], δόρυ

výčov, 15, 410.†

έξικνόμαι, depon. mid. (ἰκνόομαι), only sor. 2 ἐξικόμην, to arrive at, to reach, with accus. θώκους, 8, 439; esply to reach at length, with accus., Od. 13, 206. Il. 9, 479.

èfiperal, see éfecul

άξισχω (ίσχω = άχω), to hold out: with accus, and gen, of place: ἐξίσχει κεφαλία βερέθρου, she protrades [Cp.] her heads out of the abyss (spoken of Scylla), Od. 12, 94.1

έξοισω, see ἐκφέρω. ἐξοιχνέω, poet. (a form of οίχομαι), to εξοιχνεω, ροει. (α Ιστιπ οι σιχομαι), το 90 ομί, 3 μιτ. ρτεα. ξέσιχνεύστ, 9, 384.† ἐξοίχομαι (σιχομαι), το go ομί, το go αμας, το depart; the pres. prop. with signification of perf. ἐς ᾿Αθηναίης, ες. ἐφωνο, 6, 379. Od. †, 665. ἐξολλυμι (ἐλλυμι), ποτ. 1 ἐξώλεσα, το ἐξολλυμι (ἐλλυμι), ποτ. 1 ἐξώλεσα, το ξάριος δερικός το δερικός το δερικός το δερικός το και το δερικός το δερικός το δερικός το ἐξολλυμι (ἐλλυμι), ποτ. 1 ἐξώλεσα, το ἐξολλυμι (ἐλλυμι), ποτ. 1 ἐξωλεσα, το ἐξολλυμι (ἐλλυμι), ποτ. 1 ἐξωλεσα, το ἐξολλυμ (ἐλλυμι), ποτ. 1 ἐξωλεσα, το ἐξολλυμ (ἐλλυμι), ποτ. 1 ἐξωλεσα

annihilate, to destroy utterly, Od. 17, 597; φρένας τινί, to destroy a man's understanding (in tmesis), 7, 360. 12, 234.

*ἐξολολύζω (ὁλολύζω), to howl out, to wail, Batr. 101.

watt, part. 101.

ἐξονομάζω (ἐνομάζω), prop. to call
by name; to name, to utter, h. Merc.
59; and frequently ἐπος τ' ἐφατ', ἐκ
τ' ὀνόμαζεν, where it must be connected with ἐπος, to utter the word,
like along name (Voss. 'herpinging he spake'), 1, 361. 3, 398, seq. [she said what she had to say and declared it fully, Nigelsb. ad II. 1, 361].

iforoμαίνω (διομαίνω), aor. 1 subj. iforoμαίνω (διομαίνω), aor. 1 subj. iforoμηγης, and infin. iforoμηγια, to call by name, with accus arboa, 3. 166; γάμον, to name her marriage, Od. 6, 66. h.

Ven. 253.

έξονομακλήδην, adv. (ονομα, καλέω), mentioned by name, by name; with ovo-uaseiv, 22, 415, and nakeiv, Od. 4, 278.

efóniber, also efónibe, adv. poet. for efóniover (ὁπισθεν), from behind, on the back part, buckwards, 4, 298. 2) As prep. with gen. behind, κεράων, •17, 521.

έξοπίσω, adv. (ὁπίσω), 1) Of place: backwards, 11, 461; also prepos. with gen. behind, 17, 357. 2) Of time: here-

after, in future; only in Od. 4, 35. 13, 144.

*léopyiów (byyiów), to make angry, to
exasperate. Pass. to become very angry,

έξορμάω (όρμάω), partep. aor. 1 έξορμήσας, to go forth, to rush or hurry forth. μή σε λάθησιν κείσ έξορμήσασα sc. mus, lest it (the vessel) unperceived by you rush thither, Od. 12, 221.

έξορούω (δρούω), to spring out, to leap out, only in tmesis; spoken of the lot, 3, 325; of men, Od. 10, 47.

έξοφέλλω (δφέλλω), to increase greatly,

ἀξοφάλλω (ὁφάλλω), lo increase greatly, to augment, with accus. ἐεδνα, Od. 15, 18. † ἀξοχ for ἀξοχα, see ἀξοχος. ἀξοχος (ἀξείχω), origin. prominent; metaph. distinguished, excellent; spoken of men, 2, 188; of brutes, 2, 488; of a piece of land, τόμενος. δ, 194. 26, 184; often with gen. ἐξοχος 'Αργείων, eminent among the Argives, 3, 227; also with dat. ἔξοχον ἡρώσσων for ἐν ἡρώσσων, 2, 483. The neut. ἔξοχον and ἄξοχα as adv. most, among all, before all, 5, 61; ἀμοὶ δόσαν ἔξογος they wave it me by sreferποσι, among all, σηνε all, 5, 51; alua δόσαν έξοχα, they gave it me by prefer-ence (before the rest), Od. 9, 551; often with gen. έξοχον άλλων, 9, 641; with superl. ἔξοχ' ἀριστοι, by far the best, 9, 638. Od. 4, 629; also μέγ' ἔξοχα, Od. 15, 227.

εξυπανίστημι (from εξ, ύπό, ανά, ιστημι), only in aor. 2, to arise from a place under. σμώδιξ μεταφρένου έξ-υπανέστη, a weal arose upon his back, 2, 267.+

*ěžvopaívo (vopaívo), to strisk a med, to weare out, Batr. 182.

έξω, adv. (έξ), out, without, Od. 10, 95. 2) out of, away from, 17, 265. Od. 12, 94; with gen. which, however, often depends at the same time upon the verb; στη-θέων, 10, 94. έξω βήτην μεγάροιο, Od. 22, 378.

έξω, see έχω. έο. Ερ. for οὐ, q. v. ἐοῦ, Ερ. for οἶ, see οὖ.

čor. Ep. for ein, see eini.

čοικα, ας, ε, perf. with pres. signif. (from ΕΙΚΩ, q. v.), 3 dual Ep. είκτον, partep. łoucie, once cicie, 21, 254; fem. parter, cottens, once plur. coursia, 18, 418; plu-perf. concer, etg. et, dual Ep. cierry, 3 plur. conceran, 13, 102. Also the Ep. pass. form euro, was like, 28, 107, and furto, Od. 4, 796. 1) to be similar, to be like, to resemble, rivi, any one, ri, in any tire, to resemble, 7194, any one, 74, in any thing; Maxdon; mairra, in all respects, 11, 613; Séque yuvaux, Od. 4, 796; strengthened by dynora [to resemble closeig], eis Sra, 14, 474. Od. 1, 411; chiefly in partep. runri courses, like night, 1, 47. cf. 3, 151, etc. 2) to beft, to behove; to be proper, becoming, turt always impress excent Od. 22 befit, to behove; to be proper, occuming, just; always impers., except Od. 22, 348, where doux is pers., I ought, it behoves me. δουχα δέ του παραεθεύν, ώστε θεφ. it behoves me to sing before thee as before a god; of. however, no. 3; often absol., as 1, 119; it takes the pers. in the dat., 9, 70. Only Od. 22, 196, as or forker, seems to form an exception; supply, however, from the preceding passage, καταλέξασθαι; or it is constructed with an accus, and infin. ου σε éoire, rardy és, deidiggegfai, it does not become you to tremble like a coward, 2, 190. 234; or with an infin. simply: ove cour orpowener, 4, 286. The partep. is often used as an adj. becoming, suitable, Atting, deserved, µvêo: doucéres, suitable speech, Od. 3, 124 (Voss: similar, i.e. to the discourse of Ulyssus).

κείται δλέθρω, he lies in deserved death, Le. he has his due punishment, Od. 1, 46; but eixvia áxorres, a fitting, i. e. dear spouse, 9, 399. 3) to seem, to appear; only coice de toi mapacideir, wore beig. I seem to thee as to a god to sing [videor (mihi) tibi tanquam deo accinere. Fäsi.], Od. 22, 348. (So Eustath.-Voss: thou listenest to my song like a god.) In this signif. force is not elsewhere found in H , and therefore the former explanation seems preferable.

ėcio, Ep. for ėco, see ėćs. eois. Ep. for eine, see eini. έολπα, perf. see έλπω. čov, Ep. for hv, see eini.

έοργα (έργω), see έρδω. ἐορτή, ἡ, a feast, a festival, *Od. 20, 156 21, 258.

έός, ἐή, ἐόν, Ερ. for ὅς, ἢ, ὅν, pron. possess. (from οὖ), kie, her, mostly without the article; this is found but rarely connected with it to strengthen it. Tou έόν τε Πόδαργον, 23, 295; τὰ & δώματα, 13, 88. b) Strengthened by auros: dos αντού χρείος, his own need, Od. 1, 409. (The hiatus is mly found with it. cf. Od. 2, 247.)

ἐπαγάλλομαι, mid. (ἀγάλλω), proud of any thing, to glory in with dat. πολέμφ, 16, 91.+

έπαγγέλλω (άγγέλλω), 201. 1 ἐπήγγειλα, to annunce, to report, είσω, Od. 4, 775.† έπαγείρω (άγείρω), to collect, to bring together, with accus. 1, 126.+

έπα γην, see πήγνυμι. enayhai(ομαι, depon. mid. (άγλαξω), to pride oneself in any thing, to glory in. ovide i φημε δηρον έπαγλατεισθαι (infin. fut.), I think he will not long exult in them, 18, 133.†

άπάγω (άγω), aor. 2 ἐπήγαγον, to lead to, to bring to, with accus. λίν, 11, 480. ως ἐπάγοντες ἐπησαν, subaud. κύνας, as leading them they pressed on, i. e. as they pressed on to the chase, or absol. attacking, Od 19, 445; metaph. to induce, to cause, in connexion with weife, Od. 14, 392.

έπαείρω, Εp. for ἐπαίρω (ἀείρω), aor. 1 ἐπήειρα, to raise, with accus. κεφαλήν, 10, 80; to lift up upon, to lay upon, with accus, and gen. of place; Tiva anafawr, upon the carriages, 7, 426; кратечтами, •11. 9, 214.

έπαθου, see πάσχω. ἐπαιγίζω (αἰγίς), to blow strongly upon, to rush upon, spoken of wind, 2, 148. Od. 15, 293.

emaurée (airée), fut. Ep. emauriou (1 plur. enacréquer, 16, 443), 201. enpenoa, to praise, to approve, to pronounce good; mly absol., but also with accus. μύθον, 2, 335; and with dat. of the pers. Ecrops, to agree with Hoctor, 18, 312; and μύθον run, h. Merc. 457.

draurés, ή, όν (aiνόε), very frightful, very terrible: only fem. draurή as epith. of Persephone, 9, 457. Od. 10, 491. 534.

ἐοικότα καταλέξαι, Od. 4, 239. ἐοικότι | 11, 47. According to others euphemistic for ensurery, lauded, venerable. The first explanation, as a strengthening of αίνή (δεινή), deserves the preference, cf. Voss on h. Demet. 1. Buttm. Lex. p. 62, rejects eweirs, and would read ex αίνή, ἐπί being taken as an adv. = moreover, besides.

έπαίσσω (άίσσω), aor. l ἐπήϊξα, iterat. 201. ἐπαίξασκε, 201. I mid. ἐπηιξάμην. 10 rush upon, to assail, often absol.: spoken of the wind, 2, 146; mly of battle. a) With gen. rivos, against any one, 5, 263. 323; never in the Od. b) With dat. Teri: Kipky emalores, to rush upon Kirke (Circe), Od. 10, 295. 322; also with dat. instrum. eygei, δουρό, 5, 584; ruiγ instrum. eygei, δουρό, 5, 584; ruiγ μελίηση, Od. 14, 281. 3) With accustransit. to allack, to fall upon, μόθον ίππων, 7, 240. cf. 18, 159; reixos, 12, 308; Exropa, 23, 64. 11) Mid. to more onesetf quackly; with gen. χείρετ ώμων, from the shoulders, 23, 628. 6) With accus. inaifaotas aethor, to rush upon the prize, 23, 773.

enaires (aires), optat. sor. enairi-ceias, to ask for in addition, to demand further, with accus. 23. 593.+

ἐπαίτιος, ον (αιτία), that is guilty, that deserves to be complained of, culpable. ούτι μοι ύμμες έπαίτιοι. I have no reason whatever to complain of you, 1, 335.†

ἐπακούω (ἀκούω), fut. ἐπακούσω and ἐπακούσομαι, h. Merc. 566; aor. ἐπήκουσα, Ep. without augm. to listen to, to hearken to, mly with accus. έπος, 2, 100; apoken of Hêlios, πάντα, 3, 277. Od. 11, 109; but also gen. βουλής, to hear the counsel, 2, 143. h. Merc. 566.

έπακτήρ, ήρος, ὁ (ἐπάγω), that goes upon a chase, a hunter, Od. 19, 435. ἄνδρες ἐπακτήρες, 17, 135.

ἐπαλάομαι, depon. pass. (ἀλάομαι), sor. parten, emalnoeis, to wander over, to particle transports, so worker to be sender through, to reach in connecting; with accus. Kύπρον, to wander to Cyprus, Od. 4, 83. πόλλ ἐπαληθείς, after a long wandering, "Od. 4, 81. 15, 176.

ἐπαλαστέω (ἀλαστέω), aor. l partep έπαλαστήσας, to be displeased at, to be αποτημος, αποτημος, αποτημος, ο επήλειψα, το επήλειψα, τ

anoint, to besmear, ovara magir, *Od. 12, 47. 177, 200.

ἐπαλέξω (ἀλέξω), fut. ἐπαλεξήσω, to ward of, to avert, to remove, τί τινι, any thing from any one; Τρώεσσιν κακὸν ήμαρ, 20, 315. 2) to aid, to assist, τινί, one, 8, 365. 11, 428. •11.

έπαληθείς, 800 έπαλάομαι, ἐπαλλάσσω (ἀλλάσσω), 201. l ἐπαλλάξας, l) to exchange, to alternate. 2) to entwine, to connect, 13, 359.† epilos κρατερής καὶ ὁμοιίου πολέμοιο πείραρ ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν, the snare or cord of terrible contention and common war they drew alternately to both sides, i. e. they gave the victory now to the Trojans, now to the Greeks. The discourse is of Zeus and Poseidôn,

H 2

of whom the former aids the Trojans, the latter the Greeks. This explanation which Heyne gives, has the difficulty which neyne gives, has the dimension that Zeus, who knows nothing of the undertaking of Poseidôn, must be regarded as contending with him; cf. Spitsner and Köppen. Hence it is better with the ancients to explain exallafarres by συνάψαντες, συνδήσαντες, to connect, to entwine, to bind together, and to understand it as indicating a continual, unceasing battle. Thus Damm: pugnæ funem connectentes, ad utrosque intenderunt. Köppen considers weiges πολ. = πείρατα πολ., see πείραρ, and translates: 'the issue of common war translates: the issue of common they stretched, alternating, over both, cf. 11, 336. 14, 389. [The metaphor seems more satisfactorily taken from a eord, tied in a knot, whose two ends are drawn in opposite directions, to make the knot faster, cf. Jahrb. Jahn und Kiötz, März 1843, p. 261. Ed. Am.] ἀπάλμενος, see ἐφάλλομα. ἀπάλμενος, see ἐφάλλομα. ἀπάλξις, ιος, ἡ ἀλάξω), α breast-work,

a parapet, esply the battlements of the city walls, behind which the besieged fight, *12, 258, 22, 3.

ngnt, 12, 200. 22, 3. Επάλης, αο, ὁ, a Lycian slain by Patroclus, 16, 415. (Ἐπιάλτης.) ἐπάλτο, see ἐφάλλομαι. ἐπαμάομαι, depon. mid. (ἀμάω), aor.

έπημησάμην, to kenp up, to heap together, εὐνήν (of leaves), Od. 5, 482.†

ἐπαμείβω (ἀμείβω), fut. ἐπαμείψω, 1) to exchange, to change, revyed rivi, arms with any one, 6, 230. 2) Mid. to go alternately hither and thither, with accus. alternateig neuner una insener, van accuration victory alternates amongut men, 6, 339.
ἀπαμοιβαδίς, adv. (ἀπαμείβω), alternateiu, mutually, reciprocally. ἀλλή-

nately, mutually, reciprocally. ἀλλή-λοισιν ἔφυν ἐπαμοιβαδίς, they had grown mutually interlaced (the trees), Od. 5, 481.

*ἐπαμοίβιος, ον = Ερ. ἐπημοιβός, ἐπαμοίβια έργα, things of exchange, barter, h. Merc. 516.

επαμύντωρ, ορος. ὁ (ἀμύντωρ), a helper, a protector, Od. 16, 263.+

έπαμύνω (αμύνω), 201. l έπήμυνα, infin. έπαμθναι, to come to aid, to help, to assist, with dat. and absol. *6, 362. 8, 414.

ἐπανατίθημι (τίθημι), to lay upon, whence aor. 2 infin. Ep. ἐπανθέμεναι (for imperat.) σανίδας, shut the gates, 21, 535.† Wolf after Aristarchus has here introduced emarbenevas instead of the former en ay beneval.

έπανίστημι (ϊστημι), 201. 2 έπανέστην to cause to rise; intraus. aor. 2 and perf. to rise in addition, 2, 85.†

*énartián (ártián), to meet, to fall in with, h. Ap. 152, in aor. 1.

to threaten in addition, absol. 14, 45; τως τι, to threaten a man with any thing, 1, 319; ἀπειλάς, Od. 13, 127.

έπαραρίσκω, poet. (ΑΡΩ), aor. 1 έπηρσα, perf. emanna, lon. for emana.

1) Trans. sor. i, to attack to, to justen
to; θύρας σταθμούτω, to fix the doors to
the posts, 14, 167. 339. 2) Perf. and pluperf. intrans. to be attached, to be infixed, κληῖς ἐπαρήρει, 12, 456.

έπάρη, ή, lon. for ἐπάρα (ἀρά), en imprecution, a curse, 9, 456.

παρήγω (ἀρήγω), infin. aor. 1 ἐπαρῆξαι, to help, to aid, τινί, 24, 39. Od. 13, 391. έπαρήρει, έπαρηρώς, see έπαραρίσκω.

επαρκέω (άρκέω), 201. 1 επήρκεσα, to ward off, to avert, to remove, twi ti, any thing from any one; ολεθρόν των, 2, 873; with accus. to hinder any thing, Od. 17,

ἐπάρουρος, ον (ἐρουρα), living in the country, being a rustic, Od. 11, 499.† ἐπαρτής, ἐς (ἐρτίω), εφιίμραd, ready, prepared, "Od. 8, 151, 14, 332.
 ἐπαρτύνω = ἀπαρτύω, h. in Cer. 128,

ἐπαρτύω (ἀρτύω), to altach to, to fasten, with accus. ways, Od. 8, 447; metaph. тпиа какого, to prepare punishment for crime, Od. 3, 152. 2) blid. to prepare for oneself, δείπνον, h. in Cer. 128

ἐπάρχομαι, mid. (ἄρχω), aor. 2 ἐπηρξ-άμην, prop. to begin in addition, ui a religious signif.: to devote the first of a thing to the deity; always exapparous feracerus, spoken of libation; according to Buttun. Lex. p. 167, 'to pour out into the goblets for the purpose of libation,' so that in ent the approach to each indiso that in ent the approach to each indi-vidual guest is indicated. Yoss trans-lates: 'to begin anew with goblets.' The word derders may be explained more correctly, 'into the goblets,' hence, to pour 'the first into the goblets' (for libation), since the goblets were already nousion), since the goolets were already in the hands of the guests; cf. Nisseh ad Od. 7, 183; and Köppen ad II. 1, 471. 2) Mly, to present, to offer, with accusation, h. Ap. 125. emocrace, h. Ap. 125. emocrace, diapryos), a helper, cn aid, Od. 11, 498.

ἐπασκέω (ἀσκέω), perf. pass. ἐπήσκημα, to labour carefully in addition, to furn sh with any thing, with dat. αὐλὴ ἐπἡσκηται τοίχφ καὶ θριγκοῖσι. the court is
surrounded with a wall and battlements, Od. 17, 266.†

έπασσύτερος, η, ον (άσσον), πεατ to each other, close upon one another, in quick succession; sing, what is a covered opportun, wave upon wave arose, 4, 423; elsewhere plur., 8, 277. Od. 16, 366.

έπαυλος, ὁ (αὐλή), a stall for cattle, a pen, for the night, Od. 23, 358.† ἐπαυρίσκω (ΑΥΡΩ), H. has of the mid.

emaptoms (ATII), H. has of the met. the pres. only, 13, 733. Of the act. only aor. 2 subj. erawpy, infin. erawpeys, Ep. erawpóws, fut. mid. erawpówsya, form which 2 sing. subj. erawpowrau and erawpo, and 3 plur. erawpowrau, 1) Act. 1) is take to enswelf, to obtain, to procure, to partake, to enjoy, with gen. κτεάτων, 18, 302. Od. 17, 81.

b) Frequently spoken of missiles; to from Budeum to Pêleus, and who went touch, to grame, to injure, as it were tasting, with accus. xooa. 11, 573. 13, 649. 15, 316; absol. 11, 391; and with gen. Aidow, to graze the stone (goal), 23, 340. II) Mid. 1) to enjoy, to participate in, in a good and bad signif. with gen. voou, to enjoy intelligence, i. e. to enjoy rous, to enjoy intelligence, i. e. to enjoy the fruit of it, 13, 733; Bacakjos, to learn to know their (bad) king [ironically: that all may find much soluce in their king. Cp.], 1, 410, 15, 17; and absol. blue pur draupsjorodus, I think he will soon feel it. or rean the fruits of it. d. 55. feel it, or reap the fruits of it, 6, 353.
b) With accus. to receive, to draw upon oneself, κακὸν καὶ μεῖζον, Od. 18, 107

έπαφύσσω (άφύσσω), 201. ἐπήφυσα, 10 pour upon (in addition), Od. 19, 388 †

ἐπεγείρω (ἐγείρω), aor. sync. mid. ἐπ-έγρετο, partcp. ἐπεγρόμενος, 1) Act. to awaken, to arouse, with accus., Od. 22, 431. 2) Mid. to wake up, to awake, 10, 124. 14, 256; only a.r. sync.

ἐπέγρετο, see ἐπεγείρω. ἐπέδραμον, see ἐπιτρέχω.

eneny, see eneuu (ειμί). enei, Ep. also enein (eni), conj. used to indicate time and motive. 1) Of time: as, when, after, always spoken of the past, a) With the indicat. in asserting a fact, 1, 57. 458. b) With the subj. when the declaration is conditional (or indefinite], mly with αν οτ κε (ἐπεὶ αν, contt. ἐπήν). ἐπεὶ αν σύ γε πότμον exicans, when thou shalt have met thy fate. Without ar with subj. only 15, 363. h. Ap. 158; cf. however Thiersch, § 324, 4. c) With optat, when the de-claration indicates a frequently recurring case [indefinite frequency], 24, 14. The Ep ar or se is added when there is a condition, or the discourse is oblique, 9, 304. 19, 208. 24, 227; cf. Thiersch, § 324, 8. 2) Of a ground or motive: as, because, since, inasmuch as, quoniam, Ep. occase, since, smarmuca as, quonsam, Ebc. also årest, s) With indicat. Δ' is added when the clause is conditional. ἀπεὶ οῦ κεν ἀνεδρωτί γ' ἐτελέσθη, since it would not have been accomplished, 15, 228. δ) In other cases the construction is as in no. 1. It can also often be translated by for, 3, 214. Sometimes, esply in address, for, 3, 21:. Sometines, espir in address, erec stands where the protests is wanting; we may supply, 'I will tell thee,' 3, 59. Od. 1, 231. 3, 103; or, 'let us fight,' 13, 68 (according to Voss, the apodosis is v. 73). 3) With other particles: 'gree' he, as soon as, since now. b) energy, since at least, since (that is).
c) energy, since at least, since (that is).
c) energy, when then [referring a present action to the past from which it proceeds, &c.], when once, when first [with ref. to an action to be related, which depends upon this. Nig.], when therefore. d) dwel weo, since indeed, since yet. dwel of is dissyllable by synizesis,

with Achilles to Troy. He was slain by Hector, 16, 571, seq.

eneiγω, only pres. and imperf. I) Act. to press, to urge, to pursue closely, with accus., 12, 452; κεμάδα, to press, το sectis, 12, 702; κεμασα, to press, to pursue a roe, 10, 361; hence pass. ἐπ-είγεσθαι βελέσσυμ, to be pressed by weapons, 5, 622. 13, 511, δ) to drive, to urge on, spoken esply of wind, 15, 322; νηα, h. Ap. 408; and pass. Od. 13, 115; έρετμα, to move the oars, Od. 12, 205; hence, to drive, to hasten, δυου, Od. 15, 445. c) Intrans. lo press, lo oppress, lo arge. ἀνάγκη ἐπείγει. G. 85; γῆρας, 23, 623; cf. άνάγκη άπείγει, 6, 35; γήρας, 23, 623; ct. h. Ven. 231. II) Mid. to urge (one) for one-self, to hasten, γάμον, Od. 2, 97. 19, 142. b) to press oneself, spoken of the wind; hence, to hasten, to make haste, with infin., 2, 354. 6, 363. Frequently the partcp. êrreγόμενος stands as an adj. hastening, rapid, quick, 5, 902. c) With earn hastening after any thing, to long gen., hastening after any thing, to lung for, to desire, oboio, Od. 1, 309. 315. Appros. 19, 142; and with accus. and infin. ἡέλιον, δῦναι ἐπειγόμενος, Wishing the sun might set. Od. 13, 30. (Αςσυιέ ing to Butim. Lex. p. 118, not a compound word.)

eneιδάν, conj. as soon as, when, after, 13, 285.† Thiersch, § 324, 1, rejects the word as not Homeric; and reads enipe ôn.

dreibή, conj. (drei δή), since, us, when, after. 1) Mly with indicat, and with preterite: dreibή πρώτα, since first, when once, b) With subj. έπειδη-δαμόσσεται (for δαμάσσηται), 11, 478. of Ppitzner

2) More rarely in assigning a reason, since, because, with indicat., 14, 65. In addresses, without apodosis, Od. 3, 211. 14, 149, enei has e lengthened, 22, 379.)

emeidor (eldor), defect. sor. 2 of edoce to look upon, to look at, with accus., *22,

61; see έροράω.
ἐπειή. Ep. for ἐπεὶ ἢ, always in the
signif. since, becsuse. According to
Schol. Ven. ad II. 1, 156, ἐπεὶ ἢ, would be more correct. This Thiersch, § 324. 2, approves, and Spitzner has adopted it.

enein, optat. pres. of eneum (εἰμί). èπεί κε, 800 ἐπεί.

(ἐπείκω), obsol. pres. of ἐπέοικε, q. v. έπειμι (είμί), imperf. Ep. έπηεν and enegy, plur. enegar, fut. Ep. eneggouat. to be at, to be upon, to be over, absol. 5, 127. Od. 2, 344; with dat. loci, κάρη ώμοισιν έπείη, may my head (no longer) remain on my shoulders, 2, 259; with dat. of pers. οίσω έπεστι κράτος, h. Cer. 2) Of time: to be after, to be left behind, Od. 4, 756.

έπειμι (εἶμι), 3 sing. imperf. Ep. ἐπήῖεν, 3 plur. ἐπήῖσαν, Od. 11, 233, and ἐπήσαν depends upon this. Nig.], when therefore. d) dred wap, since indeed, since
fore. d) dred wap, since indeed, since
yet. drei où is dissyllable by synizesis,
Ud. 19, 314.

Erruywis, soc, d, son of Agaclès, a
Myrmidon, who, on account of the
slaughter of his uncle, was obliged to fly

a hostile signif. to rush upon, to attack,

H 3 Od. 19, 445; fut. eneioopau, sor. 1 mid.

cases: ὁ ἐπιών, the one attacking, 5, 238; often ἐπ' ἄλλοισιν ἰόντες, marching against each other, Il.

Exect, b. the Epeans, the oldest in-nabitants of Ells, who derived their name from Epeus, the son of Eudymion,

2, 619; cf. Paus. 5, 1. 2. Exercís, o, Epeus, son of Panôpeus, who, with the aid of Athene, constructed the wooden horse, Od 8, 493. He vanquished Euryalus in boxing, at the funeral games of Patroclus, but in casting the iron ball was conquered by Polypeetes, 23, 664, seq. 839.

enei-nep, conj. since at least, with

indicat. always separated, see enei.
éneira, adv. (éni, elra), thereufter, hereafter, afterwards, herenpon, thereupon, then, marks 1) Primarily, the progress from one action to another in the narration. In future actions :t signifies, directly after, Od. 2, 60; kai τότ' έπειτα, and then at once, 1, 426. It often follows πρώτον, is connected with αὐτίκα, αἶψα; also ένθα, έπειτα. Sometimes it stands pleonastically, after a participle with a finite verb, 14, 223. 2) It often forms in the Epic language the apodosis, to render it emphatic: a) After a particle of time : έπειδη σφαίρη πειρήσαντο, ωρχείσθην δη έπειτα, then they danced, Od. 8, 378; cf. 18. 545. b) After a particle of doubt or condition: εἰ μὲν δη νῦν τοῦτο φίλον,— Ερμείαν μὲν ἔπειτα — ὀτρύνομεν, then will we send, Od. 1, 84. 2, 273; so also in hypothetical clauses with os ke, 1, 547. 2, 392. 3) therefore, (according to what you say), then, a) In a question, 9, 437. Od. 1, 65. b) In other clauses, 15, 49. 18, 357.

е́теке́кλето, 800 е́тіке́λоµаі.

ἐπέκερσε, se- ἐπικείρω

έπελαύνω (ελαύνω), 20τ. 1 ἐπήλασα, perf. pass. ἐπελήλαμαι, to drive upon, to hammer out over, s, oken only of the working of metals, χαλκόν, 7, 223; of a shield: πολὺς ἐπελήλατο χαλκός, much brass was beaten out over it, 13, 804. 17,

ἐπελήλατο see ἐπελαύνω.

έπέλησε, see ἐπιλανθάνω.

έπεμβαίνω (βαίνω), partep. perf Ep. έπεμβεβαώς, to go upon, perf. to stand upon, with gen. οὐδοῦ, upon the thres-hold, 9, 582.†

έπενείκαι, 800 έπιφέρω.

ἐπένειμε, κου ἐπινέμω.

ἐπενήνεον, εεε ἐπινηνέω.

έπενήνοθε (ἐνήνοθε), 3 sing. of an old Ep. perf. with pres. signif. which is also used as imperf. to be or lie upon, to sit upon, only four times; spoken of the head of only four inters; spoken of the need of Thersites, as imperf. ψεδιή ἐπενήνοθε λάχνη, thin woolly hair was upon it, 2, 219; of a mautle: ἐπενήνοθε λάχνη, 10,

to fall upon, with accus., 11, 367; with Lex. p. 111, from irow or irio, perf. dat. 13, 482, 17, 741; and often without with Att. redupl. irrivoda, see Thiersch, \$ 232.)

enerrario, Ep. form of enerration, to streich upon, to extend upon, Od. 22, 467 +

eneuroum and eneurom (eurom), to equip, to put in order, innous, to harness the horses, 8, 374. Mid. to put oneself in order, to prepare oneself, āsθλα, for the contests, Ud. 21, 89.

ěπέοικα (ĕοικε), it is becoming, it is besitting, it is proper, with dat. pers. and infin. 4, 341: or accus. with infin. 1, 126. 10, 146. Ellipt. with accus. or execut. ικέτην αντιάσαντα (subaud. from the foregoing où δεύεσθαι), which it is not becoming that an approaching suppliant should lack, Od. 6, 193. 14, 511. 2) is is agreeable, it pleases, 9, 392.

ἐπέπιθμεν, κου πείθω. ἐπέπληγον, see πλήσσω. ἐπέπλως, see ἐπιπλώω. ἐπεποίθει, see πείθω. επεπόνθει, see πάσχω. епентаре, вее епінтайою έπέπτατο, see ἐπιπέταμαι.

ἐπέπυστο, see πυνθάνομαι. έπερείδω (έρείδω), 201. Ι ἐπέρεισα Ιο stay upon, to lean upon, to thrust against, with accus. έγχος ές κενεώνα, 5, 856; absol., 11, 235; metaph. Τυ ἀπέλεθρου, to apply prodigious power, 7, 269. Od.

ἐπερέφω (ἐρέφω). to ruof over, and heuce, generally, to build, in tmesis, ἐπὶ

νηδν έρεψα, 1, 39.† ἐπερρωσαντο, see ἐπιρρωομαι. ἐπερύω (ἐρύω), sor. ἐπέρυσα. Ερ. σσ, to draw to, to draw towards, θύρην κορώνη, (with the ring), Od. i, 144 (see κορώνη). ἐπὶ στήλην ἐρύσαντες. *()d. 12. 46

έπὶ κνέφας ήλθε, darkness came on, 11, 194. 'Αχαιοίς ἐπήλυθε νύξ, 8, 488. 9, 474; τοίσιν ἐπήλυθε ϋπνος, sleep came upon them, Od 5, 472. 12, 311; with the accus. esply when it contains the idea of surprising or creeping upon insensibly; ἐπήλυθέ μιν υπνος, Od. 1, 793. 10, 31; and of the spears: cutting the spear pressed upon the neck, 7, 262. 2) In a hostile signif. to rush against any one, to fall upon, to attack; without case, and with dat., 5, 220. Spoken of lions: Source, 10, 485. 15, 630. 5) Of lions: powers, 10, 700. 10, 500. 11, 500. 11, 1

loquacioneness, idle discourse. ἐπεσβολίας 134; as pres. with accus. ola θεούς ἐπ- ἀναφαίνευν, to exhibit idle prattie [to εντήνοθεν αἰἐν ἐόντας, such as adheres to seem loguacious. Cp.], Od. 4, 1394 (not the gods, Od. 8, 365. h. Ven. 62. (Buttm. from ἐπεσα, but from ἔπεσα and βάλλων). foolish words, loquacious (qui verba jucit) ; λωβητήρ (V. a troublesome prater), 2, According to Döderlein it is not to Le explained by έπεα ἐκβάλλων, but by έπεσι βάλλων, i. e. ἰάπτων, verbis lacessens of feriens.

enegor, see misses. ἐπέσπον, see ἐφέπω.

ἐπέσσεται, see ἐπειμι (εἰμί).

ἐπέσσυται, see ἐπισεύω. ἐπέστη, see ἐπίστημι.

ἐπέσχον, see ἐπέχω.

enerήσιος, ον (eros), annual, lasting a year, καρπός, Od. 7, 118.†

enev, Ion. for enov, see enoual ἐπευφημέω (εὐφημέω), 201. ἐπευφήμησα, to assent, to speak approximate. έπ-ευφήμησαν αίδεισθαι, κ.τ.λ., [their voice was to respect (him). Cp.], 1, 22.† ἐπεύχομαι, depon. mid. (εὐχομαι), fut.

eneufoμαι), 201. I eneufaune, to pray, to supplicate a divinity, θεοίς, Διί, 3, 350. Od. 14, 423. 2) to vaunt oneself. to boast, absol. and rivi, over any one, 11, 431.

έπεφνον, see ΦΕΝΩ.

επέφροδον, Βεο φράζω. έπέχω (έχω), αυτ. 2 ἐπέσχον, partcp. rισχών, aur. 2 mid. ἐπεσχόμην, Ερ. 3 erioxi plur. pluperf. ἐπώχατο, q. v. 1) to hold on, to, upon, with dat. πόδας θρήνου. to put the feet upon the stool, 14, 241. Od. 17, 410; hence: to hold out, to reach, to present, olvov, 9, 489: μαζον παιδί, 22, 83. 2) Intrans. to rush upon, to assail, τινί, Od. 19, 71. cf. Od. 22, 75. 3) to check, to restrain, to withhold, with accus. ρέεθρα, 21, 244; and θυμον ένιπης, to restrain the mind from rebuke, Od. 20, 266; hence absol. to restrain oneself, to delay, 'Arrivoos & er eneixe, Od. 21, 156. 4) to embrace, to occupy, to extend, with accus. ἐπτὰ πέλεθρα, 21, 407. ὁπόσσον accus. επτα πελεθρα, 21, 101. οποστον επόσχα πόρ, as far as the fire extended, 23, 238. II) Mid. 1) to direct oneself to, to assetf, like act. 2. Spoken of shooting with the bow, έπισχόμενος, aiming, Od. 22, 15. 2) Like act. 3, to restrain, to withhold, to hold up, with accus. ἐαρῶν πτύχας, h. Cer. 176.

ἐπήβολος, ον (βάλλω), that has attained any thing, partaking, possessing, with gen. νηός, έρετάων, Od. 2, 319.†

ἐπήγαγον, see ἐπάγω.

emηγκενίδες, at [long planks. Cp.], the long planks on the sides of a ship, which served to cover the ribs of the sides (orapires) and extended from stem to stern. To prevent the pressure of water, Odysseus (Ulysses) covers these planks with osier hurdles (pineage olovinger), Od. 5, 253, seq + (prob. from every = peper, to extend oneself), see Nitzsch ad loc. and oranir.

enger, Ep. for engr, see eneue (eiei). dπητεπούς, όν (έτος), 1) lasting a whole year, παρέχειν γάλα dπητεπούς, 10, 4, 89; πλυνοί, Od. 6, 85. 2) sufficient for a whole year, abundant, superfluous, Od.

έπεσβόλος, ον (βάλλω), uttering idle, 18, 360. 8, 233. The neut. ἐπηστανόν as olish words, loquacious (qui verba jucit); adv. always in the year, Od. 7, 128; ωβητήρ (V. a troublesome prater), 2, abundantly, in abundance, *Od. 7, 99. 10, 427.

έπήτεν, 200 έπειμι (εζμι). ἐπήλθον, and ἐπήλυθον, 200 ἐπέρχομαι. · ἐπηλυσίη, ἡ. enchantment, fuscination. h. Cer. 218, 220. Merc. 37.

ἐπημοιβός, όν (ἀμείβω), allernating, exchanging, corresponding; ὀχῆες, two bolts meeting each other, which one from each side of the door were fitted together, and held by a lock, see sanis, 12, 456; xtrures, clothes for a change, Od. 14, 513.

έπημύω, see ήμύω.

empe, conj. Hom. for ende, see enci.

έπήνεον, κεε έπαινέω. ביהולם, פכפ אין שישעור.

άπηπώω (ἡπύω), to call to joyfully, to applaud, with dat., 18, 502.† άπήρατος, or (ἐράω), beloved, lorely, charming, agreeable, spoken only of inanimate objects: δαίς, 9, 228; είματα, Od. 8, 366; mly of regions of Ithaca, Od. 4, 606.

έπήρετμος, ον (έρετμός), at the oar, rowing, έταιροι, Od. 2, 103. 2) furnished with oars, νήες, °Od. 4, 559. έπηρεφής (έρεφω), covering over, stand-

ing over, overhanging, πέτρας, Od. 10, 131, 12, 59, κρημνοί, 12, 54 [overhanging precipices].

Επήριτος, δ (disputed), son of Aphidas, from Alybas, whom Odysseus (Ulysses) pretended to be, Od. 24, 306.

ἐπῆρσε, see ἐπαραρίσκω.

infigar, see ever (είμι).
engrés, οῦ, ὁ (ἐπος), afable, kumane,
kind, benevolent, °Od. 13, 122. 18, 128.

απία, σεπουσική, Ou. 10, 122. 10, 140. ἀπήτριμος, ον (πητιον), prop. close-woven, hence; thickly over, close to-gether, compact, πητος 121. δράγ-ματα ἀπήτριμα πίπτον, the sheaves fell close together, fell thick, 18, 532. 2) Of time: in quick succession, 19, 226.

έπητύς, ύος, ἡ (ἐπητής), friendly a i-dress, and mly kindness, benevolence, Od. 21, 306.+

άπί, I) Prepos. with gen., dat., and accus. Ground signif. at, upon, in manifold relations. A) With gen. a) To mark rest in a place: on, upon, in, at, near, esply with verbs of existence, rest, etc.: eni meding eperoveis, 22, 225; and without a verb: ἐπὶ ωμων, ἐπὶ ἀγροῦ, ἐπὶ κρατὸς λιμάνος, at the head of, Od. 13, 102; metaph. ἐπὶ ἔρροῦ ἀκμῆς, 10, 173; see ἀκμῆ. b) Το mark motion to an object, with verbs of motion: ἀρύειν νῆα ἐπ' ἡπαίροιο, upon the land, l, 485; βαίνειν ἀπὶ νηδε. 2) Spoken of the time in or during which any thing happens. ἐπ' εἰρήνης, in time of peace, 2, 797; ἐπὶ προτέρων ἀνθρώπων, 5, 637. 3) Το mark manner, cause, etc.: only στης έξ' ἐμείων, in silence by ourselves, i. e. for yourselves, 7, 195. B) With dative, 1; Spoken of place: ω) Το mark rest upon, at, or by an object: ἐπὶ χθονέ, on the

earth, 1, 88: ἐπί τινι καθῆσθαι. to sit by any one, Od. 2, 369; ἐπ΄ ἔργω, at the work, Od. 16, 111; also spoken of a conjunction, or concomitancy of things : eq έλετε έλετος ἀρέσθαι, wound upon wound, 14, 130. cf. Od. 7, 120; ἐπὶ τῆσι, in addition to these, 9, 639; ἐπὶ τος, to this, i e. besides this, Od. 3, 113; ταχὸς ἔσκε रिदेश क्रिये कार्डिये, toge her with, i. e. besides his beauty, Od. 7, 126 17, 308. Hence also spoken of succession in time and place. ἐπὶ τῷδε ἀνέστη, with, i. e. after him, 7, 163. b) To mark motion to any thing, with verbs of motion, and that in thing, with verse or motion, and that in a hostile signif.: spon, against, 1, 382. 3, 15. 2) Of time: ent warri, by night, 8, 529; ent ηματι. τηθε, on this day, 13, 234; but en ηματι. by day, Od. 2, 284, and as adv. daily, Od. 14, 105. 3) Of manner, cause, ev.: a) To mark design, purpose : ἐπὶ δόρπω, for supper, Od. 18, 44; ἐπὶ χάρμη, 13, 104; ἐπὶ Πατρόκλφ, for Patroclus, 23, 776; νὶὸν έπὶ κτεάτεσσι λιπέσθαι, to leave a son for his treasures [i. e. to inherit them], 5, 154. b) To mark the ground or motive: about, at, for, on account of; yeaker entrue, 2, 270; μογείν, πάσγειν έπί των, 1, 162. 9, 492. c) To mark the price, or mly, the condition: for; έπί των άθλενευν, 23, 274; ἐπὶ μισθῷ for hite. ἐπὶ δώρους, for presents, 9, 162. C) With accus. 1) Of place: a) To mark directions. tion or motion to an object : to, towards, ngainst; ἐπὶ νῆας ἔρχεσθαι, ἔζεσθαι ἐπ΄ ἔρετμα, Od. 12, 171. b) Το mark motion upon or over, or an extension, or spreadapon o roser, or an extension, of spean-ing out upon: πλεϊν ἐπὶ οἰνοπα πόντον, Od. 1, 183. cf. 2, 370; ἐπὶ ἐννέα κεῖτο πέλεθρα, Od. 11, 577; ἐπὶ γαίαν, per terram, Od. 4, 417. cf. Od. 1, 299; ἐπὶ δεξιά, ἐπὶ ἀριστερά, to the right, to the lett. 2) Of time: a) In marking the limit: ἐπὶ ἡῶ, till morning, Od. 7, 288. b) To mark continuance: for, during; έφ' ημέραν, 2, 299; ἐπὶ δηρόν, for a long time, 9, 415. In like manner to mark the measure: ὅσον ἔπι, as far as, 2, 616; ἐπὶ ἡμισυ πάσης, to the half of the entire ship, Od. 13, 114. 3) Of manner, cause, etc.: a) To mark design or purpose: etc.: a) 10 mark design or purpose: ἐπὶ βοῦν iτνω, for an οχ, i.e. to fetch him, Od. 3, 421: στάλλειν ἐπὶ ἀγγαλίγν, on an embassy, 4, 384; more rarely spoken of persons: ἐπὶ ''Οθυσσῆα ἰέναι, Od. 5, 149. b) Το mark conformity: ἐπὶ στάβιμη, by the line, Od. 5, 245; ἐπὶ Ισα, 12, 436. c) To mark a respect in which any thing is true; ἄριστοι πᾶσαν ἐπ' ἰθύν, in every attack, 6, 79. II) As an adv. often found in H. in the signif. then, moreover, besides, thereupon, etc. 1, 458. 5, 705. Od. 3, 164, 285. It must often be connected with the verb. III) In composition with a verb it sometimes has the local signi-

ecre, it is present, it is there, there is, thou art. Od. 14, 92; mly with dat. 1, 515. Od. 11, 307. Also with infin. following. oùe én drip-dopr date excep άμθναι, there is no man to avert the evil from the house, Od. 2, 59.

έπιάλλω (ἰάλλω), 201. Ι ἐπίηλα, to send to, to cast upon, to lead or bring to. τί τιν: σθρον Κήρας τινί, Οd. 2, 315; ἐπίηλεν τάδε έργα, he has brought about these things, 'Od. 22, 49.

ἐπιάλμενος, εσε ἐφάλλομαι.

έπιανδάνω, poet. for έφανδάνω, q. v. έπιαύω, another reading for ένίανεν, Od. 15, 557.

druaxω, poet. (iáxω), lo call lo, la shout aloud lo, lo cheer, lo applaud with shouts, 7, 403. 13, 822. 2) Mly, lo cry out, °5, 860. 14, 148 (only pres. and imperf.). επίβαθρον, τό (βαίνω), the passage-

money, the price paid by a passenger (ἐπιβάτης) on ship-board, Od. 15, 449. γ ἐπιβαίνω (βαίνω), fut. ἐπιβήσω. 201. 1

eneβησα, aor. 2 eneβην, intin. Ep. entβήμεναι, fut. mid. ἐπιβήσομαι. 201. 1 βημεναι, ται. min. επισηφομα.
mid. ἐπεβησάμην (only the Ep. forms ἐπεβήσετο, ἐπεβήσετο). 1) Intrans. to mount, to ascend, to step upon or into.
a) With gen. ἐππων διόρου, 5. 46: 8, 44 ; πύργων, νεών, etc. again: κροσσάων, to mount the battlements, 12, 444; yains, to disembark, Od. 12, 282; metaph. of a corpse, to be lad upon the funeral pile, corpse, to be is a upon the funeral pile, 4, 99. b) to go to, to reach, with gen. πόλησι, to the city, 16, 396; with accus. rarely; Πιερένη ἀπιβάσα, over Pieria [not to P.], 14, 226. Od. 5, 30; often metaph. ἀπαβείνης, to give oneself up to impudence, Od. 22, 424. ἀῦφροσύνης, Od. 23, 32; τόχνης, to try art, h. Merc. 166, 465. 2) Transit. only fut, and any, lact, to cause to mount to course the and sor. 1 act. to cause to mount, to cause to ascend; τινὰ ἔππων, upon the chariot, 8, 129; hence: to lead to, to place upon, to bring to, πολλούς πυρής, 9, 546; τεν πάτρης, to send one to his country, Od. 7, 223; metaph. εὐκλείης, σαοφροσύνης, to elevate any one to renown, to bring one to understanding, 8, 285. Od. 23, 13.

ἐπιβάλλω (βάλλω), 20τ. 2 2ct. ἐπέβαλον, 20τ. 2 mid. ἐπεβαλόμην, 1) Act. to cast spon. to lay upon, with accus., 11, 846;
ἐπιβάλλων ἰμάσθλην, subaud. imrose, to give the horses the lash, Od. 6, 329. b)
Intrans. to cast oneself upon, to go to; η
δὲ Φαὶς ἐπιβαλλα, the ship sailed to Phem, Od. 18, 937. b. An. 427. 9) Mild to said Od. 15, 297; h. Ap. 427. 2) Mid. to cast upon for oneself, κλήρους, Od. 14, 209.
b) to cast oneself upon a thing, to full upon it, to seek or strive after, with gen.

ερόπ 15, 6. 68. ἐνάρων, 6, 68. ἐπιβάσκω (βάσκω), poet. form of ἐπι-βαίνω, with transit. signif.: κακῶν ἐπιβασκέμεν νίας 'Αχαιών, to bring the sons of the Achaians into misfortunes, 2, 234.†

a verb it sometimes has the local significations of the adv. and sometimes it denotes a consequence in time, an accession, etc.

ἐπι, in anastrophe. 1) for ἐπί, when it follows the governed word. 2) for ἐπ.

ἐπιβήτωρ, ορος, ὁ, ονε that meunts, iππων, Od. 18, 263. 2) a leaper (spoken of the boar). "Od. 11, 131.

ἐπιβλής, ἢτος, ὁ (ἐπιβάλλω), prop. that

1.53

which is thrust forward; a bolt or bar.

for fastening the door, 24, 453.†
ἐπιβοάω (βοάω), only fut. mid. ἐπιβώσομαι, Ιοπ. for έπιβοήσομαι, to cry to. 2) Mid. to call upon, to call to for aid, with accus. 6eous, 10, 463. Od. 1, 878.

*ἐπιβόσκομαι (βόσκω), to pasture upon,

to fred upon, Tivi, Batt. 54. έπιβουκόλος, ὁ (βουκόλος), a herdsman,

always with Bowr, Od. 3, 422. ἐπιβρέμω (βρέμω), to roar against, to kindle (trans.) with a roaring sound, πυρ [the wind roars through the fire. Cp.]

ἐπιβρίθω (βρίθω), aor. 1 ἐπέβρῖσα, to fall heavily up·m. στ' ἐπιβρίση Διος ομβρος, when the rain of Zeus falls violently, 5, 91. 2) Metaph. to press upon, to press kenvily, πόλεμος Τρώων, 7, 343. 12, 414; in a good sense: οππότε Διὸς ώραι ἐπιβρίσειαν υπερθεν, when the hours of Zeus from above load (the vines) with fruit; weigh down their boughs, Od. 24, 344.

έπιβωσόμεθα, see ἐπιβοάομαι.

έπιβώτωρ, ορος, ὁ (βώτωρ), a shepherd, perhaps chief-shepherd, μήλων, Od. 13, 222. t

ἐπιγδουπέω, Ep. for ἐπιδουπέω, to utter sounds around; to this is referred: ent; δ' ἐγδούπησαν [rolled sounds, as of thunder, around him], 11, 45.

ἐπιγίγνομαι (γίγνομαι), to arise again, to come again, spoken of time, 6, 148.
2) to reach; δσον τ' ἐπὶ δουρὸς ἐρωὴ γίγνεται, *15, 358.

φαιγενώσκω (γιςγνώσκω), 20τ. 2 έπ-έγνων, subj. 3 piur. Ερ. ἐπεγνώσσι for ἐπιγνώσει, optat. ἐπεγνοίη, to recognize, to ἐπιγνώσει, optat. ἐπεγνοίη, to recognize, to ἐπιγνωσει, optat. ἐπεγνοίη. Δd. 24, 217. 2) to become acquainted with, to view (the strife), *Od. 18, 30.

*encyvaumtos, ή twisted, h. Ven. 87. ór, bent, curved, ή,

έπιγνάμπτω (γνάμπτω), 201 ἐπέγναμψα, to curve, to bend around, to twist, with accus. δόρυ, 21, 178; metaph. (to bend the mind =) to influence, to prevail with, to persuade, τινά, 2, 14; κῆρ, 1, 569; νόον έσθλῶν, to persuade the minds of the brave, *9, 514.

έπιγνοίη, see ἐπιγιγνώσκω.

έπιγνώωσι, εςς έπιγιγνώσκω.

emtypoword, see emtyrypowords. emtypoword, see emtyrypowords. entypowords feeton, fool he would get a bulky thigh [i. e. grow stouter], "Od. 17, 225. entypogbőip, adv. (drzypódpo), grazing [lightig inscribing] the surface; super-

Acially, with a scratch, 21, 166.†

έπιγράφω (γράφω), 20τ. 1 ἐπέγραψα, to graze or scratch upon the surface, with accus. χρόα, 4, 139; with double accus. τινὰ ταρσόν, to graze one on the sole of the foot, 11, 388; hence, 2) ἐπιγράφειν κλήρον, to mark a lot (by scratching upon 187. (It is = σημαίνεσθαι, 175; the idea of writing is inadmissible.)

* ἐπιδαίομαι, depon. mid. (δαίω), to ἐπιδιφριάς, άδος, ἡ (δίφρος), the upper communicate, to give; ὄρκον, to take an rim of the chariot-teat = ἀντυξ, 10, 475.+

oath upon it, h. Merc. 383 [Herm. prefers ἐπιδώσομαι ὅρκον].

Έπίδανρος, η, a city in Argolis, on the Saronic gulf, with a temple of Æsculapius, now Pidauro, 2, 561.

ἐπιδέδρομε, see ἐπιτρέχω. ἐπιδέξιος, ον (δεξιός), prop. on the right, only neut. plur. ἐπιδέξια. as adv. on the right. Spruod' efficing smolifica, rise in order [to try the bow] from left to right, i. e. to the right beginning from him who occupies the seat of honour, at the mixing vessel, Od. 21, 141; see Buttm. Lex. p. 291. This direction was regarded as propitious, see defice; hence αστράπτων επιδέξια, lightening on the right (a sign of prosperity promised by the deity), 2, 353.

enidevis, es, poet. for enidens, needing, entoevis, es, poet. 101 entoeis, needing, wonting, lacking, with gen. δαινός έτσης οὐκ ἐπιδευείς, sc. ἐσμέν, we lack not a common meal, 9, 225. ἄλλης λώβις οὐκ έπιδευείς, sc. ἐστέ, ye need no other wrong, 13, 622; absol. ὅς κ' ἐπιδευής, sc. n, who is needy, poor, 5, 481. 2) inferior, deficient (in), with gen. βίης, in power, Od. 21, 185; with double gen. βίης ἐπιδευέςς εἰμὲν 'Οδυσσήρς, we are inferior in strength to Odysseus (Ulysses), Od. 21, 253; the neut as adv. ἐπιδευές έχειν δúcne, to lack justice, 19, 180.

έπιδεύομαι, depon. mid. (δεύομαι), to fail in, to want, to lack, with gen. χρυσού, 2, 229; τούτων, Od. 15, 371. 2) to be inferior, to be weaker, with gen. uáxns, 23, 670; also with gen. of the pers.: πολλον κείνων ἐπιδεύεαι, thou art much inferior to them, 5, 636; and with double gen.
μάχης 'Αχαιών, in battle to the Greeks,

24, 385.

ἐπιδημεύω (δημεύω), poet. for ἐπιδημέω, to abide in the country, to be at home, Od.

ἐπιδήμιος, ον (δήμος), among the people, internal, domestic, πόλεμος, 9, 64. b) at home, present, Od. 1, 194.

ἐπιδίδωμι (δίδωμι), fut. ἐπιδώσω, aor. 1 ἐπέδωκα, infin. aor. 2 ἐπιδοῦναι, to gire in addition, to add to, ti tive, 23, 559; to give as a dowry, θυγατρὶ μείλια, 9, 148. 290. 2) Mid. to take thereto for oneself, only επιδώμεθα θεούς, let us take the gods to it (viz. as witnesses, supply from v. 255, μαρτίρους), 22, 254. (Schol. μαρτίρους ποιησώμεθα.) The derivation from ideoffat is improbable, although Voss. follows it: 'let us look up to the gods.

έπιδινέω (δινέω), aor. partep. ἐπιδι-νήσας, partep. aor. pass. ἐπιδινηθείς, 1) Act. to turn about, to whirl around in order to cast, with accus. 3, 378, 7, 269. Pass. to fly around in a circle, spoken of an eagle, Od. 2, 151. 2) Mid. to revolve any thing by oneself; metaph. ἐμοὶ τόδε θυμὸς πόλλ' ἐπιδινεῖται, my mind often revolves this, i. e. the thought orten occupies (haunts) my mind, Od. 20, 218.

charint-sent, being upon the chariot sent. δώρα ἐπιδίφρια τιθέναι, to lay the presents upon the chariot-seat, *Od. 15, 51. 75.

έπιδραμείν, ἐπιδραμέτην, see ἐπιτρέχω. ἐπίδρομος, ον (ἐπιδραμείν), prop. whither one can run, accessible, exposed to attack; reixos, a wall easy to storm or scale, 6, 434.+

emido (δύω), sor. 2 emidorai, to set only in tmesis. μη πρὶν ἐπ' ἡέλιον δῦναι, 2, 413 +

રેમાઈώμεθα, see રેમાઈંડેωμι.

enteixelos, or (eixelos), similar, resembling, τινί, always with αθανάτοισιν and 8eocs, 4, 394, and Od. 15, 414.

έπιεικής, ές (έοικα), 1) suinble, becoming, filting, proper. τύμβος ἐπιεικής τοῦος, a mound such as is fitting, 23, 246. Often the neut, either absol. we emiences, as is fitting. 8, 431; or with infin. or a έπιεικές ακούειν, which (μύθος) it is suitable to hear, 1, 547. cf. Od. 2, 207.

emiciatos, ή, όν (είκω), yielding, giving way; always with a negat. Heros our enteuerós unyielding spirit, 5. 892: σθένος, mvincible strength, 8, 32; πένθος. unreasing grief, 16, 549; hence, 2) With negat. intolerable, evil, like oxithos. epya obs sincurá (not to be en dured), Od. 8, 307. The explanation 'not yielding,' i. e. having permanence, seems gainst the Hom. usus loquendi: cf. Nitzsch ad Od. 8 307.

ἐπιειμένος, η, ον, see ἐπιέννυμι. ἐπιείσομαι, see ἔπειμι (εἰμι).

ἐπιέλπομαι, depon. mid. only pres. (ἔλπω), to kope, with infin, 1, 545; with

accus., Od. 21, 126.

ἐπιέννυμι, poet. for ἐφέννυμι (ἔννυμι), aor. 1 enterora, partep. pass. enterutives, 1) to put on, to clothe, to put over; with accus. χλαίναν, to lay over, Od. 20, 143; metaph. in the parter, perf ἐπιειμένος, clothed with; with accus. ἐπιειμένος άναιδείην, clothed with impudence, 1, 149; alerje, with power, 7, 164. Od. 9, 214. 2) Mid. to clothe oneself with,

214. 2) Δ110. 10 coolne oneses; with, νεφάλην, 14, 350; only in thesis. επιζάφελος, ον, νehement, violent; χόλος. 9, 525; and the adv. επιζαφελώς. venemently, exceedingly, 9, 516. Od. 6, 330. (The deriv. is uncertain; according

to Apoll. from ζα and δφέλλειν.) ἐπίηλε, see ἐπίαλλω.

επίηρα, only twice, in the phrase επίone, to render onself agreeuble, to show kindness, 1, 572. 578. Wolf. (Buttm. Lex. p. 335, supposes a tmesis, and

writes separately, and ηρα, cf. ηρα.)
απτήρανος, ov (αρω), agreeable, welcome,
with dat., Od. 19, 343.† [Lexil. 341, 344.]

*iningor, ov. agreeable, grateful, Frag. h. 56 † [Lexil. 338.] inlanguage of the description of the descript accus., 4, 183.† ἐπιθείτε, seo ἐπιτίθημι.

ἐπίθημα, τό, Ep. for ἐπίθεμα, that

έπιδίφριος, ον (δίφρος), lying upon the | which is placed upon any thing, a cover a lid, 24, 228.†

επιθρώσκουσι, so far they leap (spoken of horses), *5, 772. ἐπιθόω (θύω), aor. partop. ἐπιθύσας, 1)

to rush upon, to attack, 18, 175. Od. 16, 297. 2) to desire earnestly, h. Merc. 475. (Some derive it from 1870, but this has always short v; in both cases the v is long; and , is long by its position in the

ἐπιΐστωρ, ορος, ὁ, ἡ (ιστωρ), acquainted with, experienced in; with gen. μεγάλων epywr (peritum, i. e. auctorem magnorum factorum, Damm), Od. 21, 26 †

·ènikaiw (kaiw), to kindle upon, to light, πῦρ, h. Ap. 491; in tmesis, 22, 170. *emikalimilos, or (kalimilos), curved, bent. h. Merc. 90.

exicap, adv. on the head, a different reading for ent map, 16, 392; see map.

έπικάρσιος η, ον (ἐπικάρ), prop. kead foremost, stooping forward. at νήσε έφέροντ ἐπικάρσιαι, the ships were borne forward with depressed prow ['their heads deep plunging.' Cp.] (Voss, 'with depressed masts'), Od. 9, 70 (according to Schol. 'careening, oblique, inclined').

Έπικάστη, η, in the tragic poets lo-κάστη, daughter of Menœceus, and wife of king Laïus of Thebes, to whom she bore Œdipus. After he had ignorantly slain his father and solved the riddle of the Sphinx, he received as a prize his mother for a wife. When she discovered her relationship to him, she put an end to her life by hanging, Od. 11, 271.

emineupat, depon. mid. (neipat), fut. έπικείσυμαι, to lie upon; spoken of doors, to be joined to, Od. 6, 19; metaph. έπικείσετ ἀνάγκη, force will overpower 6, 458.

entreiou (reiou), aor. 1 ED. energou. to shear of, to cut of; calayyas, to cut down the squadrons, i.e. to penetrate, 16, 394. 2) Metaph. to hinder, to render void ; unidea, *15, 467. 16, 120.

έπικελαδέω, poet. (κελαδέω), to cry out, to cheer, to appland, only in tmesis. ent δè Τρώες κελάδησαν, *8, 542. 18, 310.

ent of Towes κελασησαν, "0, 922. 10, 910.

επικέλλα, poet. (κελλλα), sor. επέκελσα,

1) to impel, to run into, spoken only of
ships; νηας, to run ships to the shore,
Od. 9, 148. 2) Without accus. intrans.

to land, to lie on the strend; Od. 9, 138; and of the ship, ή ἡπείρω ἐπάκελσεν, the ship ran upon the land, Od. 13, 114.

έπικέλομαι, depon. mid poet. (κέλομαι). BOT. 2 Ep. enerchoung, to call to, with accus. 'Epippus, 9, 454.†

έπικεράννυμι (κεράννυμι), sor. 1 infin.

έπικρήσαι, Ep. for έπικεράσαι, to mingle with. 2) to mingle again; olver, to mix wine sgain, Od. 7, 164.

έπικερτομέω (κερτομέω), le insuit, te

προσέφης, 16, 744. Od. 22, 194. 2) In a spoken of Ares, βροσών, h. 7, 9; and as nilder signif, to jest with, to banter, 24, 649. fem., 21, 431. The plur. often used of eruceribe (κεύθω), fut. έντικεύσω, to the allies of the Trojans, 2, 130. 815. H. conceal, to hide, often with the negat., calls them frequently τηλεκλητοί, 9, 233.

8, 821; μῦθον, Od. 4, 744.

σκεδάννυμι, pres. and imperf. mid. to strew over, to sprinkle upon. 2) to spread itself upon, to deffuse itself; with accus. υδωρ επικίδναται alar, the water spreads itself over the land, 2, 850; spoken of the morning light, *7, 451, 458.

emukleiss, poet. (κλείω), to praise, to celebrate, with accus. αοιδήν, Od. 1, 351.† Or, with Nitzsch, to accompany with applause. The var. lec. ἐπικλύουσ is preferred by Näg. ad II. p. 230; and seems confirmed by Plato's ἐπιφρονέουσιν; but it wants MS authority.

Επικλής, ήσς, ὸ, a Lycian ally of the Trojans, slain by Telamonian Ajax, 12,

378

ἐπίκλησις, ιος, ἡ (ἐπικαλέω), an appellation, a surname; only accus. almol. with the surname. τον επίκλησιν Κορυ-νήτην πίκλησκον, 7. 138. 'Αστυάναξ, δν Τρώες ἐπίκλησιν καλέουσι, 22, 506. Od. 5, 273. h. Ap. 386.

ἐπικλένω (κλίνω), perf. pass. ἐπικέkhihai, to leun upon ; pass. to be inclined. ουδ' ευρ' επικεκλιμένας σανίδας, he found not the doors inclined, i. e. shut, 12, 121.+

ἐπίκλοπος, ον (κλέπτω), thievish, cunming, Od. 11, 364. 13, 291; also with gen. μύθων, crafty in words, 22, 281; τόξων, dexterous with the bow [rather, join θηητηρ καὶ ἐπίκλοπος, a right cunning examiner of the bow. Fast. It is ironi-

cal], Od. 21, 397.

*derich's ω (κλύζω), to inundate, to sprinkte, pass. κύμασι, Batr. 69.

eπικλύω (κλύω), to listen to, to understand, with accus., 23, 652; with gen.

Od. 5, 150.

ἐπικλώθω (κλώθω), fut. ἐπικλώσω, 201. 1 act. ἐπέκλωσα, aor. 1 mid. ἐπεκλωσάμην, 1) to spin; only metaph.; prop. spoken of the Parcæ, who spin for every one his fate; then mly of the gods, to impart, to allot, to assign, τί τινι; τινὶ όλβον, Od. 3, 208. 16, 64. ψτε Κρονίων όλβον ἐπικλώσει γαμέοντί τε γεινομένο τε, to whom the son of Kronus (Saturn) in his marriage and birth shall allot happiness, Od. 208 (Eustath, reads instead of the fut, eπικλώση, with more propriety). Mid. as depon. spoken of the gods, to suspend; ολεθρον άνθρώποις, destruction over men, Od. 8, 579; διζύν, Od. 20, 196; and with infin. instead of accus. to allot, to grant; olnóvõe véerbai. Od. 1, 17, and (weer, 24, 525 (in the Il. only once).

ἐπικόπτω (κόπτω), fut. ἐπικόψω, to strike upon from above; βοῦν, to strike upon the neck of the ox in order to kill

mock, to deride; only in the partep, with | only as subst. a helper, an assistant;

έπικραίνω, Ep lengthened έπικραιαίνω έπικίδνημι, Ep. (κίδνημι, poet. form of (κραίνω), 201. Ι ἐπέκρηνα, Ep. ἐπεκρήηνα, οριατ. ἐπικρήνειε, τημοτιτ. ἐπικρήηνο, 1) to finish, to fulfil, to accomplish, to grant, τινί τι; ἐπικρήηνον, 1. 455: ἀρίν τινος. 15, 599; and absol. οὐ σφιν ἐπ-εκραίαινε, he did not grant it to them, 3, 302. 2) to rule to govern, Beorg, where Herm. would substitute oinous, h. Merc. 531 (from emispaire. only emisphreis, 15. 599, and pres. h. Merc. l. c.).

ἐπικρατέω (κρατέω), to hold the rule, to command, to govern, with dat. viecous, 10, 214, and absol., Od. 17, 320. 2) to have the mastery, to be victorious, to conquer, 14, 98.

eπικρατέως, adv. (eπικρατής), wit great force, with might, *16, 51. 23, 863. *ἐπικρέμαμαι, depon. mid. (κρέμαμαι), to hang upon, to hang over, to impend.

πέτρη επικρέμαται, h. in Ap. 284. ἐπικρήηνον, Ep. see ἐπικραίνω.

ἐπικρήνειε, see ἐπικραίνω.

ἐπικρῆσαι, see ἐπικεράννυμι.

ἐπίκριον, τό (ἴκριον), a sail-yard, *Od. 5, 254. 318.

ἐπικυρέω (κυρέω), 201. ἐπέκυρσα, to fall upon any thing; to this is assigned ent ώματι κύρσας, 3, 23; see κυρέω. επιλάμπω (λάμπω), 20τ. 1 επέλαμψα, 10

shine upon. ήέλιος ἐπέλαμψε, the sun shone thereon, 17, 650.† h. Merc. 141. ἐπιλανθάνω and ἐπιλήθω (λήθω), aor.

έπέλησα, fut. mid. ἐπιλήσομαι, aor. 2 mid. ἐπελαθόμην, 1) Act. to cause to forges; with gen. in aor. 1: ὁ ϋπνος ἐπέλησεν ἀπάντων, sleep caused a forgetfulness of every thing, Od. 20, 85. 2) Mid. to forget thereupon, any thing, with gen. 1862. Od. 1, 57; and, generally, to furget. 7, 452; τέχνης, Od. 4, 455. The pres. ἐπιλανθάνω is not found in H., and from ἐπιλήθω only ἐπελήθετο, Od. 5. 324.

ἐπιλέγω (λέγω), to collect to or in addition; only mid. in tmesis, ἐπὶ δὰ ξύλα πολλά λέγεσθε, 8, 507, and λέγοντο, v. 547. επιλείβω (λείβω), to pour upon, esply upon the flame in making libations of

wine, Od. 3, 341; and in tmesis, 1, 463. °ἐπιλέπω (λέπω), 20r. ἐπέλεψα, to peel off, to strip off the bark, h. blerc. 109, where the reading is questioned [but without cause, Passow].

ἐπιλεύσσω (λεύσσω), to look upon, to see, τόσσον, 3, 12.†

έπιλήθομαι, see έπιλανθάνω.

ἐπίληθος, ον (ἐπιλήθω), causing to forget, producing oblivion; with gen. φάρμακον κακών επίληθον ἀπάντων, which caused an oblivion of all evils, Od. 4, 221.†

ἐπιληκέω (ληκέω), to make a noise upon, to clatter [to beat time whilst others help, io aid, absol., δ, 614.† dance, Passow, cf. Athenæus I. 13), Od. ἐπίκουρος, ον (κοῦρος), helping, aiding; 8, 379.†

ἐπιλίγδην, adv. (λίγδην), scratching, grazing. 17, 599 †

ἐπιλλίζω (ἰλλίζω), to give the wink, to make a sign with the eyes, with dat., Od. 18, 11.+ h. Merc. 387.

ἐπιλωβεύω (λωβεύω), to insult, to offer an affront to, Od. 2, 323.1

ἐπιμαίνομαι, depon. (μαίνομαι), 201. ἐπεμηνάμην, to be madly desirous of any thing, to desire vehemently; with dat. thing, to desire venements; το το το γινο Προίτου δεμήνατο, κρυκταδίς φιλότητι μιγέμεναι, for him the wife of Proctus passionately longed, that she might eight eight eight eight eight eight eight of Voss and the Schol. for ώστε—μιγήμεναι: Köppen and Passow, by a forced construction, connect the sentence έπεμήνατο τῷ μιγήμεναι. 6, 160.†

έπιμαίομαι, depon. mid. (μαίομαι), fut. έπιμάσομαι, Ερ. σσ, 201. Ι έπεμασάμην, Ep. oo, 1) to touch, to handle, to feel, with accus. μάστιγι εππους, 17, 430. 5, 748; τινὰ ράβδω, Od. 13, 429. 16, 172. 748; τινα ραβόφ, Od. 13, 429. 16, 172. δτών επεμαίετο νώτα, Od. 9, 441; spoken of a physician, έλκος, to examine a wound, 4, 190; ξύρος κώπην, to grasp the hilt of the aword, Od. 11, 530; χείρ, i. e. χειρί, not χείρ as ed. Wolf. [cf. Eustath. and Bothe]. ἐπιμασσώμενος. grasping with the hand (viz. the sword), Od. 9. 301. cf. 19, 480; metaph. wupos τέχνην, to essay the art of fire, h. Merc. 2) With gen. to seek to attain, to desire, to strive after; σκοπέλου, to seek the rock, Od. 12, 220; and metaph. νόστου, Od. 5, 344; δώρων, 10, 401 (μαίομαι is used only in the pres. and imperf.; the other tenses are furnished by the obsol maonar).

ἐπιμάρτυρος, ὁ (μάρτυρος), α witness on any occasion; spoken only of the gods, 7, 76. Od. 1, 278.

έπιμάσσομαι, see ἐπιμαίομαι. ἐπιμαστος, ὁ (ἐπιμάομαι), prop. sought οπέ, picked up; ἀλήτης, passively, a beggar picked-up on the road, Od. 20, 377. The Schol. explains it actively, 'a beggar that picks up his living.

έπιμειδάω (μειδάω), aor. partep. ἐπιμειδήσας, to smile at or upon; slways with προσέφη, 4, 356. 10, 400. Od. 22, 371.

*ἐπιμειδιάω = μειδάω, h. 9, 3. ἐπιμέμφομαι, depon. mid. Ιοπ. (μέμφομαι), to blame about, to reprove for, to reproach with, τωί τι, Od. 16, 97; with dat. of pers., Od. 16, 115. 2) to trouble oneself about, to be displeased with, to be angry; with gen. εὐχωλῆς, on account of a vow, 1, 65; and with ένεκα. 1, 94.

ἐπιμένω (μένω), 201. ἐπέμεινα, 1) to remain at, to tarry, to wait, èν μεγάροις, Od. 4, 587: ἐς εὐριον, Od. 11, 351; ἐπί-μεινον, τεύχεα δύω, wait, that I may put on my armour, 6, 340; and with iwa, h. Cer 160.

έπιμήδομαι, depon. mid. (μήδομαι), to plot, to devise, to contrive; δόλον τινί, an artifice against any one, Od. 4, 437.† ἐπιμηνίω (μηνίω), to be angry, to be in

s rage with, rivi, any one, 13, 460. †

έπιμιμνήσκω (μιμνήσκω), acr. 1 mid έπεμνησάμην, and aor. 1 pass. ἐπεμνησόην, 1) to remind of. 2) Mid. with aor. pass. to remember, to think of, with gen. raiδων, 15, 662; χάρμης, 17, 103. τοῦ έπιμνησθείς, remembering him, Od. 4, 189. (Only the mid. and partep. 201.) pass.)

ἐπιμίμνω (μίμνω), poet, form fr. ἐπιuévo, to remain, to wait for, *Od. 14, 66. 15, 372.

emuif, adv. mized, mingled together, pell-mell; spoken of warriors and horses confusedly blended together, 21, 16. 11, 525. Od. 11, 537. κτείνονται ἐπιμίξ, they were slain without distinction, 14, 80.

ἐπιμίσγω (μίσγω), Ep. form of ἐπι-1) Act. to mingle with, 2) Mid. which alone H. uses, to have intercourse with any one, to have commerce or communication with; with dat. Dani-241; in the Il. always spoken of battle, to meet, to mingle in fight; Towerer, with the Trojans, 10, 548; absol. to mingle in the battle, 5, 505.

ἐπιμνησαίμεθα, see ἐπιμιμνήσκω

έπιμύζω (μύζω), sor. Ι έπέμυξα, to murmur or mutter at, to sigh from displeasure, *4, 20. 8, 251 (prop. to say up to, always spoken of inarticulate sounds).

έπινέμω (νέμω), sor. l ἐπένειμα, to impart, to share, to distribute; with dat. σίτον τραπέζη, to distribute the bread to the table, i. e. upon the table, 9, 216. 24, 625; spoken of persons: to distribute among several, Od. 20, 254.

encreve (reve), sor. I energuea, to give the nod to, to make a sign to, as an indication of command or of assent to a prayer, τινί, 9, 620. ώς οἱ ὑπέστην πρώτον, ἐμῷ δ' ἐπένευσα κάρητι, as l fitst promised him, and nodded with my head (to confirm the promise), 15, 75. h. in Cer. 169; and by tmesis, 4* δφρύσι ρεύσε, 1, 528. Od. 16, 164; and mly to ποd, κόρυθι, 22, 314.

έπινεφρίδιος, ον (νεφρός), at or upon the kidneys, 21, 204.†

ἐπινέω οτ ἐπινήθω (νέω), 201. 1 ἐπένησα, to spin, like ἐπικλώθω, used of the Parce. τινί τι, to allot any thing to any one. ασσα οι Αίσα γεινομένο επένησε λίνο,

what Aisa spun in a thread for him at birth, i. e. what she allotted him, 20, 128; spoken of Moira, 24, 210. (H. does not use the pres.)

έπινηνέω, Ep. form (νηνέω, νήω), to heap upon, to lay upon; verpous wup-rains, upon the funeral pile, *7, 428. 431.

*έπινήχομαι, depon. mid. Ep. form (νήχομαι), to swim upon, Batr. ויטסספי, וכפ אניטססש.

*entrartos, or, lying on the back, Batr.

ἐπίξῦνος, ον, poet. for ἐπίκοινος (ξυνός), common, in common, ἐπιξύνφ ἐν ἀρούρη [= κοινοὺς ὅρους ἐχούση, Schol. Villois.], on the common boundary of a field, 12, Θέπιοινοχοεύω (οἰνοχοέω), to pour out wine, θεοῖς, h. Ven. 205.

*emioning, ou. o. poet. for enoning, ou,

ό, a tooker-on, a spectator, Ep. 12. ἐπιορκέω (ἐπίορκος), fut. ἐπιορκήσω, to swear falsely, πρὸς δαίμονος, by a divinity, 19, 188.†

emioρκος, or (δρκος), swearing falsely, perjured. H. has only the neut. as subst. in the sing.: a false nath; as εἰ δέ τι νο έπίορκον, sc. έστὶ, 19, 264; and έπίορκον ομνύναι, to swear a false oath, ·10, 332. 19, 260.

έπιόσσομαι, depon. poet. (όσσομαι). to look at with the eyes; metaph. to consider, to observe; θάνατον εταίρων, 17, 381.+

έπίουρα, τά, see under ούρον.

eπίουρος, ὁ (οὐρος), a spectator, a watch, an inspector, a keeper, like ecopos, with gen. ὑῶν ἐπίουρος, Od. 13, 405; dat Konry, ruler over Crete, 13, 450.

ἐπιόψομαι, see ἐφορά ἐπιπάσσω (πάσσω), to strew or sprinkle upon, with accus. φάρμακα, only in tmesis, *4, 219. 5, 401.

έπιπείθομαι, mid. (πείθομαι), fut έπιmeisonal, prop. (to allow oneself) to be perwearouse, project to associate the persuasion, Od. 2, 103, 10, 406: generally, to obey, to comply with. μύθω, 1, 565. 4, 412; with double dat. ei δέ μοι οὐκ ἐπέσσσ ἐπιπείσσται, if he shall not obey my words, 15, 162, 178,

έπιπέλομαι, depon. mid. poet. (πέλομαι), to come to, to arrive; only the sync. partcp. ἐπιπλόμενον ἔτος, *Od. 7, 261. 14, 287; τινί, to any one, in tmesis, Od. 15, 408. 2) to rench, to extend, like έπιγίγνεσθαι, in tmesis, 10, 351.

entreranai or entreronat, depon. mid. (wérouge), sor. 2 देसदमार्वमाग, and from ἐπεπτόμην the infin. ἐπιπτέσθαι, to fly to, with dat. einourt enentaro defide opuis, 13, 821. Od. 15, 160; and spoken of an arrow, καθ ομιλον, 4, 126.

ἐπιπέλναμαι, depon. mid. poet. (πίλ-ναμαι), a form of ἐπιπολάζω, lo draw mear, to approach. χιῶν ἐπιπέλαται [εποω ἐπναἀσε. Cp.], Öd. 6, 44.† (Only in the pres.)

άπιπλάζομαι (πλάζω), partep. aor. l pass. ἀπιπλάζομαι (πλάζω), passed over, to stray about, with accus. πόντον, over the sea, Od. 8, 14.†

ἐπιπλέω (πλέω), to sail over, to navigate, with accus. υγρά κέλευθα, 1, 312; άλμυρὸν ΰδωρ, Od. 9, 227. (Only pres. and imperf. and in addition from the Ion. form eminhous pres., sor. 1, and sor. 2, q. v.)

ἐπιπλήσσω (πλήσσω), fut. ἐπιπλήξω, to strike upon, with accus. τόξω, 10, 500; metaph. to reprove, to chide, to reproach, riví, *12, 211. 23, 580.

ἐπιπλώω, Ion. and Ep. for ἐπιπλέω; from which partop. pres. ἀπιπλώων, Od. 5, 284; 2 sing. sor. 2 ἐπάπλωτ, Od. 3, 15; partop. ἀπιπλώτας, 6, 291; and aor. 1 ἀπιπλώτας, 3, 47. ἐπιπνέω, Ερ. ἐπιπνείω (πνέω), aor. 1 ἐπέπνευσα, to blow upon, to breathe upon, to blow, absol. 5, 698; esply spoken of a favorable wind, with dat. rat, to blow upon the ship, Od. 4, 357, 9, 139 (only the Ep. form entaveiw).

ἐπιποιμήν, ένος, ὁ, ἡ (ποιμήν), shepherd, shepherdess, as fem. Od. 12, 131.†

έπιπρέπω (πρέπω), lo be prominent or conspicuous, to show or discover itself in, to appear in. oude ti tot δούλειον έπιπρέπει, nothing servile appears in thee, Od. 24, 252.+

έπιπροέμεν, see ἐπιπροίημι. ἐπιπροϊάλλω (ἰάλλω), sor. Ι ἐπιπροίηλα, to send forth to, with accus. Georg. h. Cer. 327; spoken of things: to place before; τράπεζάν τινι, to place a table

before any one, 11. 628. ἐπιπροίημι (προίημι), αστ. 1 3 sing. ἐπιπροέηκε, infin αστ. 2 ἐπιπροέμεν, Ερ. for emimpoeivai, to send away to, to send forth to, spoken of men, with accus. Tiva, 9, 520; and dat. of the place: τινὰ νηυσίν, any one to the ships, 17, 708. 18, 58; but τινά νηυσίν Ίλιον είσω, to send any one in ships to Troy, 18, 439. b) Of missiles: to cast at, to throw or shoot at; iou tive, an arrow at any one, 4, 94. 2) Apparently intrans. to steer to, to sail to, sc. ναῦν: νήσοισιν, to the islands, Od. 15, 299. (ε in the middle syll. is short.)

*ἐπιπροχέω (χέω), to pour out at or upon any occasion, metaph. θρηνον, to pour forth a lamentation, h. 18, 18.

έπιπταίρω (πταίρω), 201. 2 ἐπέπταρον, to sneeze at or upon; rivi encecroiv. at any one's words, Od. 17, 545.† This was considered a propitious omen, h. Herm. 297.

έπιπτέσθαι, 200 έπιπέτομαι. έπιπωλέομαι, depon. mid. (πωλέομαι), obire, to go over, to walk about, with accus. mly spoken of leaders : to inspect, with accus. στίχας ανδρών [' the warrior ranks Ranges.' Cp.], 3, 196. 4, 250; spoken also of warriors, in order to attack,

spoken also of wattors, in other to attach, στίχας έγχεί τε αορί τε, 11, 264. 540. ἐπιρὸέζω, poet. (ῥέζω), iterat, imperf. ἐπιρὸέζεσκον, to sacrifice at or upon, Od. 17, 21.; ἐπιρὸέπω (ῥέπω), to incline towards, met. ἡμιν δλαθρος ἐπιβὸέπαι, 'our own preponderating scale plunges us' (Cp.) into destruction 14. 90. ἐπ. destruction, 14, 99.+

έπιβρέω (ρέω), to flow to or upon, to run, spoken of a river: μὶν καθύπερθεν ἐπιρρέει, it flows upon it above, 2, 754; metaph. of men. to flow to, *11, 724.

ἀπιδρήσσω (ρήσσω), to draw into, to push in, to thrust into; ἐπιβλης, τὸν τροῖς ἐπιβρήσσεσκον (iterat. imperf.), a bar, which three were wont to thrust in

(to bar the door), *24, 454. 456. ἐπιρρίπτω (ρίπτω), aor. ἐπέρριψα, cast upon, to throw to or against, δουρά Tiri, a spear at any one, Od. 5, 310.

ἐπίρροθος, ον, Ερ. ἐπιτάρροθος, hastening to aid, helping, subst. helper, assist-

ant, with dat. 4, 390. 23, 770; see en-

τάρροθος (for ἐπιρροθέω).
ἐπιρρώσμαι, depon. mid. Ερ. (ρώσμαι), nor. 1 επερρωσάμην, 1) to move rapidly or vehemently, at or about, with dat. μύλαις δώδεκα ἐπερρώοντο γυναίκες, yuvaikes. twelve women moved vigorously (worked) at the mills, Od. 20, 107. 2) Spoken of the hair: to roll or fall upon. χαίται επερρώσαντο κρατός απ' άθανάτοιο, the locks rolled forwards from his immortal head, 1, 529. cf. h. 26, 14; see poonas. By ent is indicated that the motion of the hair follows the nod, Nägelsb.

entreim, Ep. entrocein (reim), in shake or brandish against, ti tive, spoken of Zeus: aivioa maour, to brandish the ægis against all (to excite terrour), *4,

1..7. 15, 230 (only the Ep. form). part poet. (σεύω), aor. 1 ἐπέσσευα, perf. 1 ass. ἐπέσσυμαι, with pres. signif., pluperf. erecovings; which is also Ep. aor. 2. hence parter, with retracted accent, energouevos. I) Act. to drive away, to put in motion, with accus, budge, to excite the servants against (me), Od. 14, 399; κῆτός Tive, to drive a sea-monster against one, Od. 5, 421. 2) Metaph. κακά τινι, το send evils upon any one, Od. 18, 256; ονείρατα, Od. 20, 87. II) Mid. and pass. overlayer. Ou. 20, or. 11) and an in pass. eaply perf. pass, as pres., and pluperf. as Ep. aor., prop. to be driven on. 1) to hasten to, to rush to, 2, 86; hence, εποσούμενος, hastening, αγορόνδε to the aussembly, 2, 207; νομόνδε, 18, 575; with dat. τινί, to hasten to any one, Od. 4, 841; els riva, 13, 757; with gen. of place, webloto, through the plain, 14, 147; with accus. νηα, to the ship. Od. 13, 19; δέμνια, Od. 6, 20; with infin. δ δ' ἐπέσσυτο διώκειν, he made haste to pursue him, 21, 601; metauh. ἐπέσσυταί τοι θυμός, thy heart is driven, is prompted (to desire), 1, 173. 9, 42. b) In a hostile signif. to rush upon. to attack, often absol. and with dat., 5, 459. 884; with accus. τείχος ἐπεσσύμενος, 12, 143. 15, 395. (The gen. is unusual: τείχεος, 12, 388; depends upon βάλε: he cast him from the wall; cf. Spitzner; metaph. spoken of fire and water, 11, 737. Od. 5, 314. H. has only the Ep. form.)

πίσκοπος, ὁ (σκοπέω), 1) an observer, a spy, a scout, with dat, νήσσου, against the ships, 10, 38, 342. 2) overseer, commander, protector, spoken of Hector, 24, 729. information dependent, the defenders of covenants (of the gods), 22, 255; δδαίων, inspector of wares, Od. 8, 163.

ἐπισκύζομαι, depon. mid. (σκύζομαι). aor. 1 ἐπεσκυσάμην, to be displeased, angry at any thing, 9, 370; τινί, any one, Od. 7, 306.

ἐπισκύνιον, τό (σκύνιον), the skin of the forehead, above the cavity of the eyes, which moves in various passions, super-citium, the brow; hence metaph. like boρούς, as a bign of anger, pride, spoken of lions: πὰν δὰ τ' ἐπιστκυνον κάτω ὰλ-brim, brimful, with gen. only κρητήρας

serge, he draws down his whole brow

the transform in the master of the interference of the fare σμηγερώς, adv. (ἐπισμεγερώς), as if scorched by fames (σμέγω, ππο); hence shamefully, mierarhy, arrivare. Od. 3, 195; raurúλλεται [cmm sna pernicie medicies]. gurerit, cf. Barnes and B the], Od. 4, 672.

άπίσπαστος, η, ον (ἐπισπάω), drawn to oneseif, attracted. ἀπίσπαστον κακὸν ἔχειν, to have drawn an evil upon oneseif, *Od. 18, 73. 24, 462.

enionely, see epenw.

έπισπέρχω (σπέρχω), to urge forward, to hasten on. Od. 22, 451; with accus. κέντρω, to urge or spur on, sc. the steeds, 23, 430. 2) Intrans. to urge oneseif, to hurry forward rapidly, αελλαι επισπέρχουσι, Od. 5, 304.

ἐπισπέσθαι, ἐπισπόμενος, 500 ἐφέπω. ἐπίσπω, 500 ἐφέπω.

έπισσείω, see ἐπισείω.

ἐπισσεύω, see ἐπισεύω.

έπισσωτρον, τό, Ερ. f τ ἐπίσωτρον.

eπισταδον, adv. (εφίστημι), proceeding to, going up to, Od. 12, 392. 13, 54. οι δ' άρα δόρπον έπισταδον ωπλίζοντο, *Od. 16, 453; ἐπισταδόν is unnecessarily explained 'one after another;' Voss, 'busily.' The sense is, 'they went and prepared the evening meal.'

prepared the evening meai.

πίστσιμα, depon. imperf. ἐπιστάμην,
without augm. fut. ἐπιστήσομα, 1) to
understand, to know, to be acquainted
with, with accus. ἐργα, 23, 705; ἐργα
περικαλλέα, Od. 2, 117; spoken of women who are skilled in ſeminine works. 2) to understand, to know how, to be to uncertaint, to know how, to be able; suchen both of the mind, as φρεσώ,
 92; θυμφ, Od. 4, 730; and of the body, as χερσών, 5, 60; with infin., 4, 404. ἐπίστατο μείλιχος είνει. he knew how to be mild to all, 17, 671. The partep. pres. ἐπιστάμενος, η, ον, prop. under-standing, mly as adj. intelligent, practiced, experienced, often absol. of men and brutes, and also enteraperous modes, 18, 599. a) skilful, desterous, mostly with infin. σάφα είντευ, 4, 404. b) With gen. ἐπιστάμενος πολέμοιο, acquainted with war, 2, 611, ed. Barnes; ἀοιδής, Od. 21, 406. c) With dat. ἐπιστάμενος ἄκοντι, sc. πολεμίζειν, 15, 282 (prob. Ion. for εφίσταμαι, to direct one's thought to any thing. cf. the Germ. rereleken and the Engl. understand). [Buttm. thinks it a simple vb.]

έπισταμένως, adv. intelligently, skilfully, scientifically, dexterously, 10, 265. Od. 20, 161.

ἐπιστάτης, ου, ὁ (ἐφίστημι), origin. one who approaches; only obs emerating, who approaches thee, a beggar, Od. 17, 455.† (Hesych. ἀπὸ τοῦ ἐφίστασθαι τῆ τραπέζη.)

*ἐπιστεναχίζω = ἐπιστενάχομαι, Batr. 73; but emiorovaxion, ed. Frank.

invovepées olivoto, mixing-vessels brim-ful of wine, 8, 232. Od. 2, 431; see which the plates were fastened: hence ἐπιστέφω.

ἐπιστέφω (στέφω), only in the mid. ἐπιστέφομαι, always κρητήρας, ἐπεστέwarro oiroso, they filled the vessels full to the brim [they crowned the vessels with wine], 1, 470. 9, 175. Od. 1, 148, and elsewhere. The old Gramm. thus unanimously explain this, see Athen. XV. p. 674. I. 13, and also most modern, as Heyne, Voss; and Buttin. Lex. p. 291, who explains it, 'to fill so full that the liquor rises above the brim and forms a crown.' To fill the vessel thus full was a religious custom. To a use of garlands there is here no reference, as in irg. Æn. 1, 723. The gen, with verbs of filling is common.

ἐπιστήμων, ον (ἐπίσταμαι), intelligent. experienced, acquainted with, Od. 16, 374. ἐπίστιον, τό (prop. neut. of ἐπίστιος, be onging to the hearth), subst. a cover, a shed, under which the ships drawn on shore stood supported by stakes; otherwise νεώριον; πᾶσιν ἐπίστιόν ἐστιν ἐκάστω, each one of all (the Phæaces) has here a shed, Od. 6, 265;† cf. Nitzsch ad loc. Voss, incorrectly, 'they rest each one upon supporting props. The masc. exacts cannot refer to vies [:n like manner Cowper, inaccurately, 'each stationed in her place.' Am. Ed.].

 $\dot{\epsilon}\pi\iota\sigma\tau o \nu a \chi \dot{\epsilon}\omega$ ($\sigma\tau o \nu a \chi \dot{\epsilon}\omega$), = $\dot{\epsilon}\pi\iota\sigma\tau e$ νάχομαι, from which sor. I έπεστονάχησα, to roar, spoken of the sea, 24, 79.†

*ἐπιστοναχίζω = ἐπιστεναχίζω, q. v. ἐπιστρεφω (στρέφω), to turn to, to turn towards, with accus. only sor. I emστράψας, 3, 370. + 2) Mid. to turn oneself

στραφας, 3, 10.7 to penetrate, h. 27, 10. ἐπιστροφάδην, adv. (ἐπιστρέφω), turn-ing hither and thither, turning on all sides; kreiver, to slay (to smite them) on all sides, 10, 483; τύπτειν, Od 22, 308 (others, fercely; Voss, vigorously; Schol. ἐνεργῶς).

επίστροφος, ον (ἐπιστρέφω), prop. turning oneself to, consorting with, hotding intercourse with; with gen. ανθρώπων,

with men, Od, 1, 177.†

Έπίστροφος, δ, son of Iphitus, grandson of Naubolus. leader of the Phocians before Troy, 2, 517. 2) leader of the Halizonians, an ally of the Trojans, 2, 856. 3) son of Evênos, brother of Mynes, slain by Achilles on the expedition against Lyrnessus, 2, 692.

ἐπιστρωφάω (στρωφάω), poet. form of ἐπιστρέφω, intrans. as ἐπιστρέφομαι, to turn oneself to, to go into, to visit; arcus. wohnes, to go through cities, Voss, Od. 17, 486;† metaph. of cares, h. Merc. 44.

Έπίστωρ, ορος, è, a Trojan, slain by Patroclus, 16, 695 (signif. = ἐπιστήμων).

ἐπισφύριον, τό (σφυρόν, prop. neut. of ἐπισφύριος), an ankle-clasp, a kind of hook or buckle, by which the greaves, consisting of two plates, were fastened: Voss, 'plates fastened together with sliver ankle-coverings,' *3, 331. 11, 18, etc. *eπισχεδόν, adv. (σχεδόν), near, almost, h. Ap. 3.

έπισχερώ, adv. (σχερός), prop. connected together, in a r.w. one after un-other, in order, like epetis, with areiνεσθαι, αναβαίνειν, *11, 668. 13, 68.

έπισχεσίη, ή (ἐπέχω), a pret πce, a pre-trat; with gen. οὐδέτιν ἄλλην μύθου ποιήσασθαι επισχεσίην εδύνασθε, άλλ' έμε ιέμενοι γήμαι, you were able to make no other pretext for your resolution (or attempt) but wishing to marry me, Od. 21, 71.† (The ancients explain μύθου here by στάσις, uproar, noise, it being Æol. for modos, see modos).

ėπίσχεσις, ιος, ἡ (ἐπέχω), 1) restraint, hindrance. 2) abstinence, moderation, temperance, with infin. following, Od.

temperante, 17, 451.4 enioxω (ίσχω), form of ἐπέχω, 1) to direct, to guide, iππους, 17, 463. 2) to hold up, to check, Od. 20, 266 (according to the control who explains ἐπίσχετε by κατάσχετε, as aor. 2 from ἐπέχω, q. v.).

ἐπίσωτρον, τό, Ερ. ἐπίσσωτρον, the tire, the iron band encompassing the wooden circumference of a wheel (σωτρον); only in the Ep. form, *5, 725. 11, 537. 23, 519. ἐπιτάρροθος, ὸ, ἡ, a helper, an assistant,

spoken of the gols; μάχης, in battle, 12, 180; also fem.. 5. 808. 828. (From επέρροθος, as ἀταρτηρός fr. ἀτηρός, see Thiersch, § 174. 7).

eπιτείνω (τείνω), to stretch, to extend; only in tmesis, 17, 736. Od. 11, 19.

in titlesis, τ΄, του. Οι. 11, 12.

intriblum (τάλλω), 201. I sct. ἐπέτειλα,
201. I mid. ἐπετειλάμην, perf. pass. ἐπετέταλμα. I) Act. to end in addition (cr.

τέλλω in Schneider's Lex.), to annex, to add; thus in tmesis, κρατερον δ' έπὶ μῦθον ἔτελλε [usperam ei v.cem tamquam onus imposuit. Näg. Lob. 'Ρημ. 115], spoke in addition a harsh speech, 1, 25, 326. 16, 199. 2) to commission, to order, to command, to impose, to bid, τί τινι, πολλά τινι, 4, 229; μῦθόν τινι [but see above], 11, 480; often with only one of the two cases, συνθεσίας, to give commands to any one, 5, 320; often absol. with infin. instead of accus., 4, 229. Hence pass. emol of ent mayer ereratro, every thing was entrusted to me, Od. 11, 524; with infin., 2, 643. 2) Mid. like act. to commission, to command, any one, with infin., 2, 802. 10, 61; with accuss νόστος, δν έκ Τροίης επετείλατο Αθήνη, the return which Athene had com-manded from Troy, Od. 1, 327.

**entreprise, és (ἐπιτέρπω), pleasurable, agreeable, h. Ap. 413. ἐπιτέρπω (τέρπω), 1) to delight with, derection, and are the second of the second and with accus. θυμόν, ήτορ, h. Ap. 146. 204.

entrérpantal, see entroéme.

देमारक्रक्षक्वावा, ३०० देमारहर्वमञ्ज

entryδές, 2dv. enough, sufficiently, adequalety; in two passages: es δ epéras emirides ayeipouer, let us collect on board rowers enough, 1, 142. μνηστήρων σ' ἐπιτηδὸς ἀριστῆες λοχόωσιν, in sufficient numbers the chief of the suitors lie in wait for thee, Od. 15, 28; later, with changed accent, emirnose. (Accordwith changed accent, extraoes. (According to Damm. from reine [So Död.: = per enraceus, intente, intently, earnestly]: according to Provide the second of th ly]: according to Buttm. Lex. p. 299, from ent rade or radem: or, according to Passow, from thoses, a form of thres).

*ἐπιτηρέω (τηρέω), aor. 1 partep. ἐπιτηρήσας. to wait for, to watch for, νύκτα,

h. Cer. 245.

ἐπιτίθημι (τίθημι), fut. ἐπιθήσω, 201. 1 ἐπέθηκα, aor. 2 optat. ἐπιθεῖτε, Ep. for ἐπιθείητε, infin. ἐπιθείναι, aor. 1 mid. ἐπεθήκατο, aor. 2 mid. ἐπέθετο, partcp. έπιθέμενος, to place upon, to put upon, 1) to put upon, to lay upon, mly τινί τι; aparl αυνάην, 11. rarely; τινὰ λαχάων, to lay any one upon the bed, 24, 589; φαρμακα, 4, 190; είδατα, to place food (upon the table), Od. 1, 140; spoken of sacrifices, Ποσειδάωνι ταύρων μήρα, to offer the thighs of oxen to Poseidon, Od. 3, 179; 'Απόλλωνι, Od. 21, 267. b) Metaph. to lay upon, to inflict, άλγεα Τρωσί, 2, 40. πολλοί γὰρ δη τλημεν ἐξ ἀνδρῶν, χαλέπ ἄλγε ἐπ ἀλληλοισι τιανόρων, χαλεπ αλγε επ αλληλοίοι τι-θέντες, many of us have suffered from [on account of] men, inflicting grievous pangs upon one another, says Diônê to Aphroditê, 5, 384. The Schol. unneces-sarily connects ἐξ ἀνδρῶν and τιθέντες. The sense is, 'we have already suffered much because we have taken part in the affairs of men, cf. v. 385, seq. 6w/p, to inflict punishment, Od. 2, 102 2) to put at or to, to attach, to add, άλλα, 7, 364. 391; τινί τι; κο-ρώνην. a curved end (to the bow), 4, 111; περόνην, Od. 19, 256. b) to place before, in order to close any thing, λίθον θύρησιν, Od. 13, 370; θύρας, to close the doors, 14, 169. Od. 22, 157; hence said of the Hours: ἡμὰν ἀνακλῦναι νέφος ἡδ΄ ἐπιθείναι, to put back the cloud and place it before, i. e. to open and shut, 5, 751. 8, 395; spoken of the Trojan horse, λόχον, Od. 11, 525. c) Metaph. μύθφ τέλος έπιbeivas, to put an end to the word, i. e. to fulfil the declaration, 19, 107. 20, 369; ppéra iepoîgu, to fix his heart upon, to direct his mind to the victims, 10, 46. II) Mid. to put upon, τί τινι; στεφάνην κεφαλήφιν, 10. 31; χείρας στήθεσσίν τινος (his hunds), 18, 317.

ἀπιτιμήτωρ, ορος, ὁ (τιμάω), an avenger, one who inflicts punishment, epith. of Zous, ἐπιτιμήτωρ ἰκετάων τε ξείνων τε, Od. 9, 270.†

ἐπιτλήναι (ΤΔΑΩ), only imper. sor. emination, absol. to continue patient at or under; with dat. μύθοιστν εμοίστν, my words, *19, 220. 23, 591.

ἐπιτολμάω (τολμάω), to have courage,

to dare, to take courage, to encourage oneself, with infin., Od. 5, 353; absol. to remain patient, *Od. 17, 238.

ἐπίτονος, ον (τείνω), sirriched, whence the subst. ὁ ἐπίτονος (subaud. μμάς), a rope with which the sail-yard is made fast to the mast, the yard-rope, Od. 12,

έπιτοξάζομαι, depon. mid. (τοξάζω), prop. to bend the bow at ony one, to shoot, to aim at any one, with dat., 3, 79.1 ентранею, Ep. for ентреню, ентране-

ουσι, 10, 421.† ουσι, 10, 421.†
«πιτρέπω (τρέπω), aor. 1 act. ἐπέτρεψα,
aor. 2 act. ἐπέτρεπον, aor. 2 mid. ἐπετραπόμην, perf. pass. ἐπιτέτρομμα, 3
plur. lon. and Ep. ἐπιτετραφεται, I)
Act. 1) to turn to, to give over to, to
commit to, to thrust to, τι τινι; οἶκόν τυν. (to one's care), Od. 2, 226; without accus. expressed, sor. 2, τοίσιν ἐπετράπομεν μάλιστα, to these we trusted most [sc. τὸ φυλάσσεω], 10, 59; instead of the accus. we have also the infin., 10, 116. 421. θεοίς ἐπιτρέπειν τι, to leave to the

gods, Od. 19, 502; hence pass. of enterpragata Asol, to whom the people are entrusted, 2. 25; and spoken of the Hours: τῆς ἐπτέτραπται οὐρανός, 5, 750. 2) to turn to, to leave to, to yield to, νίκην τινί, 21, 473; παισὶ κτήματα, 10 leave possessions to children, Od. 7, 149; and without accus. [expressed], our information of the first accus. [expressed], our information, cf. Nägelsb. p. 313], γήραϊ, he yielded not to age, 10, 79. II] hild. to turn oneself to. σοὶ δυμός επετράπετο είρεσθαι, thy mind was in-

clined to ask, Od. 9, 12.
ἐπιτρέχω (τρέχω), 20τ. 2 ἐπέδραμον,
partcp. 20τ. 1 ἐπιθρέξας, 13, 409; † perf.
ἐπιδέδρομα, to ren to, both to render aid and to attack. appara innote entropy or, the chariots rolled after the horses, 23, 504. 2) to run over, to graze, spoken of a spear, 13, 409. λευκή δ' ἐπιδέδρομεν αίγλη, glittering splendour glances over it, Od 6, 45. cf. Od. 20, 357.

έπιτροχάδην, adv. running over cur-sorily, hastily, briefly (but to the point); in a summary way, only ayopever, 3, 213. Od. 18, 26.

ἐπιφέρω (φέρω), fut. ἐποίσω, to bring to or upon, only in a hoatile signif.; χειράς των, to lay hands upon one, i. e. to attack him, Od. 16, 438; and βαρείας

χείρας, 1, 89.
ἐπιφθάνω (φθάνω), partcp. sor. 2 ἐπιφθάς, to be beforehand, to anticipale, Batr. 217.

ἐπιφθονέω (φθονέω), to envy, to refuse enviously, to grudge, to forbid, with dat. Od. 11, 149.†

Od. 11, 149.†

ἐπιφλόγω (φλόγω), to kindle, to set fre
to, to burn up, with accus. ὕλην, νακρόν,
*2, 455. 23, 52.

ἐπιφράζομαι (φράζομαι), aor. 1 ἐπεφρασαμην, Ερ. σσ, and with like signif.
aor. 1 pass. ἐπεφράσθην, Od. 5, 183. 1)
to think of, to meditate upon, to consider,
with accus. βουλήν, 2, 282. 13, 741;

absol. 21, 410; mly to observe, to perceive, to understand, 71, 5, 665; in connexion with rocir, Od. 8, 94. 533; to recognize, Od. 18, 94. 2) to devise, to plan, to exceptible, δλεθρόν τινι. Od. 15, 444; absolution δη τον μύθον ἐπεφράσθης άγορεῦσαι! Od. 5, 183.

ἐπιφρονέω (ἐπίφρων), to be thoughtful, intelligent, wise, a pass., Od. 19, 385.+ discreet, only partep.

ἐπιφροσύνη, ἡ (ἐπίφρων), discretion, prudence, thoughtful care. Od. 5, 437; in the plur. areherdat enthopororas, to sesume a thoughtful care, Od. 19, 22.

ἐπίφρων, ον (φρήν), considerate, thoughtful, intelligent, wise, prudent, spoken of persons, Od. 23, 12. ἐπίφρων βουλήν, prudent or wise in counsel, Od. 16, 242; of things, βουλή, a prudent counsel, Od. 3, 128. 19, 326.

 ἐπιφωνέω (φωνέω), to call to, to call on any occasion, Fr. 12.

έπιχειρέω (χείρ), fut. ρήσω, to lay hands upon, to seize, with dat. δείπνω, *Od. 24, 386, 395.

έπιχεύαι, see έπιχέω.

έπιχέω (χέω), aor. I Ep. ἐπέχευα, infin. eπιχεύαι, aor. 1 mid. eπεχευάμην, Ep. art. ync. 2 mid. ατέχυντο, 1) to pour apon or over; γερούν ύδωρ, water upon the hands, 24, 308. Od. 4, 212; χέρνιβα προχόφ, water from the pitcher, Od. 1, 36; metaph. of sleep, in tmesis: μνηστήραστιν υπιου, Od. 2, 395; ἀνάμων τμένα, to excite the breath of the winds, Od. 3, 289; δούρατα, to cast spears, 5, 618. b) Mid. a) to pour upon for oneself, spoken of things dry : to pour upon, to heap upon, unn (as hallast), Od. 5, 257; χύσιν φύλλων, (an effusion =) a heap of leaves, Od. 5, 487. b) With Ep. sync. sor. 2, only metaph. of a multitude of men: to pour upon, to rush to, tol 6 enexuvro, 15, 654. 16, 295.

ἐπιχθόνιος, ον (χθών), living on the earth. earthly, 1) As epith. of ἀνήρ, βροτός, ἄνθρωπος, 1, 266. 2, 553. 2) As subst. an inhabitant of the earth, h. 14, 2.

ἐπιχράω (χράω), to attack, to fall upon, to assail, with dat. of men and brutes, Τρώεσσιν, άρνεσσιν, 16, 352. 356. μητέρι μοι μνηστήρες ἐπέχραον, the suitors assailed my mother, i. e. pressed her with their suit, Od. 2, 50 (μοι is dat. ethicus used in the language of familiar discourse. Nitzsch.).

ἐπιχρέω (χρίω), aor. 1 ἐπέχρῖσα, 1) /o αποιπι, to besmear, with accus. τόξον αλοιφή, Od. 21, 179: παρειάς, Od. 18, 172. 2) Mid. to anoint oneself, άλοιφή. •Od. 18, 179.

ἐπιψαύω (ψαύω), to touch upon the surface, to graze, to touch; metaph. to feel (slightly). δστ' δλίγον περ ἐπιψαύη πραwiδεσσιν, who can feel though but a little with his heart, Od. 8, 547. †

ἐπωγαί, αἰ (ἰωγή), places near the shore, where ships, secure from storms, could lie at anchor, roads [sheltering coves. Cp.], Od. 5, 404.†

રેજાંων. see રેજરામા (રૉમા). έπλε, Ep. for έπελε, see πέλω endes or ender, Ep. for enedou, and έπλετο. Ερ. 101 ἐπέλετο, 500 πέλομαι.

έπληντο, see πελάζω. enoiou, fut. of enipepe

έποίχομαι (οίχομαι), to go to, to go, to come to, 1) Absol., Od. 1, 143; limited, πάντοσε, 5, 508: άνὰ στρατόν, 1, 383. 2) With accus. of persons and inanimate things, a) to go to any one, μνηστήρας, 0d. 1, 324. b) to go about, to go through, to inspect, spoken of a leader. 6, 81; στίχας ἀνδρῶν, 15. 279. πάσας ἐπώχετο, he (went) up to them all (the seals), Od. 4, 451. c) to full upon any one, to attack, with accus. ovenas, spoken of Apollo, 1.50; Κύπριν χαλκώ (with a weapon), 5, 330; esply spoken of Apollo and Artemis: esply spoken of Apollo and Artémis: ἀγανοῖς βελέασσιν (to pierce with gentle shafts. Cp.), Od. 11, 173. 15, 411; see 'Απάλλων. 3) Of things: to go to sny thing, to go about, τί: νηῶν ἐκρια, 15, 676; metaph. ἐποίχασθαι ἐργον, to go to their work, to pursue or at end to it, 6, 492; δόρπον, Od. 13, 34; spoken of women: ἰστὸν ἐποίχασθαι, to go about the loom. see ἰστὸν. 1. 31. the loom, see lorov, 1, 31.

έπομαι, mid. see έπω. ἐπόμνῦμι and ἐπομνύω (ὅμνυμι), imperf. έπώμενου, fut. ἐπομουμαι, aor. ἐπώμενου, fo swear by, to take an oath of a thing; absol., Od. 15, 437; with accus. δρκου, with μήποτε and infin., 9, 132. 274; eπίορκον. a false oath, 10, 332.

έπομφάλιος, ον (ὁμφαλός), at, upon the narel; on the boss. spoken of a shield: βάλεν σάπος μέσσον ἐπομφάλιον, in the centre, on the boss, 7, 267.†

ἐποπίζομαι, depun. (ἀπίζομαι), to konour, to reverence, to dread. with accus. Aide μηνιν, Od. 5, 146.+ h. Ven. 291.

ἐποπτάω (ὁπτάω), to ruast upon, to roast, ἔγκατα, Od. 12, 363.†

ἐποπτεύω (ὀπτεύω). to look upon, emply to inspect, to superintend, with accus. έργα ἐποπτεύεσκε, Od. 16, 140.†

(ἐπόπτοπαι), pres. obsol., fut. ἐπόψομαι, see épopáw.

ἐπορέγομαι, mid. (ὁρέγω), partep. aor. ἐπορεξάμενος, to extend oneself towards, in order to attack, to extend the spear for a thrust, 5, 335.† subaud. ἔγχει, see ὀρέγω. ἐπόρνυμι and ἐπορνύω (δρνυμι), imperf.

έπώρνυε, aor. 1 έπώρσα, imperat. έπορσον, Ep. aor. sync. mid. έπώρτο, 1) to excite, to awaken, τί τινι: μένος τινί, 20, 93. 2) to says on, to send to, apoken of the gods: υπουν τινί, to send sleep upon any one, Οd. 22, 429; δίζων, Οd. 7, 271; μόρσιμον βμαρ, 15, 613. δ) Frequently in a hostile signif. to excite, to rouse against any man, 5, 765; and with infin., 7, 42. 11) Mid. together with Ep. aor. 2 and pluperf. to rush against, to assail; with dat, 'Ayılını, against Achilles, 21, 324.
ἐπορούω (ὁρούω), 20τ. 1 ἐπόρουσα, to

leap upon, to spring upon, to rush upon, any man, with dat. always in a hortile signif., 3, 379. 4, 472; and ev morre, h. Ap. 400; with double dat, revi douci | (with the spear), 16, 320; metaph. spoken of sleep: αὐτῷ ὑπνος ἐπόρουσε, sleep fell upon him (with the notion of haste), Od. 23, 343. b) With the accus. appa, to leap upon the chariot, 17, 481.

έπορσον, see ἐπόρνυμι.

eros. cos, ro, a word, and generally every thing expressed by speech; hence also, speech, narration, tradition. eros sai musos, discourse and narration, Od. 11, 561; in the plur, Od. 8, 91. According to the connexion it signifies a) a word pledged, a promise: διακέρσαι έπος, 8, 8. b) counsel, command, 9, 100. c) a response or oracle of a soothsayer, Od. 12, 266. d) narration, song of a hard, Od. 8, 91. 17, 519. e) word, in opposition to deed, 15, 234; hence execur kai xepoir άρήγειν, to help any man by word and deed, 1, 77. cf. Spitz. ad Il. 15, 234. f) the contents of discourse, matter, nearly = wpayua, thing, 11, 652. Od. 22, 289, in connexion with µvoos, where ewos relates more to the substance of the narration, μύθος to its intellectual form.

έποτρόνω (ότρύνω), aor. 1 ἐπώτρυνα, to incite, to urge on. 1) Spoken of persons, with accus. to encourage, to urge, to impel, to command; often θυμός ἐποτρύνει, and in connexion with armyer, mly with accus. and infin. following, εταίρους τάφρου διαβαινέμεν, to cross the trench, 12, 50; with dit. of the pers. and infin. only, 15, 258. Od. 10, 531. 2) Of things: to excite, to press, with accus. wohenov Ture, to excite a contest against any man, Od. 22, 152; πομπήν, to ask urgently an escort, Od. 8, 30; but ayyediae modiesous, to send embassies to the cities, Od. 24, 355. II) Mid. to press for uneself, to urge, πομπήν, Od. 8, 31.†

επουράνιος, ίη, ιον (ουρανός), in heaven, heavenly, epith. of the gods, 6, 129. Od.

έποχέομαι, mid. (ὁχέω), fut. ήσομαι, to ride upon, to travel, ϊπποις. 10, 330; ϊπποις καὶ ἄρμασι, to ride in chariots, *17,

*ἐπόψιος, ον (ὄψις), to be looked at, conspicuous, remarkable. noted, h. Ap. 496 (old reading for ὑπόψιος, 3, 42).

έπόψομαι, see έφοράω.

έπραθον, εσα πέρθω.

erra, indecl. seven, often in Il. and Od. έπταβόειος, ον (βόειος), made of seven layers of ox hide, seven hided, σάκος, *7, 220. 222.

έπταετής, ές (έτος), of seven years, only in neut. enractes as adv. during seven years, *Od. 3, 305. 7, 259.

entantons, ou à (nous), seven feet long,

θρήνυς, 15, 729.†

*ἐπτάπορος, ον (πόρος), having seven courses, with seven paths, epith. of Pleiades, h. 7, 7.

Επτάπορος, δ, a river of Mysia, 12, 20. According to Strab. XIII. p. 603, it is the arms, h. Merc. 433. 510.
called Πολύπορος. It rises in the mountain Teunos, and falls, after manifold its name from, named after, having a sur-

windings, into the Sinus Adramyttenus, at the village Celena.

invanuhos, or, seven-geled, having seven getes, epith. of the Bosotian Thebes, 4, 406. Od. 11. 263. cf. Apd. 3, 6. 6. е́ятарог. ser ятаіры.

ентато, see нетоµаг.

ентака (èнта), seren-fold; ваіζен, to divide into seven parts, Od. 14, 434.†

"EΠΩ, an obsol theme from which come éxos, elsor, érésta and érrésta, prop. to arrange; then, to speak, to suy.

enw, imperf. enov, 1) Act. only Ep. be busy, mly with prep. αμφί, μετά, περί: αμφ΄ Οδυσηα Τρώες έπου, the Trojans were engaged about Onysseus (Ulysses), i. e. they encompassed him, 11, 483; perà Tudéos vión, to hasten to the son of Tydeus, 10. 516; περὶ τεύχεα. to busy oneself about the arms, 15, 555. In all these and other passages, a tmexis may be supposed. 2) Trans. with accus. to tak care of, to clean, revixea, 6, 321. 11) Mid. έπομαι, imperf. εἰπόμην and Ep. ἐπόμην, fut. εψομαι, 201. 2 έσπόμην, imperat. Ep. σπείο, έσπέσθω, subj. έσπωμαι, optat. έσποίμην, infin. σπέσθαι, Od. 22, 324; έσπόσθαι, 5, 423; partep. ἐσπόμενος, 12, 395. The first e, in the subj.. optat., infin., and partep, is rejected by Becker, Thiersch, § 232, 56. Buttm. Gram. p. 280, and Spitz. Excurs. X. on Il., consider it correct and Epic, but reject the pres. comeras, Od. 4, 826; for which coxeras must be read; signif. to follow. 1) Spoken of living beings: to go after, to accompany, with dat. chiefly of war-riors who follow a leader, 2, 524. 675, seq., strengthened by αμα, 5, 551. Od. 11, 372; again, μετά τινι, 18, 234; also μετά KTILOF CONTETO, the flock followed the ram. 13, 492; again, σύν των. Od. 7, 304. b) Metaph, spoken of inanimate things; often of ships, Il.; of bridal presents: δσσα δοικε φίλης επὶ παιδὸς επεσθαι as many as it is suitable to give with a dear daughter, Od. 1, 278. 2, 197. τρυφάλεια εσωτο έμα χειρί, the helmet followed the hand, i. e. he retained the helmet in his hand, 3, 376. **makin **arero, the breast-work followed, i. e. fell down, 12, 398; metaph. to allach to, to be connected with, to follow, as kudos, thuy, Aty, 4, 415. 9, 573; ex ruses, from, by means of, any man, 8, 140; to which meaning belongs h. Ven. 261. 2) to be able to follow. to come forth with, rivi, 16, 154. Od. 6, 319; metaph, spoken of the limbs and the siy; metaph, spoken of the limbs and the bodily powers; you'vara airré firerat, 4, 314; yeipes, Od. 20, 237. 3) In a hostile signif. 60 pursus. rut. (1, 165; qué airrie, 11, 474. 15, 257; only in II. 4) In the imperat. equivalent to, te come. fire or porréps, come nearer, 18, 387. Od. 5, 91.

*emulários, or (wháry), upon the elbows,

wame, from any particular occasion. *Αλκυόνην καλέεσκον ἐπώνυμον, they named her Alcyonê with a surname (in reference to the sad fate of her mother). \$, 562; the real name of a person containing a reference to character or fortune, Od. 7, 51. 19, 409. h. Ap. 373.

émisto, see émonyuu.

ἐπώχατο, most probably 3 plur. pluperf. pass. from enexu, 12, 340.1 magas (πύλαι) ἐπώχατο, all the gates were closed (ἐπικεκλεισμέναι ήσαν, Apoll. Hesych.). From enexu, perf. with change of vowel ώχα (cf. συνόχωκα, όχεύς), perf. pas». έπωγμαι: ἐπέχειν τὰς πύλας, to shut the gates, is after the analogy of serigent π orac στος. Guttm. Gr. Gram. τως ; Rost, p. 308; Thierach, § 232, 64; who however translates it: to press. Other explanations are α) 3 plur. pluperf. from śποίγω, with the reading ἐπώχατο, which cannot by any means signify 'to shut.' b) 3 plur. imperf. from emoixouat; with the reading πάσας ἐπώχατο, the Trojans ran to all, which does not accord with the connexion.

epase, adv. (epa), on the earth, to the earth, with minro and xeo, Il. and Od.

τρασάμην. Ερ. τοι έραω, depon. mid. aor. 1 πρασάμην. Ερ. σσ. to love, to love dearty, with gen. frequently spoken of persons, 3, 446; of things: πολάμου, μάχης, 9, 64. 16, 208; δόρποιο, h. Cer. 129.

ἐραννός, ή, όν (ἐράω), lovely, charming, epith. of beautiful towns, 9, 531. Od. 7,

éparos, o. a meal, to which each guest contributes his share, Od. 1, 226. 11, 415; a pic-nic. According to Nitzsch ad Od 226, épavos, in the sense of a contribution to a common object, e. g. an entertainment, is not found in H., but it is to be taken in a general signif.: an entertainment of princes with a superior king; perhaps, a friendly enter-

έρατεινός, ή, όν (ἐράω), lovely, agreeable, charming, often spoken of countries, cities, rivers, also ηνορέη, ομηλικίη, 3, 175. 6, 156; of persons, Od. 4, 13. 8, 230. epaτίζω, Ep. form of epaw, to desire hemently, with gen. χρειών epaτίζων,

·11, 551. 17, 660.

έρατός, ή. όν (ἐράω), beloved, lovely, agreeable; δῶρ' Ἀφροδίτης, 3, 64.† Often in the hymns.

ἐργάζομαι, depon. mid. (ἔργον), augm. 1) to work, to be active, absol. Od. 14, 272. h Cer. 139; spoken of bellows, 18. 469. 2) Trans. to perform, to do, to practise, with accus. epya, Od. 20, 72; έργα ἀεικέα, to practise shameful deeds, 24, 733; evalouna, Od. 17, 321; a:so

22, 73; eratoria, 0d. 17, 321; also yporós, to work gold, Od. 3, 437, despress, to separate, xpóa ápyades, 11, 437, † árò 8 ávyároc áparate, topáa ápyades, 11, 437, † árò 8 ávyároc áparatik, tépyadojual, work, labour, activity, h. Metc. 486.

* Εργίνος, δ, son of Clymenus, king of Orchomenus, h. Ap 297.

 *δργμα. τό (ΕΡΓΩ), = *δργον, work,
 act, ded, h. 27, 20. 32, 19.
 *δργον, τό (ΈΡΓΩ). 1) work. deed, action, often plur θεσκελα, αήσυλα έργα, έργα φιλοτήσια, the delights of love, Od. 11. 246; and in antithesis with μῦθος, βουλή, 9, 143. 2) work, lubour, business, occupation, trade, limited by an adj. or subst. έργα γάμοιο, the works of mar-riage. έργα πολεμητα, works of war. 5, 428. 429. θαλάσσια έργα, seafaring business, 2, 61±; ishing, (d. 5, 67; also spoken of animals. Od. 17, 313. Chiefly in the following special connexions: a) έργα ἀνδρῶν, works of men, i e. agriculture, as the peculiar employment of men. Hence also έργον, labour in the field, Od. 14, 222; and έργα in the plur. cultivated fields, est iles. 2, 751. Od. 14, 341; esply πίονα έργα. Od. 4, 318; and έργα πατρώϊα. Od. 2, 22; αίνο έργα βοῶν, Od. 10, 98. 6) έργα γυναικῶν, the works of women, i. e. partly the cares of housekeeping, but esply weaving, spinning, and other female labours of art. 9, 128. Od. 2, 117, cf. Od. 1, 356. c) In the II. esply the laboure of war, fighling, battle, war, 4, 470. cf. 539; also έργον μάχης, 6, 522. 3) the product of labour, work. έργα γυναικών, woven stuffs, 6, 289. έργα Ηφαίστοιο, metallic products, Od. 617. 4) Generally, work, thing, matter, affair, 1, 294: έργα δαιτός, 9, 228: ὅπως έσται τάδε έργα. how these things shall end, 4, 14; spoken of a great stone: μέγα έργον, a huge affair, 5, 303. 20, 286.

έργω, and mly εέργω, Ion. and Ep. for είργω, aor. 1 act. ερξα. perf. act. εεργμαι, 3 plur. Ep. ερχαται (without augm.), pluperf. 3 plur. εέρχετο and ερχατο, partep. aor. pass. ερχθείς. The Attics distinguish between egys, to exclude, and egys, to include. H. has only the spirit. len. (eigys is found only 23, 72, egys, prop. eFépyw is most common, a form of eépγνυμι, έργάθω.) Primary signif. to separate; according to the connexion: 1) to include, to hem in, to confine, with accus. increase, so necessaria, so conjue, with accustive server segrees, to include within, to limit, 2, 617, 845. 9, 404: δόμον, to shut up, Od. 7, 88: pass. with ev: ἐρχθέντ' εν ποταμφ, conflued in the river, 21, 282. Od. 10, 283. ἐνθα τε φρένες ἔρχαται, το προτο το καταικό το το προτο το ποταικό το το προτο το ποταικό ποται where the diaphragm is shut up, 16, 481. σάκεσσι έρχατο, 17, 354. γέφυραι έερqueivat, confined, i. e. firmly fortified dams or dykes, 5, 89; see yethypa (puntes sublicis firmati, Heyne) 2) to exclude, to separate, to prohibit, to remove, 23, 72; with ἀπό: βέλος ἀπὸ χροός, 4, 130. ὅσον ἐκ νηῶν ἀπὸ πύργου ταφρος ἔφηγα, all the space from the ships onward, which the trench separated from the wall, 8, 21:; cf. Spits. [ail the space from the ships to the wall and from the wall to the ditch. cf. Schol. and Heyne, ad loc.]; with the gen. alone: παιδός, 4, 131; ἐεργόμενοι

woλέμοιο, restrained from war, 13, 525. 3) Generally, to press, to crowd, hadr en άριστερά, pressing the people to the left, or separating the people, i. e. touching the left side of the army, 12, 201; ent νηας, 16, 395; with ἀκτός, and gen., Od. 12, 219.

"EPΓΩ, obsol. pres. which furnishes tenses to έρδω οτ ρέζω, q. v. ερδω, poet. ("ΕΡΓΩ), fut. έρξω, aor. έρξα, perf. έοργα, pluperf. έωργευ, 1) lo do, lo make, lo perform, often absol., 4, 29; with accus. έργα, 10, 51. Od. 2, 236; with the dat. pers. τί τυν, 14, 261. Od. 14, 289; but more frequently with double accus. κακόν and κακά τινα, 3, 351. 9, 540; also ev epfat τινά, to benefit any man, 5, 650. 2) Esply to offer, to sacri-sce, έκατόμβας, ιερά θεοίς. 2, 306 (εοργα and empyeur are used in the signif. to do,

έρεβεννός, ή, όν ' Έρεβος), dark, gloomy, νύξ. 5. 659; and ἀήρ. ° 5. 864. Έρέβενσφων), see Έρεβος.

έρέβινθος, ὁ, α chick-pea, perhaps cicer arietinum, Linn., 13, 589 †

Έρεβος, εος, τό, Ep. gen. Ερέβευς, *EpiBevode, Erebus, a gloomy place under the earth, between the upper world and the palace of Pluto, through which souls departing from the upper world pass to Pluto; the nocturnal gloom of Hades, but it is better to exp.ain it, with Völcker and Nitzsch (Od. 10), the dark earth as the dwelling of the dead, and especially the valley of death, 8, 368. Od. 10, 528. 12, 81; Ερέβευσφι. 9, 572, appears corrupted from Ερέβεσφι, according to Thiersch, § 186, 4. Rost. Dial. 23, c.

"Ερεβόσδε, adv. to Erelius, Od. 20, 356.† ėρεείνω, poet. (έρομαι), to ask, to in-serrogale, with accus pers. τινά, 6, 176; of the thing, γενεήν, 6, 145; and with double accus. τινά τι, Od. 1, 220. 4, 137; also audí riri, after any man, Od. 24, 263. 2) to try, said of the lyre, h. Merc. 487. 3) to say, to speak, h. Merc. 313. Herm. reads epieurov for epieurev and translates: quum singula accurate dis-ceptassent. II) Mid. as depon., Od. 17, 305. h. Merc. 313.

έρεθίζω (έρέθω), to irritate, to provoke, in a good signif. only : δμωάς, μητέρα, to excite to interest and curiosity, Od. 19, 45. b) Elsewhere in a bad signif. to excite to anger to irritate, 1, 32; kep-tousous, xaderois ensecut, 5, 419. Od. 17, 395; and spoken of lions: kwas r' aropas Te, 17, 658

έρεθω (kindred with έρις), poet, form of έρεθίζω, to irritate, to anger, with accus., 1. 519; and with infin., h. 7, 4, in the Od. spoken of cares: to disquiet, to distress, Od. 4, 813. πυκιναί δέ μοι αμφ' άδιμου κήρ δξείαι μελεδώναι δδυρομένην

Ion. ἐρηρέδαται, 3 sing. pluperf. ἡρήρειστο, aor. 1 pass. ἡρείσθην (augm. only in the aor. mid.), 1) Act. 1) Trans. to place firmly on, to lean upon, to he firmly upon, with accus, and prep. moor, went re, are run and dat, alone. Soon moe reiver, 22, 112. Od. 8, 66; deruid dri wupye, 22, 97; pass. ent meding eperobeis, supported upon his spear, 22, 225. es δὲ θρόνοι περὶ τοίχον ἐρηρέδατο, Within were seats placed around the wall (others, were seats piaced around the wall (others, fixed), Od. 7, 97. λās ipnpēdērus šēvo, 23, 329. χάλκεοι τοίχοι ipnpēdār irda και irda, brazen walls were erected on both sides, Od. 7, 86. According to Buttm. Gr. Gram. § 98, the reading chyládar or better iknykána, rejected by Wolf, is to be preferred, see chavru. So also Voss: the walls extended); again: to put upon with violence, ovoce epeisty, he was stretched upon the ground, ? 145. 11, 144; ούδει δέ σφιν χαΐται έρηρέ δαται, their manes extended to the Sarat, their manes extenued to sar ground, 23, 284. b) to thrust any thing, to press. to strike, with the accus. since by pressure a moveable object is urged forward: άσπὶς άσπίδα έρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνήρ, shield pressed κόρυν, ἀνέρα δ' ἀνήρ, shield pressed shield, 13, 131 (said of pent-up troops); βελέεσσίν τινα, to press with missiles, 16, 108; hence pass. to be thrust, to be pressed, with διά: διὰ θώρηκος ήρήρειστο γχος, the spear penetrated the cuirass, 3, 358. 7, 252. 2) Intrans. to lear spon, to press. αλλήλησιν έρειδουσαι, pressing one upon another, i. e. quickly; according to Eustath. 'turning towards each other, so that one maid held the head, the other the feet of the dead.' Od. 22 450; perhaps also intrans βελέεσσιν. 16, 108. II) Mid. to support oneself upon, to leas upon, with dat. σκήπτρο έγχει, with gen. έρεισατο χειρί γαίης, with the hand upon the earth, 5. 309. 11, 355. 2) Absol. to press, to exert oneself, épecráperoc, βάλα, 12, 457; and generally to strise, to struggle, 16, 736, of steeds, 23, 735. On ipmpédareu, see Thiersch, § 212. 35. c. Burtm. p. 183.

epeico, not. 2 npuror, act. to tear in pieces, to break up; only mid. with sor. 2 intrans. to tear, to break. epeucoperos περί δουρί, spoken of the cuirass, 13, 441. ήρικε κόρυς. *17, 295.

ήρικε κόρκε. *17, 295.
έρειο, Ερ. for έρου, see έρομει.
φείομεν, Ερ. for έρου, see έρομει.
φείομεν, Ερ. for έροωμεν, see έρόμε.
φείνω, poet. sor. 2 ήρικον. perf. pass.
έρημμεια, 3 sing. pluperf. έρφιστο, Ερ.
shortened for ἐρήρ., 1) Trans. in the
act. to cast down, to demolisk, with the
accus. τείχος, ἐπάλξεις, 12, 258. 15, 336.
ἐρόμιτο τείχος ἀχαιῶν, the wall of the
Grænk was torn down. 14, 15, 21 In-Greeks was torn down, 14, 15. 2) Intrans. in sor, to tumble down, to fall. a)

*Ερεμβοι, οὶ, the Erembi, a people mentioned by H. after the Sidonians, Od. 4, 84. According to Hellanicus and most of the old Geogr. Strab. 16, p. 728, they were Troglodytæ (fr. épa, earth, and έμβαίνειν), and dwelt east of Egypt, in Arabia. Others sought them in Cyprus; others still make them a branch of the Æthiopians, as Völcker Geogr. p. 89.

έρεμνός, ή, όν (kindred with έρεβος), dark, black. gloomy, yaia, Od. 24, 106. h. Merc. 427; more cly with the idea of dreadful, as αἰγίς, λαιλαψ, νύξ, 4, 167.

έρεξα, see ρέζω. έρεομαι, Ερ. for ειρομαι, whence imperf. ἐρέοντο, infin. ἐρέεσθαι, to ask.

έρέπτομαι, depon. mid. (kindred with έρειπω), lo graze, to eat, to feed upon, to browse, always of brutes, λωτόν, κρί, πυρόν, 2, 776. 5, 196. 19, 553; δημόν (ο a corpse), 21, 204; spoken of men who eat the uncooked fruit of the lotus, Od. 9, 97; always and only partep.

έρέριπτο, see έρείπω.

έρεσίη, ή, see εἰρεσίη. ἐρέσσω (akin to ἐρέθω), to row, always intrans., 9, 361. Od. 11, 78.

έρέτης, ου. ὁ (ἐρέσσω), α rower, only in the plur. Il. and Od.

Έρετμεύς, η̂ος, ο (= ἐρέτης), a Phæacian, Od. 8, 112.

έρετμόν, τό (Ep. for έρετμός), an oar, ηρες, in H. always as neut., Od. 11, 121. 12, 15. 23, 268; also in the plur., Od. 11, 125.

'Ερέτρια, ή, see Ειρέτρια.

έρεύγομαι, depon. mid. aor. 2 ήρυγον, 1) Intrans. to beich, to eject wind upwards from the stomach, spoken of the Cyclops: έρεύγετο οἰνοβαρείων, heavy with wine, he belched, Od. 9, 374. b) Metaph. of the sea, to dash up, ερευγομένης άλός, 17, of an ox, only 20, 403, 404, 406, 2) Trans, with the accus, φόνον αίματος, to vomit forth the bloody gore, 16, 162.

Έρευθαλίων, ωνος, ό, a noble Arcadian, who was slain by Nestor in a war of the Pylians and Arcadians, 7, 136, 4, 319 (= ĕρευθος).

έρεύθω, 201. έρευσα, to redden, to dye
Or culour red: γαίαν αίματα. *11. 394. 18, 329.

έρευνάω (kindred with έρέω), fut ήσω, to search for, to track, spoken of dogs: εχνια, Od. 19, 436; of lions: μετ' ἀνέρος ίχνια, 18, 321; τεύχεα, to seek the wea-pons, Od. 22, 180; τινά, h. Merc. 176.

ορόφω, aor. 1 έρεψα, to cover over, esply to furnish with a roof, to roof; θάλαμον καθύπερθεν, 24, 450. Od. 23, 193; to build, since roofing is the finishing operation: exerci ros xapter and rape ever built thee a wellpleasing temple, thus Voss), 1, 39; see en coéde.

was not distinguished from Erichthonius; according to H. he was a son of Eurth, educated by Athene in her temple, and, as the primitive hero of Athens, shipt with the patron goddess of the city, 2, 547. Od. 7, 81. According to city, 2, 547. Od. 7, 81. According to later tradition, son of Hephæstus and Earth or Atthis, daughter of Cranaus, Apd. 3, 14. 6.

έρέχθω (kindr. with έρείκω), to tear in pieces; metaph. θυμον δάκρυσι καὶ στοναxnor, to torture the mind with tears and sighs, Od. 5, 83. Pass. h. Ap. 358. 2) to hurry hither and thither, spoken of a ship: ἐρέχθεσθαι ἀνέμοισι, to be tossed [rocked. Cp.] by the (tempestuous) winds, 23, 317.

έρέω, Ion. for έρώ, see εἴρω, and φημί-έρέω, Ep. pres. for εἴρομαι, to auk, to seek, whence pattep. ἐρέων. 7, 128; subj. ἐρείομεν, Ep. for ἐρέωμεν, 1, 62; optat. ėρεοιμεν, Od. 4, 192.

έρημος, η, ον (Att. έρημος, ον, prob. from EPA), solilary, deserted, spoken of places, 10, 520. Od. 3, 270; μήλα, 5, 140. ἐρηρέδαται, see ἐρείδω.

έρητύω (έρύω), aor. 1 έρήτυσα, iterat. form έρητύσασκε, aor. 1 pass. έρητθθην, 3 plur. ἐρήτῦθεν, Ep. for ἐρητῦθησαν, without augm. I) Act. to restrain, to check, to repress, with accus. φάλαγγας, λαόν, often with dat. instrum. άγανοίς, μειλιχίοις, επέεσσιν. Pass. ερήτυθεν καθ eopas, they were restrained (or settled) upon their seats, 2, 99. 211; cf. 8, 345. Od. 3, 155. b) Metaph. to hold in check. to moderate, to restrain, θυμόν, 1. 192. Pass. 9, 635. 462. 13, 280. II) Mid. as depon. with accus. λαόν, 15, 723 (v long before o when a long syllable fo lows, short when a short follows, cf. Spitz. Pros. § 52, 5).

έρι, an inseparable particle, which, like dot, is used only in composition, and strengthens the idea of the word, very.

έριαύχην, ενος, ο, ή (αὐχήν), having a lofty neck, high-necked, epith. of steeds, •10, 305. 11, 159.

έριβρεμέτης, ου, ὁ (βρέμω), loud-thun-dering, epith. of Zeus, 13, 624.†

*epiβρομος, ον (βρέμω), loud-roaring, loud-thundering, epith. of Dionysos, h. Bacch. 6, 36.

ερίβρύχος, ον (βρύχω), loud-bellowing, h. Merc. 116.

έριβωλαξ, ακος, ό, ή, and έρίβωλος, ον (βωλαξ), having great cluds [deep-soiled. Cp.], an epith. of fertile regions: both forms often occur in the Il.; in the Od. each once, Od. 5, 34. 13, 235.

ἀρίγδουπος, ον (δοῦπος), Ep. for ἐρί-δουπος, ον, 1) loud-thundering, epith. of Zeus, 5, 672; and often. 2) lond-roaring, resounding, woramoi. Od. 10, 315; πόδες Ιππων, 11, 152: αἰθουσα, the resounding porch, 24, 323. Od. 3, 349 (ἐρίγδουπος only of Zeus and the hoofs of horses; elsewhere epidoumos).

τερέφω. ἐριδαίνω, Εp. (ἐρίζω), aor. I mid. ἐρι-Ἐρεχθεύς, ἢος, ὀ, in the earlier fables δήσασθαι, 1) to contend, to dispute, to

πολέμοιο, restrained from war, 13, 525. | Ion. ἐρηρέδαται, 3 sing. pluperf. ἡρήρειστο 3) Generally, to press, to crowd, habe in description or separating the people to the left, or separating the people, i. e. touching the left side of the army, 12, 201; in th νηας, 16, 395; with ἐκτός, and gen., Od.

r pas, 10, 35, mins and 12, 219.

'EPΓΩ, obsol. pres. which furnishes tenses to έρδω or ρέζω, q. v. έρδω, poet. ('ΕΡΓΩ), fut. έρξω, aor. έρξα, perf. έοργα, pluperf. έωργειν, 1) to the mass to aerturn, often absol. 4. do, to make, to perform, often absol., 4, 29; with accus. epya, 10, 51. Od. 2, 236; with the dat. pers. Ti Ture, 14, 261. Od. 14, 289; but more frequently with double accus. Ragor and Raga Tira, 3, 351. 9, 540; also eð έρξαι τινά, to benefit any man, 5, 650. 2) Exply to offer, to sacri-fice, έκατόμβας, tepà θεοίς, 2, 306 (ξοργα and ἐώργειν are used in the signif. to do,

ἐρεβεννός, ή, όν (*Ερεβος), dark, gloomy.

νύξ, 5, 659; and ἀήρ, °5, 864. Ερέβευσφαν), see Έρεβος.

ἐρέβινθος, ο, a chick-pra, perhaps cicer arietinum, Linn., 13, 589 †

Έρεβος, εος, τό, Ep. gen. Έρέβευς, Ερέβευσφι, Erehus, a gloomy place under the earth, between the upper world and the palace of Pluto, through which souls departing from the upper world pass to Pluto; the nocturnal gloom of Hades, but it is better to explain it, with Völcker and Nitzsch (Od. 10), the dark earth as the dwelling of the dead, and especially the dwelling of the dead, and especially the valley of death, 8, 368. Od. 10, 528. 12, 81; "Ερέβευσφι. 9, 572, appears corrupted from Ερέβευφι, according to Thiersch, § 186. 4. Rost. Dial. 23, c. "Ερεβόσδε, adv. to Erehus, Od. 20, 356.†

epecisus, poet. (épopus), to ask, to interrogule, with accus pers. rivé, 6, 176; of the thing, yerejip, 6, 145; and with double accus. rivé rs. Od. 1, 220. 4, 137; also ἀμφί τινι, after any man, Od. 24, 263. 2) to try, said of the lyre, h. Merc. 487. 3) to say, to speak, h. Merc. 313. Herm. reads épécuror for épécurer and translates: quam singula accurate disceptassent. 11) Mid. as depon., Od. 17, 305. h. Merc. 313.

ěpeθίζω (ἐρέθω), lo irritate, to provoke, in a good signif. only: δμωάς, μητέρα, to excite to interest and curiosity, Od. 19, 45. b) Elsewhere in a bad signif. to excite to anger. to irritate, 1, 32; kepτομέοις. χαλεποῖς ἐπέεσσι, 5, 419. Od. 17, 395; and spoken of lions: xuvas t' avocas re, 17, 658.

έριθω (kindred with έρις), poet. form of έριθω, to irritate, to anger, with accus., 1. 519; and with infin., h. 7, 4, in the Od. spoken of cares: to disquiet, to dis-tress, Od. 4, 813. πυκιναλ δέ μοι αμφ' άδινου κήρ δξείαι μελεδώναι όδυρομένην

aor. 1 pass. ηρείσθην (augm. only in the aor. mid.), 1) Act. 1) Trans. to place aor. mid.), 1 Acr. 1) I rans. to puece firmly on, to learn upon, to fee firmly upon, with accus, and prep. wpòs, wepi τι, ἐπί τινι and dat. alone. δόρυ πρὸς τάχρος, 22, 112. Ο 0. 8, 66; ἀσπίδ ἀτὶ πύργος, 22, 97; pass. ἀτὶ μελίης ἀρεισθείς, leaned, supported upon his spear, 22, 225. δὲ θρόνοι περὶ τοίχον ἐρηρέδατο, Within were seats placed around the wall (others, fixed), Od. 7, 97. Aža i propošaras šivo, 23, 329. xákreos rotxos ipopošar čivša cal čivša, brazen walis were erected on both sides, Od. 7, 86. According to Buttm. Gr. Gram. § 98, the reading Bultin. Gr. Grain. γ 50, the remains ἐληλάδατ' or better ἐληλέατο, rejected by Wolf, is to be preferred, see ἐλαύρω. So also Voss: the walls extended); again: to put upon with violence, ovoce epeisty, he was stretched upon the ground, 7, 145. 11, 144; σύδει δέ σφιν χαίται έρηρέ δαται, their manes extended to the ground, 23, 284. b) to thrust any thing, to press, to strike, with the accus, since by pressure a moveable object is urged forward: ἀσwiς ἀσwίδα ἐρειδε, κόρυν κόρυν, ἀνέρα δ' ἀνέρα, shield pressed shield, 13, 131 (said of pent-up troops); βελέεσσίν τινα, to press with missiles, 16, 108; hence pass. to be thrust, to be pressed, with διά: διὰ θώρηκος ήρήρειστο έγχος, the spear penetrated the cuirass, 3, 358. 7, 252. 2) Intrans. to leun upon, to press. ἀλλήλησιν ἐρείδουσαι, pressing one upon another, i. e. quickly; according to Eustath. 'turning towards each other, so that one maid held the head, the other the feet of the dead,' Od. 22, 450; perhaps also intrans βελέεσσιν. 16, 108. II) Mid. to support oneself upon, to teas upon, with dat. σπήπτρο έγχει, with gen. έρειστο χειρί γαίης, with the hand upon the earth, 5. 309. 11, 355. 2) Abol. to press, to exert oneself, epenganeros, βάλε, 12, 457; and generally to strive, to erruggle, 16, 736, of steeds, 23, 735. On erruggles, 16, 736, of steeds, 23, 735. On erruggles rau, see Thiersch, § 212. 35. c. Burtm. p. 183.

έρείκω, acr. 2 ήρικον, act. to tear in pieces, to break up; only mid. with sor. 2 intrans. to tear, to break. epeucoperos περί δουρί, spoken of the cuirass, 13, 441. ήρικε κόρυς. *17, 295.

πρικε κόρυς. *17, 295.

φειο, Ερ. for έρου, see έρομει.
φειόμεν, Ερ. for όρου, see έρομει.
φειόνων, Ερ. for όρουμεν, see έροι.
ἐρείνω, ροετ. sor. 2 ημισων. perf. pass.
ἐρείνω, με διπς pluperf. ἐρόρωνο, Ερ.
shortened for ἐρηὸ, 1) Trans. in the
act. to cast ἀσωνη, to demolish, with the
accus. τείχος, ἐπάλξευς, 12, 258. 15, 356.
ἐρόρωντο τείχος ἀχαιῶν, the wall of the
Greeks was torn down, 14, 15. 2) Intrans in sor to šumble down, to fall. «) trans. in sor, to tumble down, to fall. a) stees, Oc. 4, 613. πυκιναι σε μοι αμφ trais. In 20τ, to issuede doins, to fail. a) diubs κήρ δείαι μελεδώναι δύκρομέσην με αφοραίσην με αφοραίση με

Ερεμβοι, οὶ, the Erembi, a people mentioned by H. after the Sidonians, Od. 4, 84. According to Hellanicus and most of the old Geogr. Strab. 16, p. 728, they were Troglodytæ (fr. épa, earth, and eußaiver, and dwelt east of Egypt, in Arabia. Others sought them in Cyprus; others still make them a branch of the Æthiopians, as Völcker Geogr. p. 89.

έρεμνός, ή, όν (kindred with έρεβος), dark, black, gloomy, yala, Od. 24, 106. h. Merc. 427; more cly with the idea of dreadful, ax αίγις, λαίλαψ, νύξ, 4, 167. έρεξα, see ρέζω.

έρέομαι, Ep. for είρομαι, whence im-

perf. epéovro, infin. epécabat, to ask. έρέπτομαι, depon. mid. (kindred with έρείπω), to graze, to eat, to feed upon, to browse, always of brutes, λωτόν, κρί, πυρόν, 2, 776. 5, 196. 19, 553; δημόν (of a corpse), 21, 204; spoken of men who eat the uncooked fruit of the lotus, Od. 9, 97; always and only partcp.

ἐρέριπτο, see ἐρείπω.

έρεσίη, ή, see εἰρεσίη. ἐρέσσω (akin to ἐρέθω), to τοw, always intrans., 9, 361. Od. 11, 78.

έρέτης, ου. ὁ (ἐρέσσω), a rower, only in the plur. Il. and Od.

Έρετμεύς, ήος, ὁ (= ἐρέτης), a Phæacian, Od. 8, 112.

έρετμόν, τό (Ep. for έρετμός), an oar, νήρες, in H. always as neut., Od. 11, 121. 12, 15. 23, 268; also in the plur., Od. 11, 125.

Έρέτρια, ή, see Εἰρέτρια.

έρεύγομαι, depon. mid. aor. 2 ήρυγον, 1) Intrans. to beich, to eject wind upwards from the stomach, spoken of the Cyclops: έρεύγετο οἰνοβαρείων, heavy with wine, he belched, Od. 9, 374. b) Metaph. of the sea, to dask up, eperyouerns alos, 17, 100 sea, to aust ap, ερεντρούντη, απος, τ., 265. κύματα έρεύγεται ήπειρούνε, the waves dashed (with a roaring sound) roaring upon the land, Od. 5, 403. 438. c) In the sor. 2, to bellow, appken of an ox, only 20, 403, 404, 406, 2) Trans. with the accus. φόνον αίματος, to Vomit forth the bloody gore, 16, 162.
Έρευθαλίων, ωνος, δ. a noble Arcadian.

who was slain by Nestor in a war of the Pylians and Arcadians, 7, 136. 4, 319 $(=i\rho e v \theta o s).$

έρεύθω, sor. έρευσα, to redden, to dye or colour red; γαΐαν αϊματα, *11, 394. 18, 329.

ἐρευνάω (kindred with ἐρέω), fut ήσω, to search for, to track, spoken of dogs: ίχνια, Od. 19, 436; of lions: μετ' ἀνέρος ίχνια, 18, 321; τεύχεα, to seek the wea-pons, Od. 22, 180; τινά, h. Merc. 176. ἐρέφω, 201. Ι ἔρεψα, to cover over, esply

epops, δω: 1 epops, 10 coord over, epop. to furnish with a roof, to roof; δάλαμον καθύνερθεν, 24, 450. Od. 23, 193; to build, since roofing is the finishing operation: eirori ros χαρίεντ δεί νηδυ δροψα (if I have ever built thee a wellpleasing temple, thus Voss), 1, 59; see encocow.

was not distinguished from Erichthonius; according to H. he was a son of Eurth, educated by Athene in her temple, and, as the primitive hero of Athens, worshipt with the patron goddess of the city, 2, 547. Od. 7, 81. According to later tradition, son of Hephæstus and Earth or Atthis, daughter of Cranaus, Apd. 3, 14. 6.

έρέχθω (kindr. with έρείκω), to tear in pieces; metaph. θυμον δάκρυσι καὶ στοναxfirs, to torture the mind with tears and sighs, Od. 5, 83. Pass. h. Ap. 358. 2) to hurry hither and thither, spoken of a ship: ἐρέχθεσθαι ἀνέμοισι, to be tossed [racked. Cp.] by the (tempestuous) winds, 23, 317.

ėpėw, Ion. for έρω, see είρω, and φημί-ἐρέω, Ep. pres. for είρομαι, to auk, to ἐρέω, whence partcp. ἐρέων. 7, 128; subj. ἐρείοψεν, Ep. for ἐρέωμεν, 1, 62; optat. ἐρέσιμεν, Od. 4, 192.

έρημος, η, ον (Att. έρημος, ον, prob. from EPA), solilary, deserted, spoken of places, 10, 520. Od. 3, 270; μηλα, 5, 140. έρηρέδαται, see έρείδω.

έρητύω (έρύω), aor. Ι έρήτυσα, iterat. form έρητύσασκε, aor. 1 pass. έρητύθην, 3 plur. ἐρήτυθεν, Ep. for ἐρητύθησαν, without augm. I) Act. to restrain, to check, to repress, with accus. φάλαγγας, λαόν, often with dat. instrum. άγανοις, μειλιχίοις, ἐπέσσσιν. Pass. ἐρήτυθεν καθ eopas, they were restrained (or settled) upon their seats, 2, 99. 211; cf. 8, 345. Od. 3, 155. b) Metaph, to hold in check, to moderate, to restrain, θυμόν, 1. 192. Pass. 9, 635. 462. 13, 280. II) Mid. as depon. with accus. λαόν, 15, 723 (v long before σ when a long syllable fo lows, short when a short follows, cf. Spitz. Pros. § 52, 5).

έρι, an inseparable particle, which. like dot, is used only in composition, and strengthens the idea of the word, very.

έριαύχην, evos, ὁ, ἡ (αὐχήν), having a lofty neck, high-necked, epith. of steeds,

·10, 305. 11, 159. epiβρεμέτης, ou, δ (βρέμω), loud-thun-dering, epith. of Zeus, 13, 624.†

*ἐρίβρομος, ον (βρέμω), loud-roaring, loud-thundering, epith. of Dionysos, h. Bacch. 6, 36.

έριβρυχος, ον (βρύχω), loud-bellowing, h. Merc. 116.

έριβωλαξ, ακος, δ, ή, and έρίβωλος, ον (βωλαξ), having great clods [deep-soiled. Cp.], an epith. of fertile regions: both forms often occur in the Il.; in the Od. each once, Od. 5, 34. 13, 235.

έρίγδουπος, ον (δοῦπος), Ep. for έρί-δουπος, ον, 1) loud-thundering, epith. of course, ov. 1) loud-thundering, epith of Zeus, 5, 672; and often. 2) loud-roaring, resounding, ποταμοί. Od. 10, 315; πόδες ίππως, 11, 152; αίθουσα, the resounding porch, 24, 523. Od. 3, 349 (φρίγδουπος only of Zeus and the hoofs of horses; elsewhere epidoumos).

τερέφω. ἐριδαίνω, Ερ. (ἐρίζω), 20r. 1 mid. ἐρι-Ἐρεχθεύς, ἢος, ὁ, in the earlier fables δήσασθαι, 1) to contend, to dispute, to

warrel, with dat. and arria reros, Od. 1, 79 : and μετά τινι, Od. 21, 310 : primarily spoken of a contest with words, exceout, 2, 342. 1, 574; metaph, spoken of winds, άλληλοιϊν, 16, 765. 2) to fight, to struggle. Od. 2, 206. epideirouse elvena the aperis [where the is det on aperis, Fäsi], we struggle on account of the virtue, viz of Penelope, as Aristarchus rightly explains it, της ταύτης άρετης, s. Nitzsch ad loc who rejects the explanation of Thiersch, Gr. § 284, 20, 'for precedence,' and of Voss: 'to combat for the prize.' absol. to combat, to contend, epibigagea woodie, in running, 23, 792.

έριδήσασθαι, see έριδαίνω.

έριδμαίνω (poet. form of ἐρίζω), to irritate, to provoke, with secus. σφήκας, 16. 260. †

έρίδουπος, ον = έρίγδουπος.

έριζω (έρις), aur. 1 mid. (ἐρίσσεται subj. aur. 1), 1) to contend, to dispute, to quarret, τινί with any man, primarily spoken of a verbal contest, then generally of a hostile disposition. του, with any man, 1, 6. 6, 131. 13, 109; ἀντιβίην τινί, to contend face to face with any man, 1, 277; περὶ ίσης, for justice [suo jure, Heyne], 12, 423. 2) to combat, to conthend, to vie, rivi. with any man, 6, 131; the thing which the combat respects stands, e) In the accus. 'Appooling acknow, with Aphredité in beauty, 9, 389. Od. 5, 213. b) περί τινος, as μύθων, concerning eloquence, τόξων, in archery, 15, 284. Od. 8, 225. c) In the dat. ποσί, 201. Od. 3, 223. C) In the dat. Work, βρηστοσύνη, 13, 325. Od. 15, 321. d) With infin. χεροὶ μαχήσασθαι, Od. 18, 88: absol. Nέστωρ οἰος εριζεν (5c. αὐτη), yied with him. 2, 555. Wolf. II) Mid. to contend, with double dat. with any man, about any thing, 5, 172. ἀνδρών κάν τίς μοι ἀρίσσεται (for ἀρίσηται) κτήμασιν, no one of men would vie with me in possessions, Od. 4, 80.

ἐρίηρες, οἰ, see ἐρίηρος. έρίηρος, ον (ἄρω), plur., by metaplasm, φίηρος, prop. very suitable, hence: a) (greatly) attacked, faithful, intimate, dear, éraîρot. 3, 47. Od. 9. 100. b) pleasing, agreeable, who pleases all, ἀοιδός, Od. 1,

όριθηλής, ός (θάλλω), very verdant, blumming, beautiful, luxuriunt, epith. of cultivated fields and trees, *5, 90. 10, 467. 17, 53.

έριθος, δ, a labourer, a hired reaper, 18, i0. 560. 2) a servant, a companion, hence τλήμων γαστρός έριθος = crepitus ventris, h. Merc. 296.

ἐρικύδής, éς (κῦδος), rery distinguished. famous, glorioùs ; δώρα θεών. 3, 65 : ήβη, 11, 225 ; and often δαίς, 24, 802. Od. 3, 66.

117-225; and otten čais, 24, 302. Ud. 3, 60. 4. 545. έρις εργοιό. emulation in a work, ερίμμος, ον (μνακομοιλι) loud belliowing, dol. 18, 366. έριδα προφέρευν, to show delivers, δ, the wild βg-tree, caprificus, των άθθλων, to propose a combat to any Od. 12, 103. 2) In the II. it is also a proper name of a particular region near Troy; the βg-kill, according to Voss. Strabo, XIII. p. 597, calls it a strong sister and wife of Arês, 5, 518. 20, 48.

place planted with fig-trees, from which the city was most accessible to the enemy, 6, 433. deprets prepare to the was the watch-tower, 22, 145. Epurvis, and Epuris, ver, \$\dagger\$, plur. at Epurvis, contr. Epurvis, 9, 484; the Bris-

syes, goddesses of vengeance (the Puries of the Romana), H. does not mention their number, form or names, the sing. stands 9, 571. 19, 87; mly plur., 9, 454, seq. They are the symbol of the scouring of a guilty conscience which follows every act of implety, and expecially of the curse which rests upon any wretch who violates the most sacred duries of humanity. They punish therefore the disobedience of children to parents, 9, 454. Od. 2, 135. 11, 280; violated duties towards parents, kindred, and suppliants, 15, 204. Od. 17, 475: perjury, 19, 260; and every slaughter, 9, 571. Since they punish the impious man here in life, they show themselves hostile to men, and prompt them also to wicked actions, 19, 87. Od. 15, 231. Thus in character they approach the Fates, and as goddesses of fate they do not permit men to learn too much of their future destiny, 19, 418. They dwell in Erebus, Od. 15, 234. Il. 9, 571; and they punish transgressors even after death, 19, 270. According to Hes. Th. 185. Earth (Gaia) bore them from drops of the blood of Uranus, and Apd. 1. 1. 3, mentions as their names: Tisphond, Megara, and Alectó. 2) As appell. curses: rip unpo, 21. 412 (v in the nom in the derived cases v. Epury's prob. derived from an Arcad. word opening to be angry, Paus. 8, 25. 4; or from epine. tho raphy is Epires, adopted by Spits.). έριον, τό, Ion. and Ερ. είριον (dim. from elpor), wood, often in the plur. τα είρια, 3, 388; έριον only Od. 4, 124. έριούνης, ου, and έριούνος, δ. that

prings prosperity, according to Schol. from έρε and δυίσημι, very useful, epith. of Hermés, 20, 72: έριούνης only 20, 34 Od. 8. 322. 2) As pr. n. for Hermés, 24, 360. 440.

έρις, ἴδος, ή, accus. έριν and έριδα (the last most common ; eper only in the Od.), contention, strife, discord: μάχεσθαι, to contend in strife, i. e. with words, 1, 8 (so Wolf rightly), cf. 7, 210. 20, 66; in like manner έριδι ξυναλαύνειν, to bring into strife, 20, 134. έριν στήσαι έν τινι, into strife, 20, 134. έρεν στήσαι έν τινη, Od. 16, 292; particularly in the II. spoken of war: contest, battle, 3, 7. 5, 732. έριδα ευνάγειν Δρησε, 5, 861. έριδα προβάλλειν, 11, 529. 2) combat, enutation, rivalry; hence έξ έριδος, from rivalry, 7, 111. Od. 4, 343. έρις έριγοιο, emulation in a work, Od. 18, 366. έριδα προφέρευν, to show rivalry, Od. 6, 92. έριδα προφέρευν τινα άθλων, to propose a combat to any man, Od. 8, 210.

Έρις, εδος, h. Ενίε, as a moddess the

Accord, to Hes. Th. 223, she is the | larity to a palisade, see Nitzsch ad Od. 1, daughter of Night. She is mentioned 64. 11, 3. 4, 18, 535. Later, the goddess of strife and discord.

ἐρισθενής, ές (σθένος), very strong, all-powerful, epith. of Zeus, 13, 54. Od. 8, 989.

έρισμα, ατος, τό (ἐρίζω), the occasion of contention, the apple of discord, contention, 4, 38.t

eputraφυλος, ον (σταφυλή), of large grapes, olvos [the vinous grape, large-cluster'd. Cp.], *Od. 9, 111. 358.

ἐρισφάραγος, ον (σφαραγέω), έρισμάραγος, loud-sounding, loud-thun-dering, epith. of Poseidon, h. Merc. 187.

eρίτιμος, ον (τιμή), highly-prized, pre-cinus, splendid, highly-hoffoured, epith. of the ægis, 2, 447; and of gold, *9, 126. έριφος, ò, ἡ, a kid, Il. and Od.

Έριφολη, ή, daughter of Talaus and Lysimache, wife of Amphiaraus. She suffered herself to be bribed by Polynices with the necklace of Harmonia, and persuaded her husband to take part in the expedition against Thebes, although as a prophet he foresaw his death. Accorning to the direction of the father, her son Alcmæop put her to death. Od.

Her son Alcingon put her to death, Od. 11, 326. Εριχθόνιος, ὸ, son of Dardanus and Batia, father of Tros, distinguished for his wealth, as three thousand mares fed in his pastures, 20, 219, seq. Εριώπις, ιδος, η, wife of Oïleus, 13,

*epiwats, ιδος, ή (ωψ), large-eyed, Ep.

έρκειος, ον, Att. έρκειος, prop. belonging to the court (έρκος), hence Έρκειος, because as a tutelary deity he commonly had his altar in the front court, Od. 22, 335.+

έρκίον, τό (dimin. from έρκος), an enclosure, a hedge, a wull, avans, 9, 476. Od. 18, 102.

έρκος, cos, τό (είργω), 1) an enclosure, a hedge, a fence, for the protection of fields and gardens, 5, 90; and especially about the court of the dwelling, Od. 21, 238; hence the court, the front court, Od. 2) a cage, a net, a trap to take birds; perhaps a funding-floor, Od. 22, 489. 3)
Metaph, a protection, a defence, spoken
of the girdle and the shield: epoce of the girdle and the shield: ξρακος ακόντων, against javelins, 4, 137. 15, 646; βαλόων, 5, 316; spoken even of persons, of Achilles and Ajax: ζρακο κολόμοιο, bulwark of the war, 1, 284. 3, 229; like πάρων. Ο Γρακουλίου 229; like πύργος. Of frequent occurrence is the formula ποιόν σε έπος φύγεν έρκος οδόντων! what a word has escaped the fence of thy teeth! and dustiferat space boomen to the commentators, and with them Damm and others, understand by it the protections. tion of the teeth, as a periphrasis for the lips; others, as Wolf, Nitzsch, better, the teeth themselves, from their simi- Demêter, now Castri. It was supposed

έρμα, ατος, τό. I) (From the root έρδω, έρείδω), any thing which contributes to the support or strengthening of a body, a prop, a stay, a post; esply the shores upon which ships, when drawn out upon the land, rested, to prevent their rotting; later φάλαγγες, I 486. 2, 154; metaph. spoken a) Of men: ερμα πόληος, the support, the pillar of the city, 16, 549. Od. 23, 121; and b) Spoken of a pointed arrow: μελαινέυ ν έρμ' οδυνάων, the prop [or, as the sub-stratum] of black pangs, upon which the pangs, as it were, rested, 4, 117 (Voss, 'the fountain of dark tortures:' Aristarchus rejects the verse).

II) (From είρω, to place in a row), only in the plur. ¿puara, rá, every thing strung in a row, un ear-ring, a pendant, 14, 182. Od. 18, 297 (erwire, Schol.), cf. Buttm. Lex.

Έρμαῖος, η, ον, consecrated to Hermés; hence ὁ Έρμαῖος λόφος, the hill of Hermés, in Ithaca, behind the city, on hence ò the mountain Neion, Od. 16, 471.

tne mountain Neton, Od. 16, 471.

Έρμιξα, Ερ. Έρμείας, δ, gen. Έρμείας,
Έρμείω, 15, 214; and Έρμείω, h. Merc.
413; dat. Έρμιξα, Ε. Έρμεία, Ε. Ερμεία, Θ.
Κομές, Ε.
Ερμές, Ε son of Zeus and Maia, according to Od. 8, 335. 14, 435. He is a messenger of the gods, together with Iris, supporting, however, more the character of a protector and mediator, 24, 334. Od. 5, 28; hence διάκτορος. As ensigns, he bore the golden-winged shoes, Od. 5, 45, and the magic rod, the caduceus, with which he closed in sleep the eyes of men and opened them again, v. 47; whence χρυσόρραπις. He is the bestower of blessings, of prosperity, and of wealth acquired by traffic, whence φισύνιος, ακάκητα, σῶκος, 14, 491. Od 15, 319. On account of his wisdom and cuming on account on his wisdom and culming he is called *downco; and he protects wise and crafty men, Od. 19, 397. He is mentioned in Od. 24, 1, as guide of departed souls into the under world. In the Hom. hymn an account is given of his bloth the limitation of the country of the limit of the limitation of the limit of the limitation of the limit of the limitation of the limi his birth, the invention of the sevenstringed lyre, and his first theft of cattle. (Signif. according to Damm, from eipe, to speak, for έρέας, one who communicates; more correctly, from είρω, perf. pass. έερμαι, to join: the mediator, the negntiator.)

Ερμιόνη, η, 1) daughter of Menelaus and Helena; according to H. she became the wife of Neoptolemus, to whom she was promised by Menelaus when before Troy. According to a later tradition, she was first betrothed to Orestes. He accordingly slew Neoptolemus and married Hermione, Pind. 2) a town in Argolis, with a haven and a temple of

that there was an entrance from here to able quantities, upon leaves, plants, and the infernal world, 2, 560. Equisiv, fences, see Wilms. Naturgesch. 2 p. όνος, ή, Scyl. Polyb.

epute or eputy, ivos, o (epua), a support; esply a bed post, foot of the bed-stead, *Od. 8, 278. 23, 198.

Equac, b. d. o, Hermas, a river in Æolis (Asia), which rises in Phrygia, flows by Smyrna, and empties itself into the guilf of Smyrna between Temnos and Leuca; now Sarabad, 20, 392.

epros, eos. tó, a young scion, a shoot, a sprost, spoken of young trees which had run up to some height, 17, 53. Od. 6, 163; loos 18, 56; Spoken of Telemachus, Od. 14, 175.

έρξω, see έρδω. *ἐρόεις, εσσα, εν (ἔρος), lovely, amiable, h. Ven. 264. h. Merc. 31.

EPOMAI. Ep. form είρομαι, ἐρέομαι and spin; H. has only of the aor. ηρόμην, subj. ἐρώμεθα, optat. ἔροιτο, and the infin. as pres. accented έρεσθαι (Att. έρεσθαι), to ask, τινά or τί, also with double accus., Od. 3, 243; and riva mepi Tiros, any man concerning any man, Od. 1, 135. 405; ἀμφί τι, ΟΔ. 11, 572; ἀμφί TIPE, Od. 19, 95.

έρος, ο, Εp. for έρως, q. v.

έρπετόν, τό ιξρπω), in the Ep. language not merely that which creeps, but every thing which goes on feet, generally, a beast. δσσ' ἐπὶ γαΐαν ἐρπετὰ γίγνονται (Voss, 'every thing that lives and moves on the earth'), Od. 4, 418;† later, a creeping thing, a snake.

ἐρπύζω (from ἐρπω), to creep, to crawi, to more with difficulty, spoken of men who from trouble or great age crawl along, Od. 1, 193. 13, 220. Il. 23, 225.

έρπω, to creep, to crawi. είρπον ρινοί, the skins crawled, spoken of a prodigy, Od. 12, 395; elsewhere, to creep abo imperceptibly, Od. 17, 158. 2) Generally to go, to walk, to move, 17, 447. Od. 18, 131. h. Cer. 366.

ἐρράδαται, see ραίνω.

άρροσαται, see paires.
ἀρρίγα, see ρείνω.
ἀρρίγα, see ρείνω.
ἀρρίγα, see ρείνω.
ἀρρίγα, see με γείνω.
λ. Merc. 259. 1) to walk painfully, to walk unsteadily, to hall, spoken of the galt of Hēphæstus, 18, 421. 2) to go about sad or wretched, to wander around, Od. 4, 367. h. Merc. 259; esply to go or come to misfortune or injury, 8, 239. 9, 364. b) Often, to go to one's ruin, 9 377; esply in the imperat. an expression of disgust: cpe, go to ruin, away with thee, begone, 8, 164. Od. 10, 72. cpere. 24. 239.

έρση, ή, Ep. always ἐέρση (prob. fr. ἄρδω), dew, 23, 598. Od. 13, 215; plur. εερσαι αίματι μυδαλέαι, dew-drops, im-pregnated with blood, 11, 53. These pregnated with blood, 11, 53. These bloody dew-drops, which were regarded as a token of divine anger, proceed from certain butterfiles, which after emerging from the chrysalis state emit a bloody duly which appears, often in consider-delay not, 23, 443. b) With accus. is delay any man, 12, 285.

646. 2) epoat, Od. 9, 222, new-born lambe. 548. 2) ερσά, Vd. 9, 222, new-born samus. έρσήκει, εσσά, εν. Ερ. ἐκρογίευ, dewy, covered with dew. ἐρογίευ λωτάς, 14, 348. δ) Metaph. of a corpse: fresh, 1. e. uncorrupted. ἐκρογίευς κείται, 24, 418. ἐρογίευς. v. 757. Τρύαλος, ὁ, a Trojan, alain by Patroclus,

16, 411. (Heyne from the Cdd. has Ερύλαος (from ερύω and λαός, deliverer of the people), with whom agree Spitz. and Buttm. Lex. p. 286, since the long

a in Έρναλος contravenes analogy).
ἐρύγμηλος, η, ον (ἐρυγεῖν), loud-bellow
ing, epith. of an οχ, 18, 580.†

έρυγών, see έρεύγομαι. έρυθαίνω, poet. for έρυθραίνω, to redden ; only mid. to make oneself red, to blush, *10, 484. 21, 21.

Ερυθαίνοι, οι (ὑψηλοί), a town in Paphlagonia, according to Eustath.; or, more correctly, with Strab , XII. p. 545, two hills on the sea, which in his time, from the red colour of the soil, were called Έρυθίνοι, 2, 855.

Ερύθραι, ai, an old town of Bæotia, on Cithæron, in the region of Platæs, on the south bank of the Asôpus, 2, 499. According to Eustath, the Bostian town should be written Bapurorus and the Ionian οξυτόνως; more correctly, how-ever, should both be written βαρυτόνως, to distinguish them from the anj. ἐρνθρός; at present, we find Ερνθραί in Hdt.

έρυθρός, ή, όν, red, prop. dark-red, olvos, Od.; νέκταρ, 19, 38; generally red,

Thuc, etc.

τυλός, τολ., γετιαρ, 10, 00; χετιαιμή γετ, Τυλός, χαλκός, 9, 365. Ερυκακόειν, ερύκακον, 800 ερύκα. Ερυκανάω, poet. form for ερύκα, to hold back. κείνον ερυκανόωσι, Od. 1, 199.†

έρυκάνω, poet. form for έρύκω Od. 10, 429.

άρθκω (poet forms έρυκανω, έρυκανώω), fut. έρυξω, aor. Ι έρυξα, aor. 2 ἡρώκακου, 5, 321. 20, 458; and έρυκακου, infin. έρυκακέων, 1) Αct. 10 hold back, 1) 10 hold, to restrain, evi peyápotos yevalkas, Od. 19, 16; esply spoken of guests, rura, 6, 217. Od. 1, 14; to hold fast, morros πολλούς έρύκει, 21, 59; γη, 21, 62. 2) to check, to hold in, to restrain, immore, λαόν, 6, 80 (from flight); metaph. μένος, to check one's force, 8, 178: θυμόν, to restrain one's mind, i.e. will, Od 11, 105. ετερός με θυμός ερύκει, another thought checks me, Od. 9, 302. 3) to hold back, to keep of, to repet; without case 11, 352; τινά τινος, e.g. μάχης, from battle, 18, 126; also τινί τι, ike άλαλκεῖν; κακόν τινι, to avert evil from any man, 15, 450; λιμόν τινι, Od. 5. 166.

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Έρύμανθος, δ, a mountain in Arcadia, on the borders of Elis, where Hêraclês slew the Erymanthian boar: now Xiria. Od. 6, 103.

Έρύμας, αντος, δ, 1) a Trojan, slain by Idomeneus, 16, 345. 2) a Trojan, slain by Patroclus, 16, 415 (the protector).

έρυσάρματος, ον (ἄρμα), chariot-draw-ing, epith. of horses, 15, 354. 16, 370; only in the metapla-tic plur. ἐρυσάρματες, ἐρυσάρματας.

έρυσίπτολις, ι (πόλις), delivering the city, protecting the city, as epith. of Athene, 6, 305. † h. 10, 1.

*eρυσμός, δ (a form of έρυμα), a pro-tection, h. Cer. 230

έρύω and εἰρύω, Ion. and poet. fut. act. έρυσω (Ep. σσ) and έρνω (with σ elided); whence 3 plur. ἐρύουσι, 11, 454. 15, 351; sor. 1 act. έρυσα (Ερ. σσ) and είρυσα, perf. pass. είρυμαι, whence 3 plur. είρύαται, 14, 75; pluperf. 3 plur. εἰρύατο, 15, 654; mid. fut. ἐρύσομαι, Ep. ἐρύομαι, aor. 1 mid. έρυσάμην (Ep. σσ) and είρυσάμην, puperf. είρυτο, he had drawn, Od. 22, 9 . H. also uses 1) From the form EIPYMI the mid. είρυμαι, έρυμαι, in the signif. to deliver, to protect, in single forms: 3 plur. pres. eiov aras for είρυνται, 1, 239; εἰρθαται, Od. 16, 463; imperf. εἰρυντα, 12, 454. 2) The forms imperf. είρυντο, 12, τοτ. 2, with \vec{v} in the pres. and imperf. infin. είρυτο, are to be regarded as contracted forms from έρύομαι; εἰρύαται is long by the arsis, as έρύετο, 6, 403. In the signif. of the aor. stands epuro, 5, 23. 538; cf. Rost's Gram. p. 302. Kühner, § 235 (ἐρύω has always ν short; only in the contr. imperf. v). (The form propar always signifies to deliver.) 1) Act. 1) to draw, more closely defined by prepos. or adv. with accus. πάλιν ερύειν τινά, to draw a man back, δ, 836; διστόν έξ ώμους, 5, 110; νευρήν ἐπί τινι, to draw the string (of the bow) against any man, 15, 464; esply νῆα εἰς ἄλα, 1.141; on the other hand, ηπειρόνδε, Od. 10, 403; ἐπ' in the ship upon land (to guard it against rotting), Od. 16, 359; pass. νης ερύαται ἐπὶ θινί, the ships are drawn up on the sea-shore, 4, 248. 14, 75. obox drawn up upon the way, Od. 6, 265; cf. below, 3 b. 2) to draw with violence, hence a) to snatch, to tear away, έγχος έκ χειρός, 13, 598; ρινον ἀπ' δστεόφιν, 14, 134; κρόσσας πύργων, 12, 258; προκρόσσας, 14, 35; esply νεκρον ερύειν, sometimes, to snatch away the dead body, spoken of the friends of the slain. to save it from abuse, 5, 573. 17, 581; sometimes spoken of enemies, to tear

*Ερύλαος, δ, a Trojan, 16, 411. ed. drag, τινὰ ποδός, Od. 17, 479; περὶ σῆμα, Spits.; cf. Ἑρύαλος. ερώμα, τό (ἐρύομα), protection, defence, covering, χροός, spoken of the μίτρη, 4, [15, 351. II] Mid. 1) to draw, to draw 24, 16; hence spoken of dogs: τινά πρὸ άστεος, any man before the city, 11, 451. 15, 351. II) Mid. 1) to draw, to draw of, to draw out, always with reference to the subject, to oneself, after or for oneself; μάχαιραν, to draw one's knife, 3, 271; φάσγανον, ξίφος; δόρυ έξ ώτειλης, 21, 200; τόξον, to stretch the bow, in order to shoot. Od. 21, 125; νηας, 14, 79. Od. 9, 194. ερύσαντό τε πάντα, they drew all off (from the ships, in order to eat), 1, 466, etc. 2) to draw to oneself, with violence; τινὰ μάχης, to snatch any man out of the battle, 5, 456; νεκρόν τινι, the dead, like the act., 17, 104. 18, 152. 14, 422. 18. 174; hence 3) to snatch away, viz. from danger, to deliver, to rescue, τινά, speken of Apollo, who rescued Eneas from the enemy, 5, 344, 11, 363. Od. 22, 372. χρυσώ ἐρυσασθαί τινα, to free for gold, to ransom, 22, 351 (the signif. of the Schol. 'to weigh,' is not necessary), hence, in general, a) to de-liver, to shelter, to protect, έρὖτο, 4, 186. έρνετο Ίλιον, 6, 403. Δυκίην είρυτο, 16, 542. πύλας είρυντο, 12, 454. b) to ward of, to restrain, to repel, to obstruct; Κήρα, 2, 859. ή (μίτρη) οι πλείστον έρυτο. which most effectually kept off from him (the spear), 4, 138. 5, 538. οδον εἰρύαται, they obstruct the way, Voss, Od. 6, 265 Metaph. Διὸς νόον, to restrain the will of Zeus, 8, 143; χόλον, to check anger, 24, 584. c) to draw any thing to oneselt for preservation, protection, etc. lo guard, to keep, to protect, to watch, θύρας, Od. 23, 229; ἀκοιτιν, Od. 3, 268. ἔτι μ αὐτ εἰρυαται, they watch me still (Telemachus, of the suitors), Od. 16, 463; metaph. φρεσίν ερύεσθαί τι, to keep any thing in the heart, Od. 16, 459; to spy out, to explore, δήνεα θεών, Od. 23, 82. οῖτε θέμιστας πρὸς Διὸς εἰρύαται, who guard the laws from Zeus [i. e. received from Zeus, or with authority derived from Zeus], 1, 239. d) to observe, to follow, έπος, βουλάς, 1, 216. 21, 230.

έρχαται, έρχατο, see έργω. έρχατάω, poet. form from είργω, to encluse, to hem in ; only in the pass, over έρχατόωντο, Od. 14, 15.+ έρχθείς, see έργω.

έρχομαι, depon. defect. fut. έλεύσομαι, aor. ήλθον, Ερ. ήλυθον, infin. έλθειν, Ερ. έλθέμεναι, perf. Ep. είληλουθα, I plur. είλήλουθμεν, 9, 49; partcp. είληλουθώς, έληλουθώς, 15, 81.† 1) to come, to gu, and according to the context and the connected prep. and adv. to arrive, to yo away, to come back, abres, aψ, πάλιν ελθέν, 1, 425. a) Spoken of animate beings: of men and brutes: metaph. also of other motion: by ship, 13, 172. έπὶ πόντον έρχεσθαι, to go upon the sea, Od. 2, 265; to voyage, of ships, Od. 14, 334; hence, on the other hand, πεζος ਜੈλθε, he came on foot, by land, 5, 204. 17, 613; spoken of the flight of birds and away the dead body, to plunder or insult | 17, 613; spoken of the flight of birds and it, 17, 230, 419, 18, 450. b) to draw, to bees, 2, 88. b) Spoken of inanimate

things: of the dead, 17, 161; of natural | inings: of the dead, 17, 181; of natural phenomena, 9, 6. 4, 276; of the change of time: †λθε πνέφας, φάος †λθε, 8, 500. 17, 1815; of other objects: γέρας έρχεται άλλη, the reward goes elsewhere, 1, 120; eaply of missiles, 7, 281; διά αφτίδος, 3, 357; metaph. of the state of the body and soul: κακὸν πλθε, θάνατος, 15, 450. Od. 13, 60; τὸν δ' αίψα περί φρένας ήλυθ' ίωή, the voice reached his sense or intellect; made itself audible. 10, 139; ວໍຣັນະກຸ ຣີເລີ χροὸς ຊີນອີຣ, 11, 398; ລັχος ລໍສວ ສາວລະເວັພະ ຖືນອີຣ, 22, 43. 2) It is construed a) With the accus. of the place whither : κλισίην, in to the tent, 1, 322; εἰς κλισίην b) With accus. of nearer specification: öδον έλθειν, to go a way, a journey, Od. 3, 316; and spoken of those who lie in ambuscade, 1, 151; according to some, "to go on a (military) expedition" (so Näg.); αυτά κέλευθα, to go the same ways, 12, 225. cf. Od. 9, 262; αγγελίην ελθείν, to go on an embassy, 11, 140; see ἀγγελίη. ἐξεσίην, 24, 235. c) With gen. of place: πεδίοιο, to go through the plain, 2, 801. d) With partcp. a) Fut. which indicates the purpose: έρχομαι έγχος οἰσόμενος, I go to bring the spear, 13, 256. β) With pres. partep. or perf. which expresses the manner of coming: ήλθε θέουσα, she came running, 11, 715; ηλθε φθάμενος. 23, 779. at κεν νέκυς ησχυμμένος έλθη, if the corpse come back disfigured, 18, 180. γ) The partcp. έλθών seems to be often used pleonastically, although it serves more completely to present the action: οὐ δύναμαι— μάχεσθαι ἐλθὼν δυσμενέεσσιν, I cannot go and fight with the enemy, 16, 521.

έρω, Γοτ έρωτι, see έρως. έρω, Ερ. έρέω, see είρω. έρωδιός, ό, the common keron, ardea major, Linn., which builds its nest in marshes and sea-rushes. Köppen incorrectly supposes it to be the bittern, ardea stellaris, 10, 274.† It appears on the right (δεξιός), as ominous of good, and according to the Schol. was, especially for those who desired to execute some stratagem, a fortunate sign. Odysseus (Ulysses) and Diomêdês on their nocturnal visit as spies to the Trojan camp, could not see it, but only heard it, hence they concluded the enemy could not see themselves.

έρωέω (root ρέω), fut. έρωήσω, aor. ήρωησα, 1) to flow, to stream, to gusk out. alμα περί δουρί ἐρωήσει, 1, 303. Od. 16, 441; metaph. of any violent motion, hence: 2) to leap, to run, at the steels of hopeingraw bricons, they ran back, 23, 438. 3) to hasten back, to cease, with gen. πολέμοιο, χάρμης, to cease from battle, 13, 776. 14, 101. 17, 422, h. Tom sattle, 13, 710. 17, 121. 17, 122. 17, 123. 17. Cer. 302; also absol. to retire, to withdraw. wifes ofror speed, the cloud never retires, Od. 12, 75; to loiter, to tarry, 2, 179. 3) Once trans. to cause to retire, to repulse, rund and your, 13, 57.

έρωή, ή, 1) any vehement motion, impulse, impetus, force, rushing, exply spoken of missiles: βελέων έρωή, the invasion [the dint, Cp] of weapons, 4, 542. 17, 562; δούρατος, 11, 357; δσον τ' έπὶ δουρός conj γίνεται, as far as the cast of a spear extends, 15, 358. λείπετο δουρός έρωην, a spear's cast off, 23, 529. δ) Metaph. of men: ὀφέλλει ἀνδρὸς ἐρωήν, the axe augments the power of the man, 3, 62; λικμητήρος, 13, 590. cf. 14, 488. 2) retreat,

cessation, rest, πολέμου. *16, 302. 17, 761. έρως, ωτος, ὁ, ροει. έρος. Of the poet. form H. has έρος, έρω (more enrectly έρω). Od. 18, 212; accus. έρον. The nom. tows stands only in two passages, where position occurs, 3, 442. 14, 94; gen. époros, Batr. 78; accus. épora, h. Merc. 419; love, 6eas, to a goddess, 14, 315. Od. 18, 212; and generally, desire, longing, appetite, πόσιος καὶ ἐδητύος, 9, 92; γόου, 24, 227.

έρωτάω, Ion. and Ep. εἰρωτάω, to ask; hence imperf. ηρώτα, Od. 15, 423.† es, Ep. and Ion. for eis, q. v. Also for the compounds beginning with es, see under eig.

έσαγείρατο, δεε είσαγείοω. έσαγω, έσαθρέω, see είσαγω, etc. εσάλτο, see εισάλλομαι. έσάντα, see είσάντα. έσβη, see σβέννυμι. έσδύσεαι, see είσδύω. εσέδρακον, see εἰσδέρκομαι. έσελεύσομαι, see είσέρχομαι. έσεμάσσατο, see είσμαίομαι. έσέχυντο, see είσχέω. Εσήλατο, see είσαλλομαι ισθην, see εννυμι. robe, a dress, Od. 1, 165; mly collect.

clothing. 2) cloth, carpeting, used for a bed, Od. 23, 290 (with digamma: vestis). ἐσθίω, Ep. ἔσθω and ἔδω, only in the pres. and infin. ἤσθιε, ἦσθε, ἐο eat, ἐο consume, with accus, metaph. πάντας πυρ έσθίει (devours them all), 23, 182. οίκος eaθίσται, the house, i. e. the property is being consumed, Od. 4, 318.

ἐσθλός, ή, όν, like ἀγαθός, good, valouroue, brave, noble, excellent in its kind: s) Spoken of men and of every thing which concerns them : Oppyrajo, an excellent hunter, 5, 51; iv ture, 15, 283.
Esply in Il. a) Spoken of excellence in war, brave, in opposition to κακός, 2, 366. 5, 469. β) noble, of good descent, Od. 8, 553. b) Of things: φάρμακα, healing medicines, Od. 4. 228; τεύχεα, κτήματα, etc. c) good, favorable, propitious, δρ νιθες, Od. 24, 311. 2) As subst. ο ἐσθλοί. the noble, the distinguished, often τὸ ἐσθλόν, good fortune, prosperity, in opposition to κακόν, 21, 530; τὰ ἐσθλά, prosperity. Od. 20, 86; possessions, valuables, Od. 10, 523.

έσθος, eoς, τό (poet. for ἐσθής), a gar-ment, cloth, 24, 94. ἔσθω, poet form from ἐσθίω, to eat, to

consume, mly of men, Od. 9, 479; of

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brutes, Od. 13, 409; metaph. κειμήλια, † ἐσχατόων, last man of the enemy, i. e. Od. 2, 75.

egribeiv, see eigeibov. έσιέμεναι, 800 είσίημι. έσίζηται. κες εισίζομαι.

errov. see eini.

έσόψομαι, see είσοράω.

έσπέριος, η, ον (έσπερος), 1) Spoken of the time of day : belonging to the evening, at evening, Od. 2, 357; ἐσπέριος απονεοίμην, 21, 560. 2) Of a point of the compuss: western, belonging to the west, έσπέριοι ανθρωποι, Od. 8, 29.

έσπερος, ο, plur. τὰ έσπερα, Od 17, 191; the evening hours, resper, the erening, µéhas, Od. 1, 423. 4, 786. 2) Adj. belonging to erening, h. 18, 14; esply o έσπερος αστήρ, the evening star, 22, 318 (with digamma).

έσπετε, Ep. imperat. for είπατε, a poet. form with epenthetic o, four times in the Iliad, only in the constr. egnere vur mot Μούσαι, see είπον.

έσπόμην, see έπομαι.

έσσα, έσσαι, ἐσσάμενος, see έννυμι.

έσσεῖται. δου εἰμί

έσσεύοντο, see σεύω.

ἐσσί, see εἰμί. έσσο, see έννυμι.

έσσυμαι. See σεύω.

εσσύμενος, prop. partep. perf. pass. from σεύω as adj. hasty, rapid, precipi-

tate, from which adv. eσσυμένως, hastily, quickly, ravidly, 3, 85; and Od, see σεύω.

ἐστάμεν, ἐστάμεναι, see ἴστηυι.

έσταμεν, see ϊστημι.

έσταν, see ϊστημι.

έστασαν, 3 plur. pluperf., but έστασαν for έστησαν, see ιστημι.

έστηκα, έστήκειν, see ίστημι.

έστο, see έννυμι.

έστρωτο, see στρώννυμι

εστωρ, ορος, δ, the shaft-pin, the pin or nail at the end of the pole, over which a ring (κρίκος) was put. Through this ring the yoke-straps were made fast, 24, 272.† (Prob. from ιημι, ἀπὸ τοῦ ecenc.)

ἐσχάρη, ἡ, Ερ. ἐσχαρόφιν for ἐσχάρης, ἐσχάρη, Od. 5, 59. 7, 169; 1) the hearth, the house-hearth (a fir-place on the earth), primarily for affording warmth; hence Penelope worked by it with her maidens, Od. 6, 305. b) the place for sacrificing, Od. 14, 420; hence supplicants sought refuge in it, hence: sabéζετο ἐπ' ἐσχάρη ἐν κονίησι πὰρ πυρί. he seated himself on the hearth in the dust by the fire, Od. 7, 153; cf. v. 169. Dat. έπ' ἐσχαρόφιν, Od. 19, 389. 2) any fire-place. όσσαι Τρώων πυρος ἐσχάραι, as place. many fire-places as are in the camp of the Trojans, 10, 418 (perhaps more correctly: as many fire-hearths as there are of Trojans, i. e. as many Trojan heads of families).

ἐσχατάω (ἔσχατος), to be last, to be at the end, only partcp. pres. ἐσχατόων. όωσα, Ερ. for ἐσχατῶν, ῶσα. δηΐων

one in the rear, 10, 206; also spoken of cities (a frontier town), *2, 508. 616. (According to Buttm, the correct form is έσχατόω.)

έσχατιή, ή. 1) the extremity. a) the limit, the horder, the end of a place, νήσου, λιμένος, Od. 2, 391. 5, 238; Φθίης, the horders of Phthia, 9, 484. έσχατιή πολέμοιο, the end of the battle, the extreme limb of the action, either the extremity of the wing or the rear, 11, 524, 20, 328. b) Spoken of a place remote from a town, exply lying on the sea, Od. 14. 101. 2) the most remote part, thus aypov, Od. 4, 517. 5, 489.

έσχατος, η, ον (prob. from έχω, έσχον), the extreme, the last, the most remote, spoken only of place: ἐσχατοι ἄλλων, 10, 434; and εσχατοι ανδρών, thus H. calls the Ethiopians, because they were conceived of as dwelling at the extremity of the earth's surface, Od. 1, 23. Neut. plur. as adv. έσχατα. at the end, 8, 225.

ἐσχατόω, see ἐσχατάω.

έσχον, έσχόμην, see έχω.

έσω. see είσω.

*eraspeios. n, ov, as a friend, belonging to friendship. 2) intimate, φιλότης, h. Merc 58

έταίρη, ή, Ep. and Ion. ἐτάρη, only 4, 441; a female companion, a female friend, a mistress, metaph, spoken of flight: φόβου έταίρη. 9, 2; and of the lyre, δαιτί έταίρη. Od. 17, 271. h. Merc. 478.

έταιρίζω Ερ. έταρίζω (έταιρος), anr. l έταιρισα, Ερ. σσ, aor. l mid only optat. erapiorauto, to join or associate oneself with any man, to be a companion, rivi. 24, 335. h. Ven. 46. Mid. to make any man a companion for oneself, to take us an associate, rivá, 13, 456.

eraipos, è, Ep. and Ion. erapos, a companion, an associate, an assistant, a helper, a comrade, spoken generally of associates in war and travel, 1, 179, Od. 1, 5; with dat., 18. 251; prop. adj. hence : ἐταῖρος ἀνήρ, Od. 8. 584; metaph. a lavorable wind is called eoblos eraipos, a good companion, Od. 11, 7, 12, 149 (both forms used according to the necessities of the metre, prob. erns, akin to ётерос).

έτάρη, ή and έταρος, δ, see έταίρη, έταῖρος.

έτεθήπεα, see ΘΑΦΩ.

Έτεοκλής, έους, Εμ. ήος, son of Œdipus and Epicastê (in H not Iorastê), who agreed with his brother Polynices, that they should reign alternately, each a year. Eteocles did not fulfil this covenant; hence arose the Theban war. For Tydeus, who came to him as an ambassador of Polynices, he laid an ambuscade, 4, 375; whence the adj. Έτεοκλήειος, η, ον, Eteoclean, βίη Έτεοκληείη, the power of Eteocles, see βίη, 4. 386.
Έτεοκρητες, οι (from έτεος and Κρής,

true Cretans), the Eleucretans (native

Cretans, Voss), one of the five tribes in servant of Menelaus (Genéral), Od. 4, Crete. They were the aboriginal inhabitants of the island, and not of Hel- was a relative of Menelaus, his father lenian derivation. According to Strab. they lived in the south; their chief city was Prasus, Od. 19, 176.

έτεός, ή, όν, true, real, as adj. νεικείν πόλλ' έτεά, to utter many true reproaches 20, 255; elsewhere only the neut. sing. as adv. 1) true, agreeable to truth, μαντεύεσθαι. 2, 300; (Hesych. ἀληθές) ἀγορεύειν, 15, 53. 2) in truth, in reality. and often in the Od. ei ercor ye, if indeed really, Od. 3, 122.

έτεραλκής, ές (άλκή), in which the strength or power is attached to one of two parties; decisire (έτεροκλινής). Δαναοίσι μάχης έτεραλκέα νίκην δούναι, to give a decisive victory in battle to the Greeks (Voss, 'an alternating victory;' Köppen, 'shifting'), 7, 26. 8, 171. Od. 22, 236. δήμος ετεραλκής, a decisive body, a superior force, i. e. which gives new courage to the others, 15, 738 (Voss, change-

έτερήμερος, ον (ἡμέρη), changing with the day. ζώουσ' έτερήμεροι, they live on alternate days, spoken of Kastor and Polydeukês (Castor and Pollux), Od. 11, 303.+

ëτερος, η, ον, ἐτέρηφι. Ep. dat. fem. 1) the other, one of two, alter, 5, 258. 288: plur. ἔτεροι, the one part, alterutri, 20, 210. 7, 292. 378. In correlative claus-s we have έτερος μέν, ετερος δέ, or άλλος, έτερος, 13, 731; also ὁ μέν, έτερος δέ, 22, 151; sometimes the first έτερος is wanting, 7, 420, 24, 528. ἐτέρη the right or left, 12, 452. 16, 734 b) In counting, the second, instead of devrepos. 16, 179; erepos & 7, 420. 2) the other, alius, opposed to many, like άλλος; έτερα άρματα, sc. those of the enomy, 4, 306; έτερος, άλλος, 9, 313; έτεραι, άλλαι, Od. 9, 121.

έτερσετο, see τερσαίνω.

ereρωθεν, adv. from the other side, eπιάχειν, 13, 835. 2) Poet. for erepaθι, on the other side, opposite, 3, 230. 6, 247. h. Merc. 366.

άτέρωθι, adv. on the other side, else-where, Od. 4, 531. 11. 5, 351; ένθεν— ἀτέρωθι, Od. 12, 235.

άτέρως, adv. in another manner, otherwise. νῦν δ' ἐτέρως ἐβάλοντο θεοί, Od. 1, 234.† H. has elsewhere only ἐτέρωσε, hence Spitz. de vers. heroic. p. 97 [and Observ. in Quint. Smyrn. p. 63], would read ετέρωσ', cf. βάλλω.

eripeore, adv. to another side, elsewhere, σωση ; νέκυν ἐρύειν, 4, 492 ; cf. 23, 231. ἐτέρωσε κάρη βάλλειν, 8, 306 ; φοβεῖσθαι,

Od. 16, 163.

έτέταλτο, 800 έπιτέλλω. έτετεύχατο, see τεύχω. έτετμον, see ΤΕΜΩ.

22. 15, 95. According to the Schol. he being son of Argeus, and grandson of Pelops. (Eustath. signif. & alapteier

χρή.)
Έτεωνός, ὁ, a town in Bœotia, on the Asopus, afterwards called, according to

Strab., Σκάρφη, 2, 497.

erne, ou, o, only plur. an acquaintance, a friend. a dependant, always distinguished from relatives by blood or near kindred (દેવાદ્રેગ્ગ, συνήθεις, App.), mly κασίγγητοί τε έται τε, δ, 239. Od. 15, 273, έται καὶ ἀνεψιοί, 9, 464. έται καὶ ἐταῖροι, 7, 295. Nitzsch, ad Od. 4, 3, understands the descendants or rather the retainers of the house (prob. from edos or eros.

ἀτήτυμος, ον (Ep. lengthened fr. έτυμος). true, real, pure, genuine, μυθος, νόστος, Od. 3, 241. 23, 62. Esply the neut. as adv. ετήτυμον, truly, really, κείνου δδ υίος ἐτήτυμον, he is really his son, Od. 4, 157.

ërt, adv. 1) Spoken of the present: still.coen, ërt καὶ νῦν, even now still, 1, 455. 2) Spoken of the future: 196. Od. 4, still further, for the future, 1, 96. Od. 4, 756. Often with the negat. οὐδ' ἐτι δην ην, and he lived not much longer, 6, 139. Od. 2, 63. 3) Enhancing the signif. with a compar. έτε μάλλον, still more, 14, 97. [Spoken also of past time, 2, 287. Od. 4, 736; yet, even, when]; (from és, ejul. to be, cf. Thiersch, § 198, 4; i in the arsis, 6, 139.)

έτλην, see τλήναι. έτοιμάζω (έτοιμος), fut. άσω, Ερ. σσ, to make ready, to prepare, to give at once, yipas, 1, 118. 19, 197. Mid. = act toby Advyn, to present a victim to Athène, 10, 571; ταύρους, Od. 13, 184.

ėτοιμος, η, ον, Att. ετοιμος, ready, prepared, hence, 1) real, accomplished, plain. A on rawra crouse reservance, these things indeed have really happened, i. e. are accomplished, i4, 53. † δ' åρ' ἐτοιμα τέτνατο, this was plain, was so, Od. 8, 384. δ) that can be executed, suitable, salutary, μήτις, 9, 425. Mly, 2) ready, prepared, in readiness, bretara, 9, 91. αντίκα γώρ τοι έπετα μεθ Έκτορα πότμος έτοιμος, decided, appointed, 18, 96 (prob. from erée).

έτορον, see τορέω.

26.

έτος, εος, τό, a year, distinguished from ενιαντός, Od. 1, 16; in plur., 2,

етражов, вее трежи. етрафии, етрафои, вее трефы.

έτυμος, η, ον (éreós), true, pure, genuine, only neut. plur. eroma, truth, in opposition to weidea, Od. 19, 203. 567. The neut. sing. evulur, as adv. truly, ogreeably to truth, 10, 534. Od. 4, 140. 157. 2) in truth, really, like ereor, 23, 440. Od. 23,

erérunto, see τεύχω.

Eremenie, ĝos, δ, son of Boêthous, efectual. πάντα ετώσια τιθέναι. Od. 22.

ev and Ep. es before two consonants, so that w becomes long, adv. (prop. neut. from έθς), well, rightly, properly. εὖ έρδειν, 5, 650; εὖ εἰπείν τινα, to speak well of, Od. 1, 302; esply with the notion: skilfully, dexterously, ev nai emoraperus, 10, 265; ἐὖ κρίνασθαι, Od. 4, 480. 2) happily, fortunately. εὖ οἴκαδ' ἰκέσθαι, 1, 19. Od. 3, 188. 3) Strengthening, as εὖ μάλα. very, exceedingly; with numerals: the separation of the ev, see Thierach, § 170, 7, 8, 9; Herm ad h. Ap. 36.)

ευαγγέλιον, τό (άγγελος), a present for a good message, a reward for jugful news, Od. 14, 152, 166.

*εὐαγέως, poet. for εὐαγῶς (εὐαγής), purely, holily, h. Cer. 275, 370.

Evaluoviôns, ao, ò, son of Euæmôn = Eurypylus, 5, 76. Evauum, ovos, o, son of Ormenus,

father of Eurypyius, brother of Amyntor, and great-grandson of Æolus, 2, 736.

εὐανθής, ές (ἄνθος), very blooming, lux-uriant, λάχνη, Od. 11, 320;† χοροί, h. 30, 14. Evarons, cos, o, father of Maron, Od.

9, 197.

Εύβοια, ή, Eubæa, an island of the Ægean sea, separated by the Euripus from Bœotia, now Negroponte. H. calls its inhabitants Abantes. It derived its name, according to the mythographers, from Eubæa, daughter of Asôpus, or rather, from its good pastures for cattle

(εὖ βοῦς), 2, 535. Od. 3, 174. εὐβοτος, αν (βόσκω), kaving good pas-tures, good for pasturing, Συρίη, Od. 15,

*eŭβους, ουν (βους), abounding in cattle, accus. ευβουν, Herm. ευβων, h.

evyèvesos, ov. Ep. ηυγένειος, having a long beard, long maned (Cp), λίς, λέων, only in the Ep. form, Il., Od. 4, 456.

only in the Ep. form, II., Od. 4, 456.

evyenis, és. Ep. nüyenis and evnyenis
(yéves), nably born, of good extraction,

*11, 427. 23, 81. In H. always evnyenis
with nepenthetic, see Thierach, § 166,

4; nüyenis, only h. Ven. 94.

εύγμα, ατος, τό (εύχομαι), boast. κενὰ εύγματα, Od. 22, 249.†

виучанитов, он, Ер. ввучанитов (учанwroe), well, beautifully bent, in Ep. form; αληί δες, Od. 18, 294.†
«υδαιμονίη, ή (δαίμων), kappiness, good
fortune, felicity, b. 10, 5.†

ενδείολος, ον. epith. of Ithaca and of islands generally, most prob. signifying: erry plain, widely visible, conspicuous (εύπερωρωστος, App. Schol.), from δήλος, resolved Seedos and Secedos, because islands, being bounded by the sea, stand out clearly to view; esply spoken of Ithaca, on account of its high shores, government, Od. 19, 114.†

256; hence: profiless, idle, ἄχθος, 18, °Od. 2, 167. 9, 21. 13, 212; of islands, 104. Esply neut. sing. as adv. tainly, Od. 13, 234; and Κρίση, h. Ap. 438. idly, 3, 368. 14, 407. Thus Passow and Nitzeh ad Od. 9, 21. We have also the following derivations: situated in the west, western, from δείλη, evening, but in the first place this word does not occur in the signif. west, and in the next place it is applicable, at the most, only to Ithaca, not to all islands. 2) Exposed to the afternoon heat, sunny (thus Voss in several places), from ev and eily with 8 inserted, cf. Eustath. ad Od. 9, 21. 3) beautifully lighted, lying in the evening light, according to Schol. ad Od. 9, 21, from δείελος is far-fetched, see Buttm. Lex. p. 224.

εὐδικίη, ή (δίκη), uprightness, the pructice of uprightness; in the plur. evocacias avexeur, to exercise justice, prop. acts of justice [to maintain justice. Cp.], Od. 19,

111.+

εύδμητος. ον. Ερ. εὐδμητος (δέμω), wellbuilt, beautifully built, always in the Ep. form, except Od. 20, 302.

εύδω, fut. εὐδήσω, aor. 1 εΰδησα, 1) to sleep, to go to sleep, with the accus. γλυκύν υπνον εύδειν, to enjoy sweet sleep, Od. 8, 445; spoken of death, 15, 482. 2) Metaph. to rest, to cease, spoken of the wind. 5. 524 (kindr. with "AΩ. AY"Ω).

Εύδωρος, o. son of Hermes and Polymêiê, was educated by his grandfather Phylas, king of Ephyra in Thesprotia; one of the five leaders of the Myrmidons, 16, 179, seq.; see Πολυμήλη.
 εὐειδής, éς (είδος), of handsome form,

having a beautiful figure, beauteous, yvvý, 3, 48 +

εὐεργεσίη, ἡ (εὐεργής), good, nuble conduct, Od. 22, 374; in opposition to κακοεργίη. 2) beneficence, kindness; plur. εὐεργεσίας ἀποτίνειν, to requite benefits, *Od. 22, 235.

eveργής, és (ἔργον), 1) Mly well-wrought, beautifully buill, δίφρος, νηθε, Il.; λώπη, Od. 13, 224; χρυσός, well-wrought gold, Od. 9, 202. 2) well-dune, 1) Mly wellhence plur. evepyea, benefits, Od. 4, 605. **22**, 319.

eveργός, όν (έργον), nubly acting, excel-nt. και η κ' ενεργός έησιν, *Od. 11, lent. 434. 15, 422.

eventes, és (epros), well-fenced, wellenclosed, well yuarded, αὐλή, 9, 472; θύραι, Od. 17, 267.

eŭζυγος, ον. Ερ. ἐθζυγος (ζυγός), wel. yoked, in H. spoken of ships: having beautiful rowers' seats, well-furmished with rowers = εὐήρετμος, *Od. 13, 116. 17, 288; others interpret, well-planked; strong built (only in the Ep. form).

εύζωνος, ον, Ep. έθζωνος (ζώνη), having a beautiful girdle, well-girded, epith. of noble women, because the girdle about the breast gave a graceful form to the robe, 1, 429, and h. Cer.

eunkás, és (aká), well-pointed, veru sharp, αίχμή, 22, 319 †
Εὐηνένη, ή, daughter of Evenus =

Marpessa, 9, 557.

Eunropions, ou, b. son of Evenor = Leocritus, Od. 22, 294.

Eύηνος, ὁ (= εὐήνιος, gentle), Erenus.
1) son of Arês and Demonice, king of Ætolia, father of Marnessa. When Idas, son of Aphareus, bore off his daughter, he pursued him to the river Lycomias. and, as he could not overtake them, he plunged into it, and it received from him the name Evenus. Apollo likewise loved Marpessa, and wrested her from Idas. in the city Arene in Messenia. Idas fought with him for her; Zeus at length separated them; and upon the free choice which he granted her, Marpessa chose Idas, 9, 557. 2) son of Selepius, king of Lyrnessus, father of Mynes and Epistrophus, 2, 693.

εὐήνωρ, ορος, ὸ, ἡ (ἀνήρ), prop. manly, in H. an epithet of wine and of iron: strengthening the courage. Or invigorating men, *Od. 4, 622. 13, 19; or befitting a man, heart-ennobling [Cp.] (Voss, 'the spirit-strengthening wine and the manennobling brass ').

Εὐήνωρ, opos, o, father of Leocritus.

Od. q. v.

evήρης, es (αρω), well-joined, well-fitted, easy to handle or use, epith of an onr, Od. 11, 121 [smooth-shaven. Cp.]. (The derivation from ¿pérow is incorrect.

*ενήρυτος, ον (αρύω), easy to draw, νόωρ, h. in Cer. 10t. *ενθαρσής, ές (θάρσος), of good courage,

revolute, hold, h. 7, 9.

«τύθεμαθλος, ov. Ep. ἡῦθέμαθλος, wellfounded, γαία, h. 30, l.†

«τύθηνε», to be in a flourishing con-

dition, vigere; to abound in, to be rick, with dat. κτήνεσιν, h. 30, 10 (akin to

εύθριξ, τριχος, ο, η (θρίξ), having beautiful hair, having a beautiful mane; with flowing mane, epith. of steeds; only in

the Ep. form έστριχας, 23, 13, 301, 351. «ύθρονος, ου, Ep. έθθρονος (θρόνος, having a beautiful seat, well-throned, epith of Eδs; always Ep. form, 8, 565.

Od. 6, 48. eὐθίμος, ον (θυμός), 1) having good courage. 2) In H. benevolent, kind, Od. 14, 63.† Adv. εὐθύμως, courageously. Batr.

*evove and evov, adv. of place, straight, directly, εὐθὸ Πύλονδε, h. Merc. 342; εὐθύς, 355. In the Il. and Od. only the older form ibus, ibu.

*εύιππος, ον (îππος), having good steeds. epith, of Ischys, h. Ap. 210.

Εύιππος, ό, a Trojan, slain by Patroclus,

εὐκαμπής, ές (κάμπτω), well-bent, beautifully curved, δρέπανον, κληίς, *Od. 18, 368. 21, 6; rófor, h. 27, 12.

*ευκαρπος ον (καρπός), fruitful, abounding in fruits, vaia, h. 30, 5.

εὐκέατος, ον, poet. for εὐκέαστος (κεάζω). easy to split, easily cleared, nespos, Od. 5, 60 †

εύκηλος, ον. Æol, lengthened from εκηλος, prop. eFκηλος (see εκηλος), quiet, 1, 554. 2) undisturbed, 11, 371. (kl. 14, 479 eundens, és (ndéos). Ep eunde ns. accus. plur. eunteias, 10, 291. Ou. 21, 331. εύκληείς, 12, 318; glorious, famous. οὐ μαν ήμιν εθκλεές, it is not glorious for us, 17, 415: whence adv. ευκλεώς, Ερ. ένκλειώς, gloriously, 22, 110.

έϋκλείη, ή, Ερ. for euκλεία, fame, glory, Od. 14, 402. τινα ευκλείης επιβήσαι. to elevate any man to fame, Voss [& mount him on glory's heights. Cp.], Il. 8, 285.

evaleufs, és and adv. evaleus, poet. for evakens and evakens.

ἐὖκλήῖς, iδος, ἡ (κλείς), well-locked, θύμη. 2 +, 318. + • ἐὖκλωστος,

ον (κλώθω), well-spun, well-woren, χιτών, h. Ap. 203. εὐκνήμις, ίδος, ò, ἡ, Ερ. ἐϋκνήμις

(κνημίς, having beautiful greaves, in the II epith of the Achæans; in the Od. also of eraspos, Od. 2, 402; always in the plur. and Ep. form, 1, 17.

εύκομος. Εp. έθκομος, having beautiful hair, fair-haired, epith, of noble women,

II. Od. h. Cer. 1. *εὐκόσμητος, ον (κοσμέω), beautifully adorned, h. Merc. 384.

εύκοσμος. ον (κοσμός), well-arranged; only adv. eukogums, in (fitting) order. Od. 21, 123.+

*evepaipos, ov (spaipa), beantifui horned, spoken of cattle, h Merc. 209. beantifully euntinevos. 7, or (ntipevos), well-built, well-inhabited, well-situated, mly an epith. of towns, islands, regions; spoken of houses, streets, and gardens, Od. 4, 476. Il. 6, 391. 20, 496. The common form εὐκτιμάνη, h. Ap. 3-i, Herm. has rejected.

ederitos, ov. Ep. and Ion. for everioros (κτίζω), handsomely built, Alau, 2, 592.+ h. Ap. 423.

εὐκτός, ή, όν (εὕχομαι), wished, desired,

eŭkukkos, or (kúkkos), mell-rounded, in the II. epith of the shield, 5, 797; in the Od. of the chariot, Od. 6, 58 70; according to Eustath, to be referred to the wheels: having beautiful wheels, Voss [strong-wheel'd. Cp.]: gaveov, Batr. 35.

ευλείμων, ον. gen. ονος (λειμών), having good meadows, abounding in meadows; meadowy (convenient for pasturing,

Voss), νήσος, Od. 4. 607.† εὐλή, η (εἰλέω), α worm, α maygot 1. Υ. 1duced in dead bodies, etc., pour., *19,

26. 22, 509. 24, 414.
εὐληρα, τά, Ερ. for the comm. ἡνία,
rein, check, 23, 431;† (prob. from εἰλέω,
Schol. σἰονεὶ εἰληρα, ἀπὸ τοῦ περιειλείσθαι

τοὺς ἰμάντας χερσὶ τῶν ἡνιόχων). Εῦμαιος, the faithful swine-herd of Odys eus (Ulysser), son of Ctesius, king of the island Syria; he was stolen by a female Phoenician slave of his father,

and by the Phænician sailors sold to amback, rivá, Od. 4, 410; mly to put to Lacrtes, Od. 15, 402, seq. Odysseus (Ulysses) comes to him clad like a beggar, Od. 14, 1, seq. Telemachus lodged with him when he returned from Sparta He conducted Odysseus (Ulysses) to the town, Od. 17, 201; and aided him in slaying the suitors, Od. 22, 267, seq. (prob. from eð and MAΩ, the well-disposed).

*εὐμελίη, ἡ, poet. for εὐμέλεια. good singing, the reading preferred by Herm.

for evully, in h. Merc 325.

εύμελίης, ου, ό, Ερ. ἐϋμμελίης, q. v. eumeverns, ou, o, poet. for eumerns, welldispused, kind, affectionate (in opposition to δυσμενής), Od. 6, 185.†

εύμενής, ές (μένος), well-disposed, bene-

valent, kind, ήτορ, h. 21, 7.† Εὐμήδης, eoc, ὁ (very wise), father of Dolon, the rich herald of the Trojans, 10. 314.

eυμήκης, es (μήκος), very long, Batr. 130

εύμηλος, ον (μήλος), having good or many sheep, abounding in sheep, 'Ορτυγίη. Od. 15, 406.† (V. 'good for sheep').

Εύμηλος, δ, son of Admêtus and Alcestis, who in eleven ships led the Thessalians from Pherae, Boibe, and lolcus, 2, 711. He possessed excellent horses, and would have won the prize in the funeral games of Patroclus, had not his chariot been broken, 23, 288, seq. Iphthime, daughter of Icarius, is men-

tioned as his wife, Od. 4, 798.
ευμμελίης, δ. Ερ. for ευμελίης, Ερ. gen. ἐῦμμελίω for ἐῦμμελίαο (μελία [by as-similation for ἐῦσμελίης, fin. the orig. form σμελία, cf. σμίλαξ. σμίλος, δένδρον οι δὲ πρίνος. He ych. Död.]), having a good asken spear, skilled in the use of the speur, epith. of brave warriors, 17, 9; and sply of Priam, 4, 165. (The common torm evileding does not occur in H.)

°εύμολπέω (εύμολπος), to sing sweetly, h. Merc. 478.

[Εύμολπος, Eumolpus, a masc. proper

name, h. Cer. 154, 475.] *εὐμυλίη. ἡ, h. Merc. 325, an unknown word, for which Herm. would read

εὐμελίη, Frank εὐελίη. εὐνάζω = εὐνάω (εὐνή), fut. άσω, to cause to lie down, to lay down, Od. 4, 408. Mid. to tie down, to go to sleep, Od. 20, 1; mapá rue, and with dat. alone, Od. 5, 119. h. Ven. 191; also spoken of brutes, *Od. 5, 65.

εύναιετάων, ωσα, ον, well-inhabited, pleasant to live in, well-furnished; always in pass. signif. with πόλις, δόμοι, and μέγαρα, 2, 648. Od. 2, 400 (used only in

the partep.).

εὐναιόμενος, η, ον (ναίω). well-in-hubited, populous; like εὐναιετάων with πόλις, πτολίεθρον. and Βούδειον, 16, 572; Σιδονίη, Od. 13, 285. There is no verb

curás and curáζω (curá), fut. curáσω, aor. I pass. curáθην, 1) Act. to place in

Odysseus rest, to put to sleep; hence metaph. to quiet, to southe = nave, your, Od. 4, 758. 2) Mid. with aor. pass. to go to bed, to go to sleep, to sleep, ευνηθήναι τινι. with any one. 2, 821 16, 176; and er bidornes ευνηθηναι, 14, 360; metaph. spoken of storms: to be hushed, to be stilled, Od. 5, 384

> εὐνή, ἡ, l'p. gen. εὐνῆφι, 1) a couch, a bed, ἐξ εὐνῆφιν, 15, 580. Od. 2, 2, seq.; 1) a couch, generally a place of rest, of the army, 10, 408; a lair of a wild beast, 11, 115; of cattle, Od. 14, 15; in the plur. eval, the couches of Typhoeus. which some explain as the grave, 2, 783. b) a bed, i. e. a bedstend, the cushion for a bed, Od. 16, 34. c) the nuptial couch. eving entβήμεναι, 9, 133; hence marriage, co-habitation. φιλότητι καὶ εὐνῆ μιγῆναι, to indulge the pleasures of love. 3, 445. 2) Plur. evvai, anchor-stones, i. e. stones used for anchors, which were either let down to hold the ship, or, as Nitzsch ad Od. 2, 418, p. 120, thinks, stones or masses of matter, with which the ship was attached to the strand when the water at the shore was too deep, see 14, 77; again, 1, 436. Od. 15, 498. 9, 137 [the above view is, however, retracted by Nitzsch, tom. III. p. 35].

euvηθεν, adv. from the bed, Od. 20, 124. Euryos, o, ion for Eureus, son of Jason and Hypsipyle, in Lennos, who sent wine to the Greeks in Troy, 7, 468; and exchanged a mixing-cup for Lycaon, 23, 747 (from whis, the good sailor, so named from his father).

εύνητος, ον. Ερ. εθννητος (νέω), wellspun, beautifully woven, χιτών, πέπλος, 18, 596. Od. 7, 97; always in the Ep. form.

εὐνῆφι, εὐνῆφιν, see εὐνή. εὖνις, ιος, ὁ, ἡ, bereft, deprived, with gen. υἰῶν, 22. 44; ψυχῆς, Od. 9, 524 (According to Eustath, from ets, ἐνός, Whence evis, edvis, cf. euknhos.) έθννητος, ον, Ep. for ευνητος, q. v.

evoquin, n (voques), good observance of law, good morals, loyalty. Od. 17, 487;† in plur. good laws, h. 30, 11.

εύξεστος, ον, Ερ. έθξεστος, η, ον (ξέω), well-smoothed, well-pulished; >poken ex pecially of any thing made of wood, and smoothed with a plane or any similar tool, especially of chariota, tables, bathing-tubs, oars, etc., 7, 5. Od. 4, 48; sometimes with two, and sometimes with three endings, see Thiersch, Gram. § 201, 16. In Od. 14, 225, acortes effectos, it refers to the shaft, not, as Bothe supposes, to the point.

eufoos, or. Ep. edfoos (féω), well-smoothed; like suferros, spoken of cha-riots, tables, and spear-shafts, 2, 390. 10, 373; but Od. 5, 237, σκέπαρνον έδξοον, the well-whetted axe, which is explained by some as act. 'that hews well.'

εύορμος, ον (δρμος), having good en-chorage, or, with Nitzsch, 'having having level shores,' λιμήν, 21, 23. Od. 4,

εύοχθος, ον (perhaps from ὀχή), fertile,

fruitful, γη, Ep. 7, 2.
*εύπαις, δος, ο, η (παίς), abounding in children, blessed with offspring, h. 30, 5.

εὐπατέρεια, ἡ (πατήρ), the daughter of a noble father (V., 'of noble descent'), epith. of Helen and Tyro, 6, 292. Od. 11, 235

Εὐπείθης, εος, ὁ (adj. εὐπειθής), father of the suitor Antinous of Ithaca; he wished to avenge the death of his son, whom Odysseus (Ulysses) had slain among the suitors, by a combat against him, but was slain by Laertes, Od. 1, 383. 24, 469, seq.

εύπεπλος, ον (πέπλος), having a beautiful mantle, hundsomely clad, well-dressed, epith. of noble women, 5, 424; Navoucaa, Od. 6, 49.

εὐπηγής, ές (πήγνυμι), Ερ. for εὐπαγής, prop. pressed together; spoken of the physical frame, well-knil, strong, firm. ξείνος μέγας ήδ' εὐπηγής, Od. 21, 334.+

ευπηκτος, ον (πήγνυμι), well-joined, firmly built, epith. of buildings and tents,

2, 661. 9, 663. Od. 23, 41. εύπλειος, η, ον, Ερ ἐψπλειος (πλείος), welt-filled, entirely full, πήρη, Od. 17,

εύπλεκής, ές, Ερ. ἐῦπλεκής (πλέκω), well-interworen, beautifully entwored, = ευπλεκτος: θύσανοι, δίφροι, •2, 449. 23, 436; only in the Ep. form.

ευπλεκτος, ον, Ερ. ευπλεκτος (πλέκω), well, beautifully interwoven; wel-twisted, δίφρος, 23, 335, Ep. form: σειραί, strongly twisted cords, 23, 115, comm. form

εύπλοίη, η, Ερ. for εύπλοια (πλέω), prosperous rougge or navigation.

εύπλοκαμίς, ίδος, ή, Ep. form from ευπλοκαμίς, ίδος, ή, Ep. form from ευπλόκαμος, having heautiful tresses; fair-hair'd, only ευπλοκαμίδες 'Αχαιαί, Od. 2, 119. 19, 542.

εὐπλόκαμος, ον, Ερ ἐϋπλόκαμος (πλόkapos), h ving brautiful tresses, fairhair'd, epith. of gor desses and of women, 6, 380. Od. 5, 125, seq.; only Ep. form.
εὐπλυνής, ές, Fp. ἐὖπλυνής (πλύνω),
well-washed, clean, φάρος, Od. 8, 392.

425; only Ep. form.

εὐποίητος, or and η, or (ποιέω), wellmade, beautifully wrought, spoken of works of every kind: well built, πύλη, κλισίη; the fem. εὐποιήτη, 5, 466. 16, 636; but εὐποίητος πυράγρη, Od. 3, 434; (Thiersch, § 201, 16.)

· εὐπόλεμος, ον (πόλεμος), good in war,

warlike, h. 7, 4.

εὐπρήσσω (πρήσσω), to make well, to arrange well; whence ἐϋπρήσσεσκον, Od. 8, 259 † Eustath. reads, more correctly, εὐ πρήσσεσκον, see Thiersch, Gram. § 170, 7.

εύπρηστος, ον (πρήθω), strongly kin- 230: also χθών εὐρυαγυία dling, vehemently excited, ἀψτμή, from occurring only in the fem.

the bellows (V. 'the glow-enkindling blast'), 18, 471.†

εύπρυμνος, ον (πρύμνα), having a wellbuilt or beautifully adorned stern, vnes, 4, 248.+

εύπυργος, ον (πύργος), furnished with good towers, epith. of fortified towns, 7, 71.†

εύπωλος, ον (πώλος), having beautiful horses, abounding in horses, famed for horses, epith. of lium, 5, 551. Od. 2, 18,

eupaf, adv. (eupos), sidewise, *11, 251. 15, 541.

«ὑραφής, és, Ep. ἐῦρραφής (βάπτω), well-stitched, sowed fust, δοροί [skins close-seamed. Cp.], "Od. 2, 354. 380; only Ep. form.

evpeins, és, Ep. evpeins, Ep. form of evpeins; only in the μen. eupeins; only in the μen. eupeios, ποταμοίο, contr. from evpeies, in °6, 50 &. 15, 265, and elsewhere; see the following.

εύρείτης. ου, ὸ, Ερ. ἐῦρρείτης, αο ιρέω), beautifully flowing, fair-flowing, epith. of rivers, 6, 34. Od. 14, 257.

*Ευρίπος, o, the Euripus, the strait between Eubæa, Bæotia, and Aitica; now the strait of Egribos, h. Ap. 222. (Prob. from ev and ρίπτω.)

ευρίσκω, fut. ευρήσω, h. Merc. 302; sor. act. ευρον, and sor. mid. ευρόμην, 1) to find what one seeks, to inrent, to discover, to devise; with accus. μήχος, to devise a means, 2, 343; κακοῦ ἀκος. 9, 250 (see āκος); τέκμωρ Ἰλίου, to find the end of Ilium, i. e. accomplish its destruction, 7, 81. 9, 49; but τέκμωρ τι, to find an expedient, a remedy, Od. 4, 374. 2) to find by chance, to light upon, to fall in with, spoken of persons and things very often; with partcp. avrov ημενον, 5, 752. Mid. to find out fir oneself, to devise, τέκμωρ, 16, 472; όνομα, Od. 19, 403; θανάτου λύσιν έταίροισιν, to find deliverance from death for his companions, Od. 9, 421. 2) to find by chance or unawares. of τ' αυτώ κακον εύρετο, he drew evil upon himself, Od. 21, 304.

εύροος, ον, Ep. ευρροος, beautifully flowing, rapidly flowing, epith. of rivers, *7, 329; 21, 130; always in the Ep. form.

Eupos, o, the Eurus, or south-east wind, one of the four main winds of H., Od. 5, 295, 232. It is stormy, 2, 145. 16, 765; and as a warm wind it melts the snow, Od. 19, 206. (According to some, from auga, according to others, kindred to jus. cf. Buttm. Lex. p. 43, note 4.) ενρος, εος, τό (εὐρύς), breadth, width.

Od. 11, 312.+

Od. 11, 312.1.

zuphapin, poet. for eupapis, q. v.

eupheios. Ep. gen. see eupeis.

eupheios, Ep. for eupeisse, q. v.

eupheios, Ep. for eupeisse, q. v.

eupheos, Ep. for eupoos, e. v.

for large cities, 2, 329. Od. 4, 246 23,

230: also xêwe eupousyeus, h. Cer. 16;

eouvring only in the fem.

Eupvádns, ov, o. a suitor of Penelope. slain by Teien:achus, Od. 22, 267.

Ευρύαλος, ό, 1) son of Mecisteus; he went with his kinsman Diomedes to Troy, 2, 565; was one of the bravest heroes, 6 20; he was also a powerful wrestler, but was conquered by Epeus, 23, 680. 2) a Phæacian, a victor in wrestling, who presented Odysseus (Ulysses) with a sword, Od. 8, 115.

Εύρυβάτης, ου, ὁ, 1) a herald of Agamemnon, 1, 320, 9, 170. 2) a herald of Odysseus (Ulysses), who followed him to Troy, 2, 184. Od. 19, 247.

eυρυβίης, αο, ο, Ion. and Ep. for eυρυβίας (βία), wide-ruling, having a wide sway, Κελεός, h. Cer. 295.

Ευρυδάμας, αυτος, ο, 1) a Trojan, father of Abas and Polyidus, who knew how to interpret dreams, 5, 149. 2) a suitor of Penelope of Ithaca, slain by Odysseus (Ulysses), Od. 18, 297, 22, 283.

Ευρυδίκη, ή, daughter of Clymenus, wife of Nestor, Od. 3, 452.

Ευρύκλεια, ή, daughter of Ops son of Pisenor; Laertes had purchased her at the price of twenty cattle, Od. 1, 429. 430. She brought up Odysseus (Ulysses), Od. 19, 482; then with Eurynome discharged the office of house-keeper and had the charge of the female slaves, Od. 22, 396. 23, 289. Her fidelity, attachment, and activity are often praised.

εύρυκρείων, οντος, ὁ (κρείων), wideruling, epith. of Agamemnon and of Poseidon, *1, 102. 355.

Εὐρύλοχος, ὁ, a companion and fellow-wanderer of Odysseus (Ulysses); he conducted a part of the crew to Circe, ac-companied Odysseus (Ulysses) to the under-world, occasioned the slaughter of the sacred oxen of Helius, by which he drew death upon himself and his companions, Od. 10, 205. 11, 23.
Εὐρύμαχος, ὁ, son of Polybus, accord-

ing to Od. 4, 629 : he and Antinous were the most respectable amongst the suitors of Penelope; he was crafty and subtle, Od. 1, 399. 2, 177. He was slain by Odysseus (Ulysses), Od. 22, 69.

Εύρνμέδουσα, ή, a female slave of Alcinous, king of Phæacia, who brought up Nausicaa, Od. 7, 8.

Ευρυμέδων, οντος, δ, 1) father of Peribosa, leader of the giants in Epirus, Od. 7, 58; cf. Pind. Pyth. VIII. 15—19.
2) son of Ptolemæus, the noble charioteer of Agamemnon, 4, 228. 3) a servant of Nestor, 8, 114. 11, 620.

evopulations, or (planewor), broad-browed, always an epith. of cattle, 10, 292. Od. 3, 282.

Eupopions, ov, o, son of Eurymus =

Telemus, a Cyclopa, Od. 9, 509.

Eigenstan, i, 1) daughter of Oceanus and Thetis, who received Héphæstus when hurled from heaven into the sea,

Kronus, she with Ophian had the dominion of Olympus, Ap. Rh. 503. 2) the trusty stewardess of Odysseus (Ulysses),

Od. 17, 190, seq. 19, 96. Ευρύνομος, δ, son of Ægyptius in Ithaca, a suitor of Penelopė, Od. 2, 22. He is also mentioned in the contest with Odysseus (Ulysses), Od. 22, 242.

ευρύνω (ευρύς), aor. l ευρύνα, to make broad, to widen, with αγώνα, to enlarge the arena of combat, Od. 8, 260.

εὐρυόδειος, a, ov (ὁδός), having broad roads, with wide ways (widely roamed over, V.), epith. of the earth, since it can be travelled over in all directions, only in fem. 16, 635. Od. 3, 453; and often.

ευρύοπα, ο, Ep. for ευρυόπης, as nom. 265; as voc. 16, 241; a form of εὐρύωψ, whence the accus. εὐρύοπα, 1, 198. 8, 206; either (from ωψ), wide-seeing, fur-seeing, or (from ou), wide-thundering, epith, of Zeus. The last signif, seems to contravene the Hom. usus loquendi, since οψ, though used to indicate the voices of men and beasts, is not applied to every loud noise. Eustath. and Hesych. give both explanations; Heyne, Wolf, Thiersch, § 181. 47. Anm. 2, decide in favour of the first signif. and Voss. ad h. Cer. 3, translates it the ruler of the world. see 13, 732. In h. Cer. 441, connected with βαρύκτυπος. [See Jahrb. von Jahn und Klötz. März 1843, p. 264.]

εὐρύπορος, ον (πορος), prop. having broad ways, widely navigated, always an epith. of the sea, 15, 381. Od. 4, 432. 12. 2.

εύρυπυλής, ές (πυλή), having wide gates, wide-gated, 'Αϊδος δω, 23, 71. Od. 11, 571.

Εὐρύπυλος, ὁ, son of Euæmon, grandson of Ormenus, ruler of Ormenion in Thessaly, who sailed to Troy with forty ships, 2, 736; a brave warrior; he siew many Trojans, was wounded by Paris, and healed by Patroclus, 11, 841. In Pludar he is represented as the son of Poseidôn, king of Cyrene, and received the Argonauts in Lybia, cf. Müller, Orchom, p. 466. 2) son of Poseidôn and Astypalæa, father of Chalciope, king of Cos, 2, 676. 3) son of Telephus and Astyoche, sister of Priam, king of Mysia. He was induced, by presents which Priam sent to his mother or wife, to go to the aid of Troy. He was slain by Neoptolemus, Od. 11, 520, seq. cf. Strab. p. 587.

evρυράσθρος, ον (ράσθρον), flowing in a broad channel, wide-flowing, epith. of the Axius, 21, 141.†

ευρυρέων, ουσα, ον (ρέω), wide-flowing, epith. of the Axius, 2, 849. 16, 288; of the Xanthus, *21, 304.

εύρύς, εία, ύ, gen. éos, είης, éos (Ep. accus. εὐρέα for εὐρύν, 6, 291. 18, 140); broad, wide, spacious, chiefly epith. ef and Theits, who received Héphæstus στοας, εμικό, εμικός του μετικός when hurled from heaven into the sea, the heavens, the sea, countries, etc. 18, 388, seq. According to Hes. Th. 98, [twice of cities, 2, 575, 18, 591]. ευρέα she was the mother of the Graces; before μένα θαλάσσης, 2, 159. ευρέας ωμοί, 3, 1 5 227. τείχος εὐρύ, a thick wall, 12, 5. | the Phænician Agenor and of Telephasea, κλέος εὐρύ, a wide-spread report, Od. 23, 137. Cf. εὐρύτερος, 3, 194.

εύρυσθενής, ές (σθένος), haring a wide dominion, wide-ruling, epith. of Poseidôn,

7, 455. Od. 13, 140. Εὐρυσθεύς, ῆος, ὸ, son of Sthenelus, and grandson of Perseus, king of Mycenæ; he was prematurely born, for Hêrê accelerated his birth, that he, and not Hêraclês might reign, according to an oath of Zeus in relation to the descendants of Perseus, 19, 100. 123, seq. Thus Eury-theus became master of Hêraclês and imposed upon him the well-known twelve labours, 15, 639. The last of these labours was to bring up the dog from hell, 8, 363, Od, 11, 617,

Ευρυτίδης, ου, ο, son of Eurytus = Iphitus, Od, 21, 14.

Ευρυτίων, ωνος, ο, a Centaur, Od. 21, 295. cf. Apd. 2, 5, 4.

Εύρυτος, ο, 1) son of Actor and Molione, brother of Cteatus, by tradition son of Poseidon. Both marched to aid Augeas against the Pylians and Nestor, 11, 709, seq., and also against Heracles. who slew him in ambush, 2, 621. They were called 'Aktroniuve and Modiove, 11. 709. According to Apd. 2, 7. 2, they had together only one body, but two heads, four hands, as many feet, and possessed great strength. 2) son of Melaneus and Stratonice, king of Œchalia (in Thessaly, 2. 730; or in Messenia, Od. see Οἰχαλίη), father of Iole, of Iphitus, of Molion, etc., a famous archer. According to H. Apollo slew him, because he had challenged him to a contest in archery, Od. 8, 226, seq. Odysseus (Ulysses) received from his son Iphitus the bow of Eurytus, Od. 21, 32, seq. According to a late tradition Héraclès slew him because he would not give him Iole, Apd. 2, 4. 8 (the bow-drawer, from

Evoudácova, i (the far-seeing), sister and wife of Hyperton, mother of Helius, of Sêlene and Eôs, h. 31, 4.

evproprise, is (of own), wide-growing, epith.

of barley, Od 4, 604.†

ευρύχορος, ον (χώρος), having a broad apace, roomy, spacious, extensive, epith. of cities and countries, 2, 498 (according to the Schol. Ep. shortened for «υρύχωρος, see Thersch. § 168, 10, and Nitzsch ad Od. 6, 4; with Passow we may derive it more simply from xopos, having broad dancing-places, hence generally, having broad plains).

εὐρύωψ, οπος, ὸ, see εὐρύοπα. eupweis, eora, er (eupws), monldy, musty; and, since mould is generated only in the dark, confined places, it signif, generally, dark, gloomy, epith, of the under-world, 20, 65. Od. 10, 512. 23, 322. 24, 10 (improb. with Apoli. Hesych, poet, for evpus).

according to Apd. 3, 1. 1; H. calls her the daughter of Phœnix (if this is not an appel.), mother of Sarpedon and Minos by Zeus, who bore her off to Crete, in the form of a buil, 14, 321. Batr. 79. H. does not mention her name: it occurs first in Hdt. 1, 2. 2) the name of a division of the world, first mentioned in h. Ap. 251; in which place only northern Greece seems to be intended. (Signif. ευρωπός = ευρύς; hence ευρώπη, ε . χώρα, the extended, the far-stretching land; cf.

the sactified the sactified and sactified a lent. beautiful, glorious, spoken of persons and things, 2, 653. μένος ήθ, 17, 456. The gen. sing enos, in the signif. of bilos stands now correctly instead of enos, his, 1, 393, and 15, 138, 24, 422, 550, where it should even signify thine. 2) Generally plur. neut. caw, as if from a nom. τὰ ἐά, good things, good, 24, 528; plainly neut. except θεοί δωτήρες ἐάων, Od. 8, 325, 335, h. 17, 12 (see Buttin, § 35, 3, c. Thiersch. Gram. § 183, 10; on the other hand, Doederlein supplies from δώρων the kindred subst. δόσεων, cf. Kühner § 243, 3). [Cf. Jahrb. Jahn und Klotz, März 1843, pp. 264, 265.]

evoa, see evw. εύσελμος, ον. Ερ. ἐὐσσελμος (σέλμα, well-furnished with our-benches, or rowers, epith. of ships, 2, 170, and often. (It does not occur in the nom., cf. Spitz. ad Il. 16, 1.)

εύσκαρθμος, ον. Εp. εύσκαρθμος (σκαί ρω), lightly bounding, easily leaping,

epith. of horses, 13, 31.+

εύσκοπος, ον, Εp. έσσκοπος (σκοπός), that takes good aim, good to hit, "Αρτεμις, Od. 11, 198. 2) (fr. σκοπέω,) seeing well, looking out sharply, epith. of Hermes, 24, 24. Od. 1, 38; only in the Ep. form.

έθσσελμος, ον, Ep. for εύσελμος, q. v. Εθσσωρος, δ, Ep. Εύσωρος, father of Acamas of Thrace, 6, 8.

acantas of Inface, 0, 5.

εὐσταθής, ές, Ερ. ἐὐσταθής (ἴστημι),
standing firm, well-founded, μέγαρου. 18,
374; θάλαμος, Od. 23, 178; always in the Ep. form.

the Ep. 10rm.

εὐστόμανος, ον, Εp. ἐὐστόφανος (στόφανος), 1) beautifully crowned, Voss;

epith. of Artemis, 21, 311; of Aphrodite
and Mycene, Od. 8, 267. 2, 120; of Demêter, h. Cer. 224; secord. to Apoll ad Il. 21, 511, from στεφάνη, περικεφαλαίας The back hair, to wit, was enelõos. scioc. The Oack nair, το wit, was en-closed in a net, see ἀναδόσιμα, and then fastened with a band (στεφάση) before. According to others it is to be inter-preted of the girdle and = τέζωνος. 2) strongly fortifed, strongly walled, an epith of the city Thobe, 19, 99; see στεφάνη (only in the Ep. form). Ευρώπη, ή, Ευτορα. 1) daughter of ευστρεπτος, ον. Ερ. έθστρεπτος (στρέφω).

well-iwined, well-twisted, spoken of leathern thongs, *Od. 2, 426. 15, 291. everyedys, es. En. everyedys, well-recound, well twisted, spoken of cords, etc., Od. 9, 425. 10, 167; of a bow-string. 15, 463; of a gut-string, Od. 21, 408; always in the Ep. form.

εὐστροφος, ον. Ερ. ἐὐστροφος (στρέφω), well-wound, well-lwisted; oios auros, the well-twisted wool of the sheep, i. e. the string of the sling, *13, 599. 716, in the Ep. form.

*εύστρωτος, ον (στρώννυμι), well-spread, well-made, λέχος, h. Ven. 158.

Cer. 286.

ейте, Ep. 1) Conj. of time, for öте (which arises from this by a rejection of the digamma), at the time, when, as. a) With indic. 11, 735. The apodosis begins with āνθα τῆμος, δη τότε, καὶ τότε, εtc., 6, 392. Od. 13, 93. b) In connexion with aν εὐτ' ἀν (see öτ' ἀν), in case that, as soon as, as often as, 1, 242. Od. 1, 192; once without av, Od. 7, 202. c) With optat. h. 17, 8. 2) Adv. of comparison, for nore, as when, only once, 3, 10; and according to Aristarch., 19, 386; where Wolf and Spitz, write aure: Buttm., Lex. would read note, and Bothe has adopted the reading.

εὐτειχής, ές = εὐτείχεος.

eυτείχεος, ον (τείχος), having strong walls, well-walled, Τροίη, Ίλιος, 1, 129. A metaplast, accus, πόλιν εὐτείχεα, is found in 16, 57; which on account of the accent cannot be assigned to εὐτειχής (see however Thiersch, § 200, 20). *εὐτείχητος, ον (τείχος) = εὐτείχεος, h.

Ven. 112.

εύτμητος, ον, Εp. εύτμητος (τέμνω), beautifully cut, well-cut, always spoken of leathern articles, *7, 304. 10, 567;

always in the Ep. form.

εὐτρεφής, ές, Ep. ἐὐτρεφής (τρέφω),
well-fed, fat, *Od. 9, 425. 14, 530.

εύτρητος, ον, Ep. έθτρητος, well-bored, well-pierced, λοβοί, 14, 182;† Ep. form.

Εύτρησις, ιος, η, a village in Thespiæ, in Bœotia, with a temple of Apollo, who had an oracle there, 2, 502. According to Steph. it received its name from the many roads which traversed it.

έθτριχας, see έθθριξ.

ευτροχας, ευε ευσμές. ευτροχος, ου. Ep. έθτροχος (τροχός), having good wheels, with beautiful wheels, αρμα, αμαξα, 8, 438. Od. 6, 72; always in the Ep form.

εύτυκτος, ον (τεύχω), well-made, handsomely wrought, well-built, κλισίη, 10, 566. Od. 4, 123; κυνέη, 3, 336; ἰμάσθλη, 8, 44.

eviluros, or (ύμνος), abounding in hymns, much-praised, h. Ap. 19, 207. εψόμμω (εψόμμος), fut. ήσω, to use propitious words, or words of good omen, or to refrain from all words of bad omen, especially in sacrifices and religious matters; hence generally to be still, to be silent, like favete linguis. εὐφημήσαι κέλεσθε, command to be silent, 9, 171.†

Εύφημος, δ, son of Træzenus, an ally of the Trojans, leader of the Cicones, 2, 846.

*εὐφήμως, adv. (φήμη), of good omen, propitiously; piously, religiously, h. Ap.

Εὐφήτης, ου. ὁ, king of Ephyræ, on the Selleis in Elis, 15, 532.

Εύφορβος, δ, son of Panthous, one of the bravest Trojans; he wounded Patroclus, and was slain by Menelaus, 16, 806, seq. 17, 59. (Pythagoras affirmed that he was once this Euphorbus, cf. Diog. Laert. 8, 1. 4.) [Cf. also Horat. Carm. I. 28, 10.]

εὐφραδής, ές (φράζω), spenking well, eloquent. 2) clear, only adv. εὐφραδέως, distinctly, eloquently; πεπνυμένα αγο-ρεύειν, Od. 19, 352.†

εὐφραίνω, Ep. ἐῦφραίνω (φρήν), fut. ευφρανέω, aor. ευφρενα, 1) Act. to delight, to gladden, to please, τινά, 5, 688; τινὰ ἐπέεσσι, 24, 102; νόημα ἀνδρός. Οι. 20, 82. 2) Mid. to be delighted, to enjoy oneself, Od. 2, 311 (both in the comin. and in the Ep. form, 7, 297).

εὐφρονέων, ουσα, ον, Ep. ἐῦφρονέων (φρονέω), well-disposed, benevolent; it denotes at once a kind disposition and intelligence, cf. Nitzsch, Od. 2, 160; only as partep. in the often repeated verse: δ σφιν ἐῦφρονέων ἀγορήσατο, etc., 1, 73, seq.

gladsome, gay, 15, 99; θυμός, Od. 17, 531. 2) Act. gladdening, cheering, olvos, 3, 246; in both forms.

εὐψνής, ές (φύω), of beautiful growth, growing well, πτελέη. 15, 243; μηροί, beautiful thighs, *4, 147.

εύχαλκος, ον (χαλκός), made of beautiful brass, or beautifully wrought of brass, nas στεφάνη, άξινη, II.; λέβης, Od., hand-somely adorned with brass, μελίη, κυνέη, 13, 612. *ευχερής, ές (χείρ), managing any thing easily, dexlerous, Batr. 62.

εύχετάομαι, poet. form for εύχομαι, infin. ευχετάασθαι, Ep. for ευχητάσθαι, imperf. ευχετόωντο, Ep. for ευχετώντο, 1) to affirm any thing of oneself with confidence, as tives impersal vixeroweral, Od. 1, 172; hence, 1) to vaunt oneself, to boast, interest, 12, 391. 17, 19: intuition to the state of the control of the contro reference to the gods: to pray, to supplicate, with dat. Κρονίωνι, to Zeus, 9, 268; θεοίσιν, 15, 369. Od. 12, 356; and generally, to show reverence, to thank any man, spoken of men only in reference to a god, 11, 761. τῷ κέν τοι—, θεῷ ῶς, εὐχετοῷμην, Od. 8, 467; see εύχομαι.

εύχομαι.
τέχή, ή, α νου, α petition, α prayer, only Od. 10, 526.†
Εὐχήνωρ, ορος, ὸ, son of the prophet Polyiaus of Corinth, 13, 663; according

to Paus. 1, 43. grandson of Polyidus (from evyor and derip).

εύχομαι, depon mid. fut. εύξομαι. aor. eveaμην: ground meaning, to declare about, to affirm considently; hence, 1) boartingly to affirm of oneself, to announce oneself, often with infin. esply in reference to family: πατρὸς εξ ἀγαθοῦ γένος εὐχομαι εἶναι, 14, 113. Od. 1, 180 (in this there is contained not exactly the idea of boasting, but merely the declaration with a certain degree of complacency; since in that time every one hoasted of that which he believed himself to be, see Nitzsch ad Od.); it stands elliptically: έκ Κρητάων γένος, ευχομαι, Viz. είναι. Ι boast descent from the Cretans, Od. 14, 199; often, to boast, to rannt, to brag, 1, 91. 2, 597; avrus, 11, 388. 2) to row, to promise, with infin., 18, 499; to vow, esply to the gods, rivi, and infin evero Απόλλωνι ρέξειν έκατόμβην, 4, 119; and because benefits were in this way expected from the gods, 3) generally to implore, to supplicate, θεφ, a god; and absol., 1, 87. 6, 240; also with dat. commod. αίτε μοι εὐχόμεναι, praying for me, 7, 298. (H. never uses the augment.)

εύχος, εος. τό, glory, honour, esply evyce, eve. το, giory, honour, exply military glory, victory: often διόδικα εθχός τινι, to give glory to any man, spoken both of the conquered. 5, 285. 654. 11, 445; and of the gods, 7, 81. 203; often in connexion with κλέος, νίκην; εύχος ὁρέγειν, πορείν τινι, 13, 327. Od. 22, 7; cf. Spitz. ad Il. 15, 462; ἀρέσθαι, 11, 290. Passow explains it, the object of supplication, but most of the ancients fame, and this signif. is required in the

Hom. use.

εὐχροής, ές, a rare poet. form for ὕχροος (χρόα), of a beautiful colour, Od.

εύχωλή, ή (εύχομαι), 1) boasting, vaunting, 8, 229; exuitation, the shout of victory, in opposition to σιμωγή, 4, 450. 864. b) the object on account of which one vaunts himself (cf. Wolf Vorles.). edχωλήν τινι καταλείπειν, 2, 160. 4, 173. 22, 433. 2) a vow made to the gods, 1, 65. 93; prayer, supplication, 9, 499. Od. 13, 357.

evω (kindred with avω), to singe, to ours of; mostly used of swine, from which the bristles were singed before roasting, Od. 2, 300. 14, 75. 426. oves εὐόμενοι τανύοντο διά φλογός, the swine were stretched for singeing over the fire, 9, 468; and spoken also of the singeing of the eyebrows of the Cyclops, Od. 9, 389 1110 εγουτόν το της (τρίορε, Ο. 9, 389 (ενω deserves the preference ονει ενω, cf. Butim. Gram., vol. ii. p. 140). ειώθης, ετ (δζω, δδωδα). odoriferous, sweet-occuted, fragrant, θάλαμος, 3, 382; έλαιον, Od. 2, 339.

niūnie, ιδος η, having beautiful eyes, having a lovely countenance, κούρη, *Od. 6, 113. 142. h. Cer. 334. έφαγον, see ἀσθίω, ἔδω.

ἐφάλλομαι, depon. mid (ἄλλομαι), 20r. sync. 2 ἐπάλτο, partrp. ἐπάλμευος and ἐπιάλμευος, 1) to apring upon, to leap upon: ἰππων. the chariot, 7, 15; absol. κύσσε μιν έπιάλμενος, Od. 24, 320; esply 2) to leap upon, in a hostile signif., rush upon, τινί, sny man, 13, 643. 21, 140; and often absol. in the partrep. 7, 260. (H uses only 3 sing aor. ἐπάλμονος and the partrep. aor. sync. ἐπάλμονος and ἐπιάλμενος, Passow.)

έφαλος, ον (αλς), situated on the sea, maritime, epith. of sea-board towns. *2. 538. 584.

έφαν. see φημί.

ἐφανδάνω, poet. ἐπιανδάνω (ἀνδάνω), to please, to be agreeable. ἡ βουλή θεοίσιν ἐφήνδανε, 7, 45; also pres ἐπιανδάνει, 7, 407; and imperf. ἐπιήνδανε in the Od. often.

άφάνη, see φαίνω, ἐφάνη, see φαίνω, ἐφάντω (άπτω), fut. ἐφάψω; only 3 sing. perf. pass. ἐφῆπτα, and 3 pluperf. pass. ἐφῆπτο, and aor. 1 mid. ἐφηψάμην. It Act. to attach to, to fastem to; hence pass. to be attached to; only in a metaph. signif. with dat. of pers. Towere wife έφηπται, woes are attached to the Trojaus, threaten them, 2, 15. 69; ολέθρου πείρατα, 12, 79. Od. 22, 33 (see πείραρ); άθανάτοισιν έρις καὶ νείκος, 21, 513. Mid. to touch, to lay hold of, to attain; with gen. enn xeiperour epayear (i. c. έφάψη) ἡπείροιο, as soon as thou shalt touch the land with thine hands, Od. 5. 348

ἐφαρμόζω (ἀρμόζω), fut. όσω, intrans. to fit, to be suitable, to suit, twi, 19, 385.

ἐφέζομαι, depon. mid. (εζομαι), to sit upon, to seat oneself upon, with dat. δίφρφ, δενδρέψ, 3, 152; πατρός γούνασι, 21, 506. 2) to seat oneself by, Od. 17, 334 (only pres. and imperf.).

έφέηκα, see έφίημι.

έφείην, see ἐφίημι. ἐφείσα (εἶσα), defect. sor. 1 infin. ἐφέσσαι, Ep. for ἐφέσαι, mid ἐφεισάμην, imperat. ἔφεσσαι, Ep. for ἔφεσαι, partep. εφεσσάμενος, Ερ. for εφεσάμενος, infin. fut. εφέσσεσθαι, 9, 455; I) Act. to put upon, to lay or place upon. καταστήσαι καὶ ἐφέσσαι τινά, to convey to and put ashore, Od. 13, 274. II) Mid. to place any thing for oneself upon, to lay upon, μήποτε γούναστι οἰσιν ἐφόσσσσθαι φίλου νίόν, 9, 455. ἐψὰ-γούναστι οἰσιν ἐφοσσάμενος, Od. 16, 443. δ) With gen. seperaci µe vy6e, put me on board thy ship, Od. 15, 277. cf. 14, 295.

chiêkew (Zares), I) Act. to draw towards, to entice, to allure, hence pass. to

294. 2) to trail, to drag. πόδες έφελ κόμενοι, dragging feet, 23, 696.

έφέννυμι, poet. ἐπιέννυμι, q. V. άφάπω (poet. ἐπωὶ, liniperl. ἐφέπον, Ep. for ἐφέπον, fut. ἐφέψω, aor. ἐπέσπον, infin. ἐπισπεῖν, partep. ἐπισπών, I) Act. primary signif. to be behind, hence 1) to follow, to pursue, to drive, τινά, 11, 177; absol., 15, 742; to attack, to assault, 20, 357. 494. b) to drive before one, επτους, 24, 326; and επτους τινί, to drive or impel one's horses against any man, 16, 724, 732. c) to wander over a place, to go through, to run through or over, the plain, 11, 496; υσμίνης στομα, to pass through the gorge of battle ('to urge the battle in the foremost ranks, Passow], 20, 359. 2) to follow any thing realously, to prosecute, to pursue, frequently: πότμον, θάνατον έπιoweir, to overtake or meet with death, i. e. to bring it on by one's own fault, 2, 359; in like manner οἶτον, ὁλέθριον ήμαρ, Od. 3, 134. 11. 19, 294. 11) Mid. έφέπομαι, 20τ. έφεσπόμην, infin. έπιαπέσθαι, 1) to jollow, to parsue, τινί, any man, 13, 495; ἐπισπέσθαι ποσίν, with the feet, i. e. to follow running, 14, 521. 2) to obey, to hearken to, θεοῦ ὁμφῆ,
 Od. 3, 215; ἐπισπόμενοι μένει σφῷ yielding to their impulse, Od. 14, 262. (Of the mid. H. uses only the aor.)

ἐφέσσαι, see ἐφείσα. έφεσσαι, see έφείσα.

έφέστιος, ον (έστία), 1) that is upon or at the hearth. Esply of a suppliant who sits at the hearth. eue eofortor ηγαγε δαίμων, a god led me to the hearth, Od. 7, 218. 2) at one's own hearth, at home (settled, resident); èpéatios oaros easiv, as many us are at home (are settled; reside) in Troy; 2, 125. Thus the Schol., δσοι έστίας (τουτέστιν, οικίας) αυτόθι (i. e. in the city of Troy) δια νέμουσι. So also Eustath. and Hesych. Others say, 'whoever sit about the fireplaces in the camp;' but cf. v. 130, and the other Hom. passages in which έφ-έστιος never refers to military life.—Od.

aστιος never reters to mintary line.— On. 3, 324. ἢλθε—ἐφέστιος, Od. 23, 55. ἀφετμά, ἢ (ἀφίπμι), command, commission, order, injunction, 1. 484: esply in the plur., Il. In οἰ δ΄ αἰεὶ βούλοντο θεοὶ μεμνῆσθαι ἐφετμέων, Od. 4, 353, supply ἡμας: the gods would that we should always remember their communical. mands; but the preterite is unsuitable, should we even with the Schol render έφετμαί prayers. Hence Wolf, after Zenodotus, has included this verse in brackets. see Nitzsch ad loc.

έφευρίσκω (εὐρίσκω), 201. ἐφεῦρον, to find, to meet with, τινά, 2, 198, seq.

συ μπος, το mees with, τίνα, 2, 190, seq. 2], 10 devise, to invent, μήτιν, Od. 19, 158 (where Wolf εθ' εὐρίσκω). ἐφθιμόσμαι, depon. mid. ἐψιμόσμαι), to insult, to deride, to mock at, τινί, *Od. 19, 331, 370.

he led on the ranks, 2, 687.+ In tme-

ἐφημαι. depon. (ημαι), to sit upon, to sit by, with dat. θρόνφ, Od. 6, 309; κληίδεσσιν, Od. 12. 215.

έφημέριος, η, ον (ἡμέρα), at a day, for a day, during the day. ου κεν έφημέριος γε βάλοι δάκρυ, he could not shed a tear all day, i. e. through the (whole) day, Od. 4, 223. Mly at or for the day. ἐψημέρια φρονείν, to care only for the present day, not to trouble oneself about the tuture, Od. 21, 85.

έφημοσύνη, η = έφετμή, commission, command, 17, 697. Od. 16, 340.

ἔφησθα, see φημί. ἔφθημ, see φθάνω. ἐφθιαθ΄ for ἐφθίατο, see φθίω. Ἐφιάλτης (the leaper upon; Alp), son of Aloeus and Iphimedeia, brother of Otus, and by tradition son of Poseidon. They were giants, of enormous size and strength; they heaped the mountains Ossa and Pelion the one upon the other. and attempted to storm heaven; Apollo slew them, Od. 11, 304-319. They held, 5, 385, Arês for thirteen months a prisoner; Hermês, however, delivered him, their step mother Eriboea betraying the

έφιζάνω (ίζάνω) = έφίζω, to sit upon, to sit at, δείπνφ, 10, 578; metaph. spoken of sleep, *10, 26.

ἐφέηκα and ἐφήκα, of the aor. 2, the subj. ἐφείω, Ep. for ἐφῶ, optat. ἐφείην, imperat. ἔφες, fut. mid. ἐφήσομαι, 1) Act. 1) to send to, to desputch to, spoken of persons, τινά τινι, Ίριν Πριάμω, 24, 117; esply in a hostile signif. to incite, to provoke, to instigate, τινά, always with infin, έχθοδοπήσαι, 1, 518; ἀείσαι Od. 14, 464. 2) Spoken of inanimate things; to cast spoken of maintain things, to case against, to let fly at, to shoot against, to hurl, of missi es, βέλεα τινι, 1, 51; λααν, μελίην, 3, 12, 21, 170; hence also χείρας τινι, to lay hands on any man, 1, 567, seq. δ) Metaph. κήδεά τινι, to send disasters upon any man, 1, 445; πότμον, 4, 396; νόστον τινί, to allot a (disastrous) return to any man, Od. 9, 38; spoken of Zeus. II) Mid. only to commission, to command, to direct, rui ri, only fut., 23, 82; absol., 24, 300. Od. 13, 7 (t is poet. long; only epies has i, Od. 24, 180). έφικνέομαι, depon. mid. (ικνέομαι), sor.

έφικόμην, to atlain, to arrive at, to hit or strike, 13, 613.† έφίστημι (ιστημι), perf. (ἐφέστηκα), 3 plur. ἐφεστάσι, infin. ἐφεστάμεν, partop. (ἐφεστηκώς) ἐφεσταότος, pluperf. ἐφεστή-κειν, 3 plur. ἐφέστασαν, 201. 2 ἐφέστην, I) Trans. to put or place upon, H. only.

Ii) Intrans. in the perf., pluperf., aor. 2, and mid. to stand upon or in, with dat.

19, 331, 370.
ἐφηγρόμαι, depon. mid. (ἡγρόμαι), 2007.
ἐφηγησάμην, to conduct any man any stand at or hy, κεφαλήθω, to stand at where, to lead on, ἐπὶ στίχας ἡγήσατο,
a man's head, 10, 496; θύρησιν, at the

doors, Od. 1, 120; ἐφέστασαν ἀλλήλοισι, together, 13, 133; also mand and ent run.
12, 199; ent rectet, 12, 52; absol., Od.
22, 203. 4) In a hostile signif. to press Metaph. Κήρες έφεστασιν θανάτοιο μυρίαι, innumerable fates threaten, 12, 326. c) to direct one's attention, to observe, to be busy at. encoravres karserve, to o way a... emorates kar-έτρωξαν, Batr. 126. The pres. mid. to place oneself at, only once: θύρησιν εφίστατο, at the doors, 11, 644.

ἐφόλκαιον, τό (ἐφέλκω), πηδάλιον, Eust. a helm, a rudder. Thus Voss. Od. 14, 350; according to others, a boat = ἐφόλκιον.

έφομαρτέω (ὁμαρτέω), to follow, to pursue, absol., *8, 191. 12, 412. 23, 414;

ouly imperf. έφοπλίζω (δπλίζω), fut έφοπλίσω, 201. έφωπλισα, partep. έφοπλίσας. Ερ. σσ. fut. mid. έφοπλίσομαι, 1) Act. to prepare, to make ready, with accus. δαϊτά τινι. a meal, 4, 344 : αμαξαν καὶ ἡμιόνους, to harness the mules and carriage, Od. 6, 37; νηα, to furnish out a ship. Od. 2, 295. 2) Mid. to prepare any thing for oneself, δόρπα, 8, 503. 9, 66.

onessi, oopra, 8, 303. 9, 50. έφοράω (ρόμω), lut επόψομαι, and Ep. επισψομαι, aor. έπειδον, 1) to inspect closely, to look at, to survey, with accus. spoken of the gods: ἀνθρώπους, to look upon men, Od. 13, 214; of Hèlius: πάντ ἐφορὰ καὶ ἐπακούει, 8, 277. Od. 11, 109. 12, 323; to visit, Κακοίλιον, Od. 23, 19. 2) to view, in order to choose, to look out, to select, with accus, only in fut. in the Ep. form: ἐπιόψομαι, 9, 167. τάων (νεῶν) ἐγῶν ἐπιόψομαι, ήτις ἀρίστη, from these will select that which is best, Od. 2, 294

έφορμάω (δρμάω), 201. έφώρμησα, 201. 1 pass. ἐφωρμήθην, 1) Act. to urge against, to excite, to provoke against, τί τινι, πόλεμόν τινι, war against any man, 3, 165; ἀνέμους, Od. 7, 272. II) Mid. with aor. pass. to be urged on, to be excited or impelled, esply with infin. euoi αὐτῷ θυμὸς ἐφορμᾶται πολεμίζειν, my mind feels impelled (desires) to fight, 13, 74. Od. 1, 275. 4, 713; and without θυμός, Od. 21, 399; hence, 2) to run to, to rush forth, Od. 11, 206; esply in a hostile signif. to rush upon, to attack, to assail, eyxe, 17, 465; often absol., 20, 481. Od. 22, 300. b) to make an attack upon, to assault, trans. with an accus. εθνος ορνίθων, 15, 691. cf. 20, 461.

ἐφορμή, ἡ (ἐφορμάω), a place for attacking, a pussage, an entrance, Od. 22, 130.†
ἐφυβρίζω (ὑβρίζω), to treat with insolence, to insult about, in the partep., 9, 368.+

έφυδρος, ον (ύδωρ), prop. at or near the water. 2) moist, bringing rain, epith. of

Zephyr, Od. 14, 458.†

έφύπερθε and ἐφύπερθεν, adv. (ϋπερθε),
αροπ, αδουε, Il. and Od. 2) from αδουε, Od. 9, 383.

Εφύρη, ή, Att. Εφύρα, Ερλήτα, 1) Od. 4, 111. 17, 390.

the ancient name of Corinth, accord. to Paus. so called from Ephyra the daughter of Oceanus, see Kopurtos, 6, 152. old Pelasgic town on the river Selleis in Eis, in the land of the Epeans, the abode of Augeias where (11, 741) many poisonous herbs grew, 2, 659; cf. Strab. VIII. p. 338, who also takes 15, 531. Od. 1, 259. 2, 328, of Ephyra in Elis, cf. Ottf. Müllers Geschr. Hell. Stämme I. p. 273. 3) a very ancient town in Thesprotia, i. e. on the main-land opposite the Phæaces; later Cichyrus. Mannert, Sickler, p. 421; and Nitzsch ad Od. I. p. 45. ex-plain Od. 1, 259. 2, 328. of the Thesprotian Ephyra, because Odysseus (Ulysses) on his return from Ephyra to Ithaca came to the Taphians who dwelt north of Ithaca. 4) a town in Thessaiy, later Crannon, whence Εφυροι, q. v. (Έφύρα, prob. Æul. for Εφόρα = Έπωπή, a watchtower.)

Έρυροι, οἰ, the Ephyri, according to the Ven. Schol. Steph. and Strab. IX. p. 442, the inhabitants of Crannon in Thessaly (Pelasgiotis), which at an earlier period was called Ephyra, 13, 301.

έχαδον, see χανδάνω.

έχεα, see χεω.

έχεθυμος, ον (θυμός), possessing intelligence, or checking one's desires. ουκ εχέθυμος. Od. 8, 320.†

Έχεκλής, ήος, ό, son of Actor, husband of Polymele, ruler of the Myrmidons, 16, 189.

'Έχεκλος, ὁ = 'Έχεκλῆς, 1) son of Agênor, siain by Achilles, 20, 474. 2) a Trojan slain by Patroclus, 16, 694. Έχεμων, ονος, δ., Ερ. Έχεμων (Έχημαν, ων, ed. Heyne), son of Priam, slain by

Diomêdês, 5, 160, seq.

Έχένησς, ὁ, one of the noble Phæaces, Od. 7, 155, 11, 342.

έχεπευκής, ές (πεύκη), sharp, sharp-pointed, painful, epith. of the arrow, 1, 51. 4, 129. (According to Buttm. Lex. p. 320, the ground signif. of meven is not bitterness, but a point; the first is adopted by the ancients, see Eustath. See weven.)

Έχέπωλος, ὁ (having steeds), 1) son of Thalysius, a Trojan, slain by Anti-lochus, 4, 458. 2) son of Anchises from Sicyon, who presented to Agamemnon the mare Æthe, because he would not go with him to Troy, 23, 296.

exernor, see exω.
Exeros, δ, son of Euchenor and Phlogea, a cruel king of Epirus, who cut off the noses and ears of strangers and cast them to the dogs, Od. 18, 85. According to the Schol. he blinded his daughter Metope and mutilated her lover Æchmodicus. Others make him the son of Buchetus aud ruler of the Sicilians, cf. Od. 21, 308.

έχευα, έχευάμην, 300 χέω.

έχέφρων, ον, gen. ονος (φρήν), having understanding, intelligent, prudent, wise, 9, 341; epith. of Penelope (Voss. chaste),

Έχέφρων, ονος, δ, son of Nestor and Anaxibia or Eurydice, Od. 3, 413.

έχησθα, Ep. for έχης, see έχω. έχθαίοω, poet. (έχθος), aor. ήχθηρα, to hate, to be hostile to. with accus. opposed to pileir, Od. 4, 692. 15, 71. 11. 9, 452. 20, 306,

έχθιστος, η, ον. most haled, most odious, irreg. superl. οf έχθρός, Il. έχθοδοπέω (έχθοδοπός), aor. infin. έχθο-

Sompoon, to proceed to act or to speak in a ho-tile manner, τινί, against any man.
 1, 518.† (The derivation of ἐχθοδοπός is obscure; the grammarians derive it from έχθος and δούπος, to rush on with hostility, or = hostile-looking, έχθρός and OHTO: a derivation which Buttin, approves of: according to others it is only a lengthened form of έχθρός as άλλοδαπός.)

έχθομαι, poet. (έχθος, only pres. and imperf. to be odious, τινί, °Od. 4, 502. 756; ήχθετο, Od. 14, 366. 19, 338.

άχθος, eos, τό, enmity, hatred, hostility, Od. 9, 277; plur. έχθεα λυγρά, griemous enmity, 3, 416. (Related either to άχθος, OT EEw, entos.)

έχθρός, ή, όν (έχθος), hated, odinus. spoken both of persons and things, Tivi, 9, 312. Od. 14, 156; δώρα, 9, 37S. (Superi. έχθιστος.)

Έχεναι, αι, νήσοι. Ερ. for. Έχενάδες, the Echinades, a group of little islands in the Ionian sea, near the mouth of the Achelôus, on the coast of Ætolia and Acarnania. The nearest lay, according to Strab. X. p. 459, only five stadia, the most remote fifteen stadia from the coast, now Curzolari, 2, 625. Strabo reckons Dulichium amongst them. They acquired the name Hedgehog-islands (from exiros), from their form; because they lay about the Achelous like the quills of a hedgehog, see Buttm. Lex. p. 364. According to Völcker Hom. Georg. p. 60, H. thought them on the coast of Elis, very near Same and Zacynthus.

very near Same and Zacyntuus.

Έχός, ό, 1) father of Mêkisteus, a
Hellenian, 8, 333. 2) a Greek, slain by
Polites, 15, 339. 3) a Trojan, slain by
Patroclus, 16, 416. (Έχός, with a different accent from ἔχιον, adder's-bane.)

ἔχικα, ατος, τό (ἔχω). 1) any thing
that holds back or obstructs, an οδείτιε-

tion, a hindrance, ἀμάρης δ' έξ έχματα βάλλει», to remove the rubbish from the channel, 21, 259; hence a) a bulwark, a defence, both for any thing : exuara πύργων, 12, 260; and against any thing; έχμα ἐπηλυσίης. h. Merc. 37. b) a prop, a support, σχιματα νηῶν, of stones, to hold firm the ships, according to the Schol. ment and stays, according to the Schol. πρατήματα, 14, 410. (The transition from the sing to the plur. is worthy of note.) 2) that which binds together, a bond, a chain, a felter; physivas πχιατα πέτρης, to burst the bonds of the rock, if a that which amount the chain to the stay of the stay of the stay of the stay to the stay of the stay i. e. that which confined the stone to its

oftener σχήσω, sor. act. ἔσχον, infin. σχεῖν, Ερ. σχείμεν, fut. mid. ἔζομαι and σχήσομαι, sor. mid. ἐσχόμην, 3 sing. σχετο, without augm. only 7, 248. 21, 345; imperat. σχοῦ, infin. σχέσθαι, partep. σχούμενος. Απ Ερ. form of the sor. is ἔσχεθον, σχέθον, and from the sor. is ἔσχεθον, σχέθον, and from the sor. is formed a new pres. ioxw. Ground signif. to hold and to have. I) Act. 1) Trans. to hold, to grasp, to hold fust, a) Primarily, to hold in the hands, xeight or ev xeight, 1, 14. 6, 319; merà xegois, 11, 181. exeir tivá tivos, to hold any man by any thing, xetoes, rosses, by the hand, the foot, 4, 154. 11, 488. 16, 763. The direction is often indicated by an adv. or prep.: πρό τινος. ἐπί τινι, ἀντία άλλήλων, 5, 300. 569. έχειν τινί τι, to hold any thing to any man, 9, 209; metaph. φυλακάς, to keep watch, 9, 1; αλαοσκοπιήν, 13, 10; σκοπιήν. Od. 8, 302. b) to hold erect. to bear, to carry, κάρη ὑψοῦ, 6, 500: κάρη ὑπὲρ πασῶν, to erect the head above all, Od. 6, 107; κίονας, Od. 1, 53; hence metaph. to shelter, to protect, to preserve, 22, 322 24, 730. c) to hold fust, to hold in, rivá, any man (by force or kindness), εππους. 4, 302; cf. 227, hence: ὀχῆες εἶχον πύλας, the bars held the doors fastened, 12, 456. 24, 453. metaph. έχει βέλος όξυ γυναίκα, held fast, pierced. 11, 209. ἐν φρεσίν, to retain, 2, 33. d) to hold up, to check, to restrain, to hold of (always, except 13, 51), in the fut. σχήσειν, 20, 27. 23, 720; οδύνας, 11, 848; τινά τινος, to repel or restrain any man from any thing, 2, 275. 13, 687. e) to hold out against, to withstand, esply an attacking enemy, 13, 51.
Od. 1, 198, ουδέ οἱ ἔσχεν δοτέον, nor did
his bone withstand, 16, 740. f) to keep towards, to direct, mly ιππους, νήας, 3, 263; with ent τινι, or adv. as πρόσθε, Húhovõe, 11, 760; and absol. to sait any where, Od. 3, 182. 2) to have. a) to possess, spoken of every thing which bepossess, sponen or every thing which oc-longs to any man as property, παράκοιτις, 3, 53. cf. 13, 173. Od. 4, 569; hence pass. τούπερ θυγάτηρ έχεθ (έχετο) Έκτορι, whose daughter was had by Hector, i. e. married to Hector, 6, 398. b) Spoken of married to nector, 6, 396. 39 Spoken of the gods, to hold, to inhabit, ουρανόν, "Ολυμπον, Od. 1, 67. 4, 756. αίθη έχει κορυφήν, Od. 12, 76; also with the idea lo have in power, to take care of, πατρώτα έργα, Od. 2, 22. ἴππους ἔχων ἀτίταλλε, 24, 280. c) to have, to seize, to apprehend, spoken respecting any thing that appertains to soul or body; πόνον, άλγαα, μένος, 6, 525. 5, 895. 516. Often the condition stands as subject and the condition stands as subject and the person as object, in the accus. Δια ούκ έχεν ύπνος, sleep held not Zeus, 2, 2. Αλαιούς έχεν όπνος, sleep held not Zeus, 2, 2. Αλαιούς έχεν όπνος, 10, 10 in like manner: καιστητι, δληνετ, Od. 8, 182. d) to λαισε ακτοτητι, δληνετ, Od. 8, 182. d) to λαισε

make, spoken of a helmet; καναχήν έχε, : 106, 107. In both passages the Trojans it emitted a sound, 16, 105. φορμιγγες βοην είχον, the harps sounded, 15, 455; υβριν, to exhibit insolence, Od. 1, 368. The parter. έχων often stands with another verb for greater exactness: τον έξαγε χειρὸς έχων, he led him out by the hand, 11, 488; cf. 24, 280. 2) Intrans. 1) to hold oneself, to be in a place or condition. ev exes, it is well, Od. 24, 245; to maintain oneself, to persist; mly case is different with 12, 125. 17, 639. cf. limited by an adv. έχου (sc. ούτως), ώστε τάλαντα γυνή (sc. έχει), they held themselves, as a woman holds the balance (in equipoise); the first time intrans., the second trans., 12, 433. (Köppen from v. 436, supplies unnecessarily μάχην: 'they made the fight equal'). ἔξω, ὡς λίθος, Od. 19, 494. ἔχον ὡς σφιν πρῶτον ἀπήχθετο 'Ίλιος, they were disposed, as at first, when Troy was odious to them, 24, 27. έχεν ή-έσαλτο, he held himself where he leaped in, 13, 679. ovo oi eyxos έχ ἀτρόμας, the spear remained not quiet, 13, 557; in opposition to ἐλέλικτο. 2) to hald oneself, to tend to, to extend; ὑψόσε, to extend upwards, Od. 19, 38. οδόντες έχον ένθα και ένθα, projected here and there, 10, 263. έγχος έσχε δι όμων, passed [as we say, held right on] through the shoulders, 14, 452. 3) to be able, to be in a condition, with infin. ούπως έτι είχευ ὑποτρέσαι, he was no longer able to fly, 7, 217. 16, 110; without infin., 17, 354. 11) Mid. to hold oneself, to maintain oneself, sparepus, 16, 501. 17. 559; αντα σχομένη, holding herself opposite, i. e. opposite to him, Od. 6, 141. 2) to hold oneself, to attach oneself, 171. 2) so note oresety, to united servers to hang on, to remain, in a place: ἐγχος σχέτο ἐν τῆ ἐνυῷ, 7, 248. πρὸς ἀλλήλοισι, ἐχονται, they hang to one another, Od. 5, 329; ἀνὰ ὅ ἀλλήλησιν, up upon one taph. έσχετο φωνή, the voice faltered, 17, 696. b) Esply to depend on any man, τινός; σέο έξεται, it will depend upon thee, 9, 102; with infin., h. 30, 6; and έκ τινος, Od. 11, 346; hence c) to be in any man's power, to be in a man's possession. errea però Tposeroro exorras, 18, 130. 197; metaph meipara vicre exorras de deciono, the event of victory is in the power of the gods, 7, 102. 3) to mile power of the gods, γ, 102. 3 to withdraw oneself, to retire [always aor. or fut. except 14, 129], with gen. αὐτῆς, 2, 98; μάχης, 3, 94; βάγς, 0.04, 422. 4) to hold, to bear for oneself, or with reference to the subject; with accus. ἀσπίδα πρόσθε, the shield before oneself. 12, 294; κρήδεμνα άντα παρειάων, Od. I, 334. 21, 65, μένος καὶ χείρας σχήσεσθαι. like act. σχήσειν, 17, 638. cf. 12, 125. The following passage is differently explained; it belongs in signif, to no. 3, mid: οὐδ' ετι φασὶν σχήσεσθ' ἀλλ' ἐν νηνοὶ μελαίνησιν πεσέεσθαι, they say that they can no longer hold back, but will plunge into the dark ships, 9, 235. cf. 12, necessities of the metre; eus has its

are the subject. Thus Eustath. (ήγουν ἐφέξειν ἐαυτοὺς, ἀλλὰ διώκοντας, ἐμπασείσθαι ταις νηνσί), and Schol. Ven. and Voss. Another explanation, which Ruhkopf in Köpp. Anm. zu Il. 12, 105, gives, supplies ήμας to σχήσεσθαι, and refers it to the Greeks. They also quote Eustath. and the Schol, brev.; but the connexion does not favour the interpretation. The

έψιάομαι, depon. mid. (ἐψία), prop. to play with small stones; but generally to play, to jest, to be pleased, Od. 17, 530; to be charmed, with dat. μοληγ καλ

φόρμιγγι, *Od. 21, 429. τω, see είμί. τω, έφ, see ἐάω. έωθα, see έθω. ewicet, see forka. ATTEL, SEE EXTEN

εωμεν, 19, 402; in έπεί χ' έωμεν πολέ-μοιο + ed. Wolf; a rare form. Eustath. and the Gramm. explain it: πληρηθώμεν, κορεσθώμεν, and compare it to the formula ef έρον έντο. They even derive it from a theme εω, i. e. πληρῶ, and consider it as subj. aor. 2 pass. Such an aor. pass. is contrary to all usus loquendi. Buttm. Lex. p. 25, and Gram. under au, justly maintain that we must write either emmer or emmer. The first is the most simple. 1) emmer, Ep. for muer, I plur. sor. 2 subj. act. from ingue in the intrans. signif. when we desist from war, see iημι. 2) έωμεν, according to Buttm. Lex. p. 26, subj. pres. from 'AΩ, to satiate, prop. awner, and Ep. for metre's sake εωμεν; and on account of the spir. len. he reads ἐπεί κ' εωμεν, when we become sated with war; have had become sated with war; have had enough of the war. Spitz. Exc. 31, ad Il. defends the common deriv., and with the ancients adopts the forms en, cam, am, ώμεν and έωμεν, remarking that it is distinguished by the spir. asp. from đáw, đŵ.

èwr, see eimi.

έφνοχόει, see οἰνοχοέω. ἐώργει, see ἔρδω. ἔως, Ep. also εἴως, conj. of time. 1) To express simultaneous action, as long as, whilst, with indic. when the affirmation respects a reality; in the apodosis prop. τέος, often simply δέ or τόφρα, 18, 15. 1, 193. 10, 507. Od. 12. 327. 2) In 15. 1, 193. 10, 507. Od. 12, 327. 2) In introducing a consequent, sp fo, satisf. a) With indicat., 11, 342. Od. 5, 123. b) With subl. and sci, when a contemplated end is expressed, 3, 291. 24, 183. c) With optat. after a historical tense, Od. 5, 386. 9, 376; and with sci. Od. 2, 78. 3) in order that, that, like ὄφρα, with optat., Od. 4, 800. 6, 80. 4) As adv. for rews, for a time, some time, in the mean time, 12, 141, 13, 143. Od. 3, 126; prop. it then stands with an omission of the clause belonging to it, cf. Nitzsch ad Od. 3, 126. was and www. change with the

17, 727; or to be pronounced as a trochee, like clos, as Thiersch, § 168, 10, would write it, 1, 193, 10, 507, and often.

έωσι, see εἰμί. ἐῶσι, see ἐάω.

ἐωσφόρος, ον (ἔως, φέρω), bringing the morning [day's harbinger, Cp.]; as a pr. n. Έωσφόρος, the merning star, 23, 226; † according to Hes. Th. 381, son of Astræus and Eôs (in H. to be read as a trissyllable).

Z.

Z, the sixth letter of the Greek alphabet; and hence the index of the sixth rhapsody.

ζα, an inseparable particle, a dialectic variety of δα, which in composition strengthens the notion of the simple word, as ζάθεος, ζάκοτος. It is mly derived from διά; more correctly, Hartung con-

siders it a collateral form of άγα (άγαν). ζάής, ές, gen. έος (άημι), blowing vioξαής, ες, gen. eoς αμαι, σουσης το-lently, stormy, άνεμος, 12, 157. Od. 5, 368. The heteroclit. accus. ζαήν for ζαή (as Σωκράτην for Σωκράτη) is found in Od. 12, 313; see Thiersch, Gram. § 193, 35,

ζάθεος, έη, εον (θεός), divine, very sacred, holy, spoken of countries and places, inasmuch as they were supposed to be innabited by the gods, Κύλλα [Cilla the divine. Cp.], Νΐσα, Κρίσα, *1, 38. 2, 520.

ζάκοτος, ον (κότος), very angry, furious,

violently enraged, 3, 220.†
Ζάκυνθος, η, an island in the Ionian sea, south of Samê, which, with Ithaca, Same, and two small unknown islands, Ægilips and Crokyleia, constituted the Kephallenian kingdom, which was sub-ject to Odysseus (Ulysses); now Zante, 2, 634. Because in this place the position before ζ is neglected, Payne-Knight, in Proleg. Hom. p. 79, would read Δάκυνθος, see Thiersch, § 146. 8. υλήεσσα Ζάκυνθος, Od. 9, 24; but ὑλήεντι, agreeing with Zάκυνθος, is feminine [see ὑλήεις], Od. 1, 246. 16, 123. The fact is, the first syllable can stand no where in heroic verse but at the close of a dactyl; hence the Epic poets could not prolong the preceding vowel.

*ζαμενής, és (μένος), very strong, very brave; only in the superl. ζαμενέστατος, h. Merc. 307, as epith. of Apollo.

farpedyis, is (τρέφω), gen. ios, well-fed, fat, stout, ταύροι, 7, 223; alyes, Od. 14, 106; φῶκαι, Od. 4, 551. (χαφλεγής, is (φλέγω), gen. ios, prop. brightly burning; only metaph. very

ardent, spirited, lively, spoken of men, 21, 465; and of horses, h. 7, 8 ξαχρηής, ές, gen. έος, pressing on ar-

natural quantity only once, Od. 2, 78; | dently, blowing violently, impeluous, elsewhere it is either monosyllabic, as spoken of winds, 5, 525; and of warriors, *12, 347. 13, 684. In the last passage, it is, with Heyne, Voss, and Spitzner, to be referred to the Greeks. (Undoubtedly Ion. for ζαχραής from ζά and χράω; the reading ζαχρειής, as well as the derivation from χρειά, is unsuitable, see Thiersch, Gram. § 193. 35.) ζών, contract. ζών, contract. ζών, contract. ζών. γειά γειά του pres. ζώντος, 1, 88:† see ζών.

ζειά, ή, spell, farra, according to Vosa a species of wheat, cultivated like wheat, and better suited to the south than the north. It occurs only in the plur. and is spoken of as food for horses, Od. 4, 41. 604. This same spelt seems to be called ολυρα, 5, 196. Still Sprengel, Hist. rei Herbar., makes a distinction between ολυρα, triticum Spetta, and ζειά, triticum Zea, the last having grains like barley and larger pars.

ζείδωρος, ον (ζειά, δώρον), grain-giving, priducing nourishment, epith of the earth, 2, 548. Od. 3, 3. (The deriv. from ζάω, tife-giving, according to Hesych, is con-

trary to analogy.)

Zέλεια, ἡ, Zelea, a town in Troas, at the foot of Ida, later belonging to Cyzicus, 2, 824. (From the neglect of position before this word, Payne-Knight, Proleg. Hom. p. 19, would read Δέλεια.) Cf. Ζάκυνθος, extr.

ζέσσεν, see ζέω. ζεύγλη, ἡ (ζεύγνυμι), in H. distinguished from Cuyor; the part of the yoke into which the heads of the harnessed animais were introduced; each yoke had therefore two ζεῦγλαι; the yoke-ring, the yoke-bow, *17, 440. 19, 406.

ζεύγνυμι (the infin. pres. ζευγνύμεναι, ζευγνόμεν and ζευγνόω, whence the imperf. ζεύγνουν for εζεύγ., 19, 343, aor. 1 εζευξα, Ερ. ζεῦξα, aor. mid. εζευξάμην, perf. pass. ecevyuat. I) Act. 1) to yoke together, to yoke, to harness, with yoke together, to yoke, to harness, with accus. inπους, βόας; sometimes with ὑφ αρματι, ὑπ αμάξησιν, ὑπ ἀπήνη οτ οχεσφιν, 23, 130. Od. 3, 478. 6, 73. 2) to join, to unite, σανέδες ἐξεντμέναι, 18, 276. 11) Mid. to yoke or harness for one-self, ἐππους, Od. 3, 192. 15, 145. 24, 281. (The form ζευγνήμεν, 16, 145, is worthy of note, with ὑ as infin. pres, but having every where less . Button Herrn and every where else v. Buttm., Herm., and Becker would write ζευγνύμμεν, which the analogy εμεν, εμμεναι favours. Spitz., on the other hand, after the ancients, writes ζευγνύμεν, see Thiersch, § 231. 102. Buttm. Ausf. Gram. § 107. Anm. 30. p. 535. Rost. Gram. ζεύγνυμε.)

ζεύγος, τό (ζεύγνυμι), a 30ke, a pair, spoken of draught animals, 18, 543.

Zeus, ò, vocat. Zeu; the oblique cases are sometimes formed from AIZ, gen. Aciós, dat. Διζ. accus. Δία; sometimes from ZHN, gen. Zηνός, dat. Zηνί, accus. Zῆνα (Zῆν', 14, 265); Zeus (Jupiter), son of Cronus and Rhea, 15, 187; the most powerful amongst the gods, the father of

gods and men. 1) He is the ruler of the gods, wno stand far below him in power and dignity. He convokes the assemblies of the gods, to deliberate on the concerns of his kingdom; yet durst no one of the gods oppose his settled resolu-tion, 8, 12, seq. 19, 258. 2) He is, as god of the heavens, the governor of all natural phenomena. As such, he is throned in ether (αἰθέρι ναίων, ὑψίζυγος); he collects the clouds; hence, ved yepérne, nedaurephe, gives rain and sunshine, and excites tempests. Thunder and lightning are the signs of his anger; by these he terrifies men, and gives them omens (hence τερπικέραυνος, ἀστεροπητής, άργικόραυνος, εριγθουπος, εριβρεμέτης etc.). 3) He also governs the fates of men (τεμίας); yet is he himself subject to the laws of Fate, 10, 71. Od. 6, 188. He is the author of royalty, the protector of magistrates, directs the assemblies of men, Od. 2, 69; the defender of house and hearth (¿oxecos), Od. 22, 335; he is the patron of hospitality, protects guests and suppliants, hence, ξείνιος, Od. 9, 270. 6, 207; and ἰκετήσιος, Od. 13, 213. 4) His sister and wife is Hêrê, who often so opposes his will, that he threatens her with punishments, and even executes them, 15, 17, seq. 19, 95, seq. Not unfrequently he excites her just displeasure by the violation of nuptial fidelity, 14, 317, seq. 5) The form of Zeus is sub-lime, and inspires awe. With his head, which is surrounded with ambrosial locks, he gives assent or expresses his anger. The tokens of his power are thunderbolts and the ægis (air/oxos). As the tutelary deity of the Pelasgians he is called Heλασγικός, and Δωδωναίος, because he had an oracle at Dôdôna, see Δωδώνη. (In signif. Zevs is related to ζέω and ζάω, according to Herm. Fervius, live-giver, and Διός, fr. ΔΙΞ, prob. the upper air.)

Zeφυρίη, η, subaud. πνοή, the west wind, the western breeze, prop. a fem. from ζεφύριος, Od. 7, 119 + (The first syllable is here long by the arsis.) Ζέφυρος, δ, 1) Ζερήνγια. the evening or west wind, one of the four main winds

which H. mentions. It comes from the western ocean, Od. 4, 567; is opposed to Βδρος, Od. 5, 332; still it blows with Boreas from Thrace, 9, 5; and unites with Notus on the Trojan plain. These ap-parent contradictions are most probably to be explained by the circumstance, that H. in the four main winds includes al-o the intermediate ones, cf. Nitzsch ad Od. 2, 419. It is often rough and violent (Od. 5, 295); brings snow, Od. 19, 206; and rain, Od. 14, 458; still its breath is also soft, Od. 7, 119; and breathes coolness upon the blessed in the Elysian fields. 2) It appears personified, 23, 200; and, as a deity, the wind-gods feast with him. To him the

16, 150. According to Hes. Th 379, he is the son of Astræus and Podarge. ζέω, imperf. Ep. ζέε for έζει, 21, 365; aor. I ecoa, Ep. $\sigma\sigma$, to see the, to boil, to bubble up, to be boiling hot, spoken of water, 18, 349. 21, 365. Od 10, 369; and $\lambda i \beta \eta s$ cei, the cauldron boils, 21,

Zŋθos, ò, son of Zeus and Antiopê, brother of Amphion, husband of Ædon, Od. 11, 262. 19, 523.

ζηλήμων, ον (ζηλέω), gen. ovos, jealous, envious, unfavorable, Beoi. Od. 5, 118 †

* ζηλοσύνη, ή, poet. for ζηλος, zeal. 2) jealousy, enow, b. Ap. 100.† * ζηλόω 'ζηλος), fut. ώσω, aor. 3 sing. optul. ζηλώσαι, 1) to emulate, to imitate, 2) to be jealous, to enry, absol. h. Cer.

168, 223,

(Zήν), gen. Zηνός, see Zeús.

*ζητεύω, poet. for ζητέω, to seek, with accus. h. Ap. 215. Merc. 392.

ζητέω, fut. ήσω, to seek, to seek out. to search for, to trace, riva. 14, 258;† Bóas, h. Merc. 22. 2) to inquire, to ask for any

thing: with γένος, Batr. 25.

ζόφος, δ. darkness, obscurity, hence,
1) the obscurity of the lower world.

*Ερεβάσδε ὑπὸ ζόφον, Od. 20, 336. b) the realm of shades itself, 15, 191. Od. 11, 57. h. Cer 482. 2) the dark, shaded side of the earth, the evening darkness, the ne carin, the evening durkness, the treet, vening, in opposition to ἡώς. Od. 10, 190, seq. cf. 8, 29: πρὸς ζόφον, in antithesis to πρὸς ἡῶ τ ἡλιών τε, Od. 13, 241. Il. 12, 339. It is thus correctly explained by Heyne, Uckert, Grotefend, Nitzsch ad Od. 2, 146. Strabo and Voss interpret it incorrectly midnight (see Völcker's Hom. Geogr. § 27, p. 42). Ac-cording to Buttm. Lex. p. 378, of the same family with δνόφος, νέφος.

ζυγόδεσμον, τό (δεσμός), the yoke-band, the leathern thong with which the yoke was bound to the pole, so that the animals did not draw by traces, but by the pole, 24, 270.† It is called εντάπηχυ, nine cubits long, it being bound thrice around; cf. Köpke Kriegawesen der Griech, p. 137. (In H. it is neut., later also ὁ ζυγόδεσμος.)

ζυγόν, τό (ξεύγνυμι), Ep. gen. sing. ζυγόν, τό (ξεύγνυμι), Ep. gen. sing. ζυγόνιν, 24, 576. 1) a yoke, a transverse piece of wood attached to the pole, upon the two sides of which were two wooden bows or yokes (ζεύγλη and sometimes ζυγόν). into which the necks of the draught animals were introduced. In the middle, where it was attached to the tongue, it had an elevation (ὁμφαλός), 24, 269. 273. 5, 730. Od. 3, 486. It was furnished with rings (οίπασσιν ἀρηρός), 24, 269, for the reins, to prevent them from slipping, cf. λέπαδνον, ἐστωρ, κρίκος, eaply as Syybo Immetor of Immor, mentioned 5, 799, 851. 2) the bridge or crossbar, by which the two arms of the lyre were connected, and in which the pegs were inserted, 9, 187. h. Merc. 50. 3) Plur. the harpy Podarge bore the steeds of Achilles, rowers' seats or benches, the transverse

b-ams in the middle space of vessels. which bound together the sides and formed seats for the rowers, Od 9, 99. 13, 21. (The ground signification of Cuyon is uniting, and especially a body which unites two others. In H. only neut.)

ζυγός, δ = ζυγόν, h. Cer. 217; in a metaph. signif. a burden. ζωάγρια, τά (ζωός, ἀρρεύω), a reward for the preservation of life, prop. the present which the prisoner gives the interest of the prisoner gives the state of the prisoner gives the given gives the prisoner gives the prisoner gives the prisoner gives the given gives given gives the given gives revictor for his life: ζωάγρια τίνειν, to pay this reward, 18, 407. ζωάγρια ὀφέλλειν τινί, to owe to any man the reward for saving life, i. e. to owe one's life to him, Od. 8, 462.

ζωγρέω (ζωός, άγρεύω), 1) to take alire, to grant one's life, with accus. (to a prisoner in war), 6, 46. 10, 378. 2) to preserve in life, to reanimate, bunov, 5,

ζωή, ή (ζάω), life. 2) In H. the support of life, sustenance, property, like βίος, *Od. 14, 96, 16, 429.

ζωμα τό (ζωννυμι), prop. a broad band or girdle, worn about the loins. Thus. the covering of the loins worn by wrestlers, subligaculum, 23, 683. With the Hom. warriors this band which was under the ζωστήρ, was connected with the cuirass, and since it was, as it were, a part of the cuirass, the latter is also called ζώμα, which is otherwise called θώρηξ. 4, 187. 216. Thus Aristarchus, cf. Lehrs de Aristarch. stud. p. 125, and Voss. Others, as Heyne, understand by it, with Eustath., the under garment or doublet, of the Hom. warriors, which was confined by a girdle (ζωστήρ), Od. 14, 452 [see Heyne ad Il. 4, 132].

ζώνη, ή (ζώννυμι), l) a girdle, a zone, a waist-band, chiefly of females, which they wore above the hips, so that the robe might fall in ample folds, 14, 181. Od 5, 231. 10, 544; hence metaph. Δώνην λύευν, to loose the girdle, 11, 245. c. h. Ven. 256. 2) Metaph. the part of the body where the girdle was worn, between the hips and the short ribs (o περί τον γαστέρα τόπος), the smaller part of the body, the waist. Αρεί ζωνην ικελος, 2, 479; opposed to στέρνον; κατὰ ζώνην νύξε, he wounded him in the side or abdomen, 11, 234. Others (Wolf) interpret it in both passages of the girdle, as ζωστήρ, but this is clearly distinguished from it, 11, 236. Thus Voss, 'he wounded him in the girdle' [he pierced the broider'd zone. Cp.].

the broider'd zone. Cp.].

ζωννήμι, zor. έζωσα, zor. mid. έζωσαμην, lterat. imperf. ζωννίσκετο, 1)
Act. to gird, eaply to gird for battle, to put on armour, Od. 18, 76. 11) Mid. to gird oneself, ζωστήρι, 10, 78; βάκατν πορὶ μήδεα. Od. 18, 67; absol. to gird oneself, to equip oneself, eaply for battle, 11, 15. 25, 635. Od. 18, 30. b) With accus. χαλκόν, to put on the girdle, to gird on a weapon, 23, 130.

ζωός, ή, όν, liring, alive, as ζωὸν ἐλεῖν τινα, 6, 50 : ζώς, Ep. rare form for ζωός (from ζαός), 5, 887 ; accus. ζών, 16, 445.

ζωρός, όν (akin to ζωός), prob. strong; hence spoken of wine: unmixed, un diluted, strong. ζωρότερον κέραιε, mingle the wine stronger, i. e. mix less water with it. 9, 203.+

worn around the body above the miron and Suna to protect the abdomen, so that it embraced the lower part of the cuirass, 4, 132, seq. 186, 215. 11, 236. It was probably made of leather and variegated (παναίολος, φοίνικι φαεινός, 7, 305), and covered with metal plates, 11, 237. It was confined by buckles or clasps, 4, 132. 2) a girdl- with which the tunic (χιτών) was confined, Od. 14, 72.

ζωστρον, τό, a girdle, a belt, Od. 6,

ζώω, Ep. and Ion. for ζάω, to live, with accus. ζώειν αγαθον βίον, to lend a good [i. e. happy, tranquil (Cp.)] life, Od. 15, 491; and often in connexion with opar daos Hedioto, 18, 61. H. has always, except Corros. 1, 88, the form ζώω, arising from doubling the vowel of ζω, only in the pres. and imperf. ζώω, ζώεις, etc., partep. ζώοντος, infin. ζώειν, ζωέμεναι, ζωέμεν, imperf. έζωον (see Thiersch, § 220. 74; Buttm. p. 254. Rost, p. 305).

H.

H. the seventh letter of the Greek alphabet, and therefore the sign of the seventh book.

η, Ep. also η ε, a conjunction, indicating either exclusion or diversity. I) Exclusion: 1) In disjunctive sentences: $\tilde{\eta}$, or; $\tilde{\eta}$, $\tilde{\eta}$, either, or; it not only expresses like aut, the necessary, but also like vel, an arbitrary exclusion, 1, 27. 138. Od. 14, 330. b) To indicate an equal weight in the opposing clauses, re is added: ήτε, ήτε = είτε, 11, 410. 17, 42. c) ήμεν, ήδέ, express not the disjunctive, but like τέ, τέ, the copulative junctive, out like τε, τε, the copulative signif.: prop. as well. as, 2, 789. 5, 128. Often to ηδέ is annexed καί, 5, 128. Also ημέν—καί, correl, 15, 664; ημέν—δέ, 12. 428; or μέν—ηδέ, Od. 12, 168; τè—ηδέ, Od. 1, 12. Often also ηδέ is used alone, 1, 334. 2) In disjunctive questions or matthe along the state of the tions: or, whether. a) In direct questions, either double: $\ddot{\eta}$, $\ddot{\eta}$, utrum, an (in which case the first is not translated), Od. 1, 175. 6, 120; or single, Od. 1, 226. If a question has already preceded, ή, an serves to decide or to limit it: ἡ ῖνα ὑβριν

Lon, peradventure to see, 1, 203. 5, 466. Od. 4, 710. b) In indirect questions, either single: whether, 8, 111. Od. 16. 138; or in the double question: ", ", whether, or, 1, 190. Od. 6, 142. Also the first n is sometimes wanting, or its place supplied by et. II) Diversity: than, quam. 1) After a comparative, and after such words as express an idea of comparison, as allos, overis allos; after βούλομαι, 1, 117. 2) It stands between two comparatives, when two qualities in one object are compared: πάντες κ αρησαίατ ελαφρότεροι πόδας είναι, η αφνειότεροι χρινοτίο, all would desire rather to be swift of foot than rich, Od. 1, 164 ['would desire to be swifter of foot than they now are, rather than richer, in order either to escape or to ransom themselves, since to be richer would avail them nothing. $F\ddot{a}si$] 3) $\ddot{\eta}$ stands sometimes after a comparative, with the gen. of a demonstrative pronoun, so that the following clause may be regarded as an apposition to the pron., 15, 509, Od. 6, 182; cf. Kühner, § 622, seq. Thiersch, § 312. 352, note; $\hat{\eta}$ où and $\hat{\eta}$ où are commonly to be pronounced with synizesis, 5, 349.

3, adv. occurs in a two-fold signif. 1) In positive clauses it serves for confirmation and assurance: certainly, truly, surely, verily. It stands sometimes alone, 1, 229; mly however it is strengthened by other particles: n on, verily, of a truth, 1, 518; ἢ μάλα, certainly (very), 3, 204. Od. 16, 183; ἢ μάλα δή, most certainly; assuredly, 8, 102. Od. 1. 384; η που, surely ; η τε, certainly. In like manner, η νυ, η που, when the affirmation at the same time contains a doubt, 3, 43. 22, 11; esply, η μήν (μέν, μάν), a strengthened affirmation, most commonly used in an oath, verity, 2, 291; also with an infin. in dependent discourse: καί μοι όμοσσον, η μέν μοι-άρήξειν, that thou wilt certainly (or assuredly) protect me, 1,77. 14, 275. 2) In interrogations: num, where it cannot be translated into English; it includes at the same time an affirmation. mly in the following connexions: η ἄρα ðή, ἡ ρα, ἡ ρά νυ, ἡ νυ, ἡ νύ που. It stands without particles only when the party proposing the question, by a question immediately following conjecturally answers the first, in which case it may be rendered perhaps, peradventure: τί με ταύτα λιλαίεαι ήπεροπεύειν: ή πή μεakers, wilt thou peradventure lead me away, 3, 400. Od 9, 405. 452.

ή, imperf. of είμί. 2) Imperf. of ἡμί. η, dat. fem. of the relat. pron. δε, η, δ, in H. mly as an adv. (subaud. δδφ or μερίδε). 1) where, whither, with τη, preceding, 13, 53. 2) as, in what way, η θέμις έστί, as is right, 2, 73. 9, 33 Ac cording to Butim. Lex. p. 335, j in H. has only a local signif and in both passages must be written j θέμις ἐστί, Od. 9, 268. 24, 286. With him agrees road, Od. 10, 505. 15, 310. 2\ a leader,

Thiersch, § 343, 7. Spitz. Excurs. 11. Nitzsch ad Od. 3, 45, approves the 3 only when it stands with a gen., 9, 134. 276. Od. 9, 268.

γα, see ειμά. γα, little, small, mly with negat. ου είνα φρένες ουδ ήβαιαά, he has no understanding, not even a little, not the least, 14, 141. Od. 21, 288. Often the neut. ηβαιών as adv. little, Od. 9, 462; and with negat. οὐδ ἡβαιόν, 2, 380.

ήβάω (ήβη), aot. ήβησα, 1) to be arrived προω (ηρη), αυτ. ηρησα. 11 to σε αυτ. το α αυτ. το α αυτ. το ημερίς ηβώωσα, a vigorous vine, Od. 5, 69. (H. has sometimes the contr. forms, வுட, ήβών, sometimes the forms with ηρώρι, ηρώρι, solitaines the tornia with the vowel repeated after ω: ἡβώοντα, ἡβώοντα, ψηθώωσα, which Heyne would write ἡβωώσα, is correct; it is not a contraction but a repetition of the vowel, see Thiersch, § 220, 70.) [See also Buttm. § 105, note 10.]

ηβη, puberty, the age of manhood, which was reckoned from the eighteenth year: hence mly youth, the age of youth, the most powerful age of men, 24, 348. Od. 10, 279. ηβης ικέσθαι μέτρον, to arrive at the measure of youth, 11, 225; ηβης ανθος έχειν, 13, 484; and generally youthful vigour, manly vigour, 23, 432. Od. 8, 181. h. 7, 9.

" $H\beta\eta$, $\dot{\eta}$, $Heb\hat{e}$, daughter of Zeus and Hêrê, wife of Hêraclês, Od. 11, 603. h. 14, 8; she appears as the cup-bearer of the gods, 4, 2; and as the handmaid of Here, 5, 722. She bathes Ares her brother, 5, 905; later the goddess of

*ήβητής, οῦ, ὁ (ῆβη), a youth, marriageable young man, κούροι ήβηταί, h. Merc. 56.

ήβῷμι, see ἡβάω. ἡβὼοιμι, ἡβώοντα, ἡ**βώωσα, Ep. ex**panded forms from nacw.

ηγάασθε, see άγαμαι.

ηγαγου, ήγαγόμην, see άγω. ήγαγου, ήγαγόμην, see άγω. ήγαθεος, η, ου (άγαν, θεός), τετy divine, sacred, holy, epith. of towns, countries, mountains, since they were regarded as under particular divine protection, 1, 252. Od. 2, 308. (Prob. fr σχαν and θεῖος, or according to others fr. ἀγαθός; η is a poet. lengthening of a, see Buttm. Lex. p. 323.)

ήγάσσατο, 800 άγαμαι.

ηγαιοντίω (ηγαιωίν). 1) to go before, to point out; των, το go before any man, Od. 3, 386; and absol., 5, 53. h. Ap. 437. Il. 15, 46; with accus. δδόν, to show the way, Od. 6, 261. 7, 30; and δδόν των, Od. 24, 225; metaph μόσν υδατ, to prepare a course for the water, 21, 288. 2) to lead, to conduct, to command, with gen., 2, 527. 552; once with dat., 2, 816; in this signif, mly in the II.

a commander, a general, 2, 265. 11, 746; often also ἀνὴρ ἡγεμών, 2, 365. 11, 746. ἡγέομαι. depon. mid. (ἄγω), fut. ἡγή-

σομαι, aor. ηγησάμην, 1) to go before, to lead, to guide, opposed to επομαι, often absol., 9, 192. 12, 251, with dat. of pers., 22, 101; also πρόσθεν ήγεισθαι, 24, 96. νήεσσι ήγήσατο Ιλιον είσω, he conducted the ships to Ilium (spoken of the prophet Calchas), 1, 71; οδον τινε, to lead the way for a man = to show him it, Od. 10, 263; hence, ἡγεῖσθεί τινι πόλιν, to conduct any man to the town, Od. 6, 114; δόμον, Od. 7, 22; a rare construction is juit ηγείσθω ορχηθμοίο (of a minstrel), let him lead us in the dance [strike a dance, Cp.]. i. e. play for us, Od. 23, 134. 2) Esply in the Il.: to lead, to command. With dat, where the idea of going before prevails, 2, 864. 5, 211; επὶ στίχας, 2, 687. (Others, for ἐφηγήσατό σφιν στίχας, who went before the ranks, Voss.) νήεσσιν es Τροίην, 16, 169. b) With gen. like apxecy, to lead on, to command, to govern, 2, 567. 620, 851.

ηγερέθομαι, Ep. lengthened from aveiρομαι, only in the 3 plur. pres. and imperf. ηγερέθονται and ηγερέθοντα and infin. ηγερέθεσθαι, 10, 127; which Spitz. after Aristarch, has adopted for nyepe-

ηγερέομαι, Ερ. for αγείρομαι, only infin. pres. ηγερέοσθαι, 10, 127; see ηγερέθομαι.

ηγερεσοία...
ηγερεσ, see άγείρω.
ηγηλάζω (collateral Ep. form of ηγεομαι).
to lead, with accus. τινά, Od. 17, 217.
κακόν μόρον ηγηλάζειν, to lead a wretched
fate, i. e. to suffer, to endure it, *Od. 11,

ήγήτωρ, ορος, ὁ (ήγέομαι), a conductor, ονείρων, epith. of Hermês, h. Merc. 14; a leader, a communder, in connexion with médorres, 2, 79. Od. 7, 98.

ηγοράασθε, see άγοράομαι.

ηγορόωντο, see αγοράομαι.
ηδό. conj. poet. and ; it connects, like
και, two words; sometimes τα precedes, 9. 99, σκήπτρόν τ' ήδε θέμιστες and τέ-ήδε καί, 5, 822; often ήδε καί, and also, 1, 334. 2) Most commonly it follows ημέν, see ή.

ηδεα, pluperf. of olda, see ΕΙΔΩ.
ηδη, adv. (δή). aiready, now, jam, 1)

Of the immediate present: vuv yon, or Of the immediate present: νυν ηση, or ηδη νύν, even πους, πους, 15, 110. With a preterite it may be translated by just, just now; and with a fut, by immediately, at once, Od. 1, 303. 2) Of past events: atready : 1, 250. 260. γδη ποτὰ πάρος, aiready before, 1, 453. 2, 205. 3) Of unexpected, or long since expected events:

now at length, 1, 456.
ηδομαι, depon. mid. 201. ήσάμην, to be pleased, to delight in; ήσατο πίνων, Od. 9, 353.

what advantage have I from this? 13, 80. αὐτὰρ ἐμοὶ τί τόδ ἡδος; [only by implication: but thence what joy to me?

Cp.] Od. 21, 95. *ηδυγέλως, ωτ δυγέλως, ωτος, δ, ή (γέλως), laughing sweetly, laughing amiably, epith. of Pan,

ηδυεπής, ές (έπος), sweetly speaking, sweet-longued, epith. of Nestor, 1, 248;† sweetly singing, aoidos, Movoai, h. 20, 4.

"ηδυμος, ον. poet. for ηδύς, sweet, agreeable, epith. of sleep, h. Merc. 241. 449; see νήδυμος.

ήδύποτος, ον (πίνω), sweet to drink, pleasant, οίνος, *Od. 2, 340. 3, 391. h. 6,

ກ່ຽນເຮ, ເເລ. ນ໌ (akin to ລ້ຽພ, ຂໍ້ນອີຂ໌ນພ), once an adj. of two endings : ἡδὺς ἀῦτμή, Od. 12, 369; superl. ηδιστος, Od. 13, 30. 1) agreeable, sucet, delightful: spoken of objects of sense: of taste, olvos, Od. 2, 350. 3, 51; of smell, δδμή, Od. 9, 210; of 300. 3, 31; 01 smell, 60μη, Od. 9, 210; of hearing; ācolā, Od. 8, 64: sgain: τωνος, κοίτος, 4, 131. Od. 19, 510; and generally φίλον καὶ ἡδύ ἐστι, 4, 17. 7, 387. Od. 24, 433. 2) Metaph. of the mind, agreeable, cheerful. Often the neut. ἡδύ, as adv. esply ἡδύ γκλαν, to laugh pleasantly, heartily, 2, 270.

π neet for τ στ

ής, poet, for ή, or. ήε, see είμε. η πείδειν, ηείδη, ηείδης, Ερ. pluperf. of οίδα, see ΕΙΔΩ.

πάλιος, ό, poet. for πλιος (ελη), always in the poet. form: the sun. Of its rising we find mly ανιένα, once ανορούεν, 0d. 3, 1: and ανανείσθαι, Od. 10, 192; στείχειν πρὸς οὐρανόν, Od. 11, 17; of noon, μέσον οὐρανόν ἀμφιβαίνει. 8, ιδε; οι alternoon, μετενίσσετο βουλυτόνδε, 16, 779; οτ ἄψ ἐπὶ γαῖαν προτρέπεται. Od. 11, 18: ο ε sunset. δύω, ἐπιδύω, καταδύω, απα ἐψικτετεν 'Ωκκανφ, 8, 465. φάος ἡελίουο, the light of the sun: hence ράος ηελίοιο δράν=to live, 5, 120. Od. 10, 498. 2) To indicate the points of compass: the east, the west, Od. 13, 240. προς 'Hô τ' 'Héλιόν τε, in opposition to Cooos, towards the dawn and the sun. always indicates the east, not the east and south, since the poet recognizes only two heavenly regions, the light side, and the obscure, or the east and the west, 12, 239. Od. 9, 26; cf. ζόφος, and Völcker's Hom. Geogr. § 15—19.

Hom. Geogr. § 13—19. 'Háλος, δ, poet. for 'Hλιος (the last form, Od. 8, 271), Hélios, god of the sun, son of Hyperion, Od. 12, 176; and Euryphaessa, h. 31; see 'Υπρόων. His wife was Perse, and his children Æêtês and Kirkê (Circê), Od. 10, 136, seq. Pe rises in the east from the ocean, and sinks into the same in the west. The nymph Neæra bore him Phaethusa and Lampetia, who watched the herds of their father in 1 30s. oes, τό, pleasure, joy, enjoyment, faurics, the enjoyment of a feast, 1, 576. sworn by him, because he hears and sees quéwor βδοε, our joy, 11, 318. 2) profit, every thing, 3, 277. He betrayed to advantage, only Ερ. τί μοι τῶν βδοε; Hêphæstus the amour of Aphrodité and

Ares, Od. 8, 271. With Zeus a boar is offered to him, 19, 197; and a white ram in opposition to a black one for the dark earth, 3, 104. Steeds and chariot are mentioned first in h. Merc. 69. It was only at a later peri-d that Helios was confounded with Apollo and Phœbus.

jer. see eini.

inep, adv poet. for hwep.

ηέρα, κεν άήρ. ηερέθομαι, Ep collat. form of αείρομαι, 3 piut. pres. ηερίθονται, to hang, to hoter, to fatter, spoken of tassels, 2, 44%; of grasshoppers, 21, 12; metaph. ὁπλοτέρων φρένες ηερέθονται, the minds of younger men are ever unstable [Cp.], •3, 108.

ή έρι, see ἀήρ.
Ή ερίβοια, ἡ, Ep. for Ερίβοια, daughter
Η ερίβοια, ἡ, the of Eurymachus a son of Hermes, the second wife of Aloeus; step mother of the Aloidæ, Otus and Ephialtes. From hatred to her step-sons she discovered to Hermês the place where they held Arês imprisoned, 5, 389. (Ερίβοια, one who brings many cattle.)

ήέριος, η, ον, Ion. and Ep. for άέριος (anp , in the darkness of the morning, dusk, in the morning, early, 1, 497, 557, 3, 7; and Od. 9, 52. Voss derives it correctly from ano, since very early in the morning every thing is wrapt in vapour; he translates therefore: in the misty dawn, 1, 497; and from the misty air, 3, 7; with which Wolf, Vorles. 4, 189, agrees. Buttm., in Lex. p. 42, derives it from

ηρι. early.
η προειδής, ές (είδος), gen. έος, Ep. for δεροειδής, that which is like to the distant dusky air (ἀηρ), dusky, hazy, misty, cloudy, obscure, epith. of the sea, from its blue misty colour, 23, 744. Od. 2, 263; of Dille inisty colour, 23, 744. Od. 2, 263; of grottoes, Od. 12, 86. 13, 366; and of a distant rock, Od. 12, 233; and of the prostect of a man standing upon watch: δστου ήροσιοδή αὐρι δέον δήθαλμοζου, as far as a man with his eyes beholds the dark distance, i. e. as far as a man's vision extends over the blue expanse of the sea, 5, 770. (The word should be taken as a subst.; Köppen's explanation of ήεροειδές as an adv. like ηεροειδέως is incorrect: for it is not equivalent to ex-

hepoing, essen, ev, Ion. and Ep. for appoing (app), cloudy, dusky, gloomy, dark, marky, spith. of Tartarus, 8, 13; and of the under world and dark side of the earth, 12, 240. 15, 191; hence περόεντα κέλευθα, the dark paths of death, Od. 20, 64.

ήεροφοίτις, ιος, ή (φοιτάω), walking in darkness, reiled in durkness, epith. of the Furies, since they threaten death and unforeseen calamity, *9, 571. 19,

ηερόφωνος, ον (φωνή), crying through the air; clear, shrill-voiced, epith. of heralds, 18, 505.†

'Hετίων, ωνος, ὁ, 1) king of Hypo-slacian Thebê in Cilicia, father of Andro-

mache, 1, 366. 6, 396. Achilles slew him together with seven sons, when he sacked Thebê, 6, 416. cf. 23, 327. 2) an Imbrian, a friend of Priam, who liberated Lycaon from slavery and sent him to Arisbe, 21, 42, seq. (According to Damm. from åerós.)

ηην, see ciui.

ήηρ, ὁ, from which Ep. the oblique cases ή έρος, ή έρε, ή έρε of ἀήρ, are form-

ed. ήθείος, είη, είον (ήθος), trusty, beloved, worthy, deer, in the II. mly in voc. as subst. ήθείε, 6, 518. 10, 37. 22. 229; where the young brother always addresses the elder: ήθείη κεφαλή, dear head, like our 'dear heart; thus Achilles addresses the shade of Patroelus, 23, 94; and Eumseus calls Odysseus (Ulysses) ηθεῖος, Od. 14, 147. (The deriv. from ηθος, one with whom intercourse is wont to be held, is most prob.; improb. from belos, uncle, or belos, divine.)

ήθος, cos, τό (Inn. for έθος), an accustomed abode, hence a haunt, a dwelling, spoken only of beasts; of horses: the accustomed pasture, Voss, Il. 6, 511, 15, 268; of swine, the accustomed sty. Od. 14, 411.

710. τά (εἶμι), 1) the food which one takes with him on a journey. provision for the road, pros. ἐφόδια. Od. 2, 289. 410. 4, 363. 5, 266. 9, 212. 12, 329; and generally, food, nourishment; also λύκων το the food of minimum 12. generally, Joan nour ament; also λοκων γία, the food of wolves, 13, 103. 2) cheff, husks, pods, elsewhere ἀχυρα, as the Gramm. explain, ἡτων θημών καρφαλών Od. δ, 368. The Gramm. derive it from είμι, imperf. ηιον. and explain it τά φερόμενα, what is carried (food), and that which moves easily (chaff), see Thiersch, Gram. § 166, 2. (lota is commonly long in the arsis; twice short, Od. 4, 463. 12, 329; and at the close of the verse it is to be pronounced with synizesis, Od. 5, 266. 9, 212, where Wolf writes ηια, perhaps also correctly. Od. 5, 368, ηων.) [Fäsi, ήa.]

ητε, see eini. ηίθεος, ο, Ep. for ηθεος, a youth who has arrived at manhood but who is yet unmarried, a young man. παρθένος ἡίθεός τε, 18, 593. 22, 127. νύμφαι τ' ἡίθεοί τε, Od. 11, 38.

11, 38.

ŋite, see alorse.
ŋit land'). [Död, makes it muddy, i.e. full of earthy matter: related to ala, abos. dry.] Siov, see eluc

'Hiores, ai, Biones, a village in Argolis, in the region of the promontory Scyl-læum; later a port of the Mycenians, 2, 561. Strab.

'Hiorais, η̂ος, ὁ (an inhabitant of the shore), 1) a Greek, slain by Hector, 7, 11. 2) a Thracian, father of Rhesus, 10, 485

nios, o, an epith. of Phæbus, of uncertain derivation, 15, 365. 20, 152. h. Ap. 120; prob. the far-shooter, Voss; according to the Schol, for iήie from ίημι, or, more correctly, from the original form εω, ητος, Ερ. ητος, as ηλιος and nelus. Aristarch., on the other hand, would write it nios. Others say, from idouat, the healer (but Phœbus never appears as the god of the healing art), or from the exclamation in, in, with which Apollo was addressed (of which traces are first found h. Ap. 500). Buttm., Lex. p. 246, regards it as a corruption of evs or nos.

ήϊσαν, see elui. ήίχθη, see alσσω

ητών, όνος, η. Εp. for ηών, Batr. 13, the sea-shore, the sea-coast, the coast, the strand, 2, 92. ητόνες προύχουσαι. projecting shores, or sand-downs (dunes) running into the sea, Od. 6, 138

ήκα. adv. (ἀκή). 1) softly, gently, low. ήκα αγορεύειν, 3, 155; spoken of a thrust or blow, gently, softly, 24, 508. Od. 18, 92; spoken of walking slowly, Od. 17, 254; spoken of shining: ἦκα στίλβοντες ἐλαίφ, mildly shining with oil, 18, 596 (according to the old Gramm. to be taken as a comparison: and so Voss. 'bright as the soft lustre of oil'). 2) Generally somewhat, a little. ἢκ' ἐπ' ἀριστερά, 23, 336; and has wapankively repahip, to bend the head a little sidewise, Od. 20, 301. (Buttm., Lex. p. 327, correctly taking ἀκήν as the root, gives as the primary signif. feebly, and recognizes it as the positive of ἡσσον, ἡκιστα; cf. Thiersch, ἡ 198. 2.) [Död., asserting the relationship to activ, denies that to horow.]

ήκα, see τημι. ήκαχε, see άκαχίζω.

ήκέσατο, see ἀκέομαι. ήκεστος, η, ον. Ερ. for ἄκεστος (κεστός),

angoaded, spoken of cattle that have not yet felt the goad of the driver, un-broken, untamed, *6, 94. 275. 309.

ηκιστος, η, ον (superl. from the adv. κα), only in ήκιστος δ' ην ελαυνέμεν ομα, he was the slowest to drive the chariot, 23, 531, Wolf.† Others write ηκιστος as superl. of ησσων, the worst. Buttm., Lex. p. 327, regards ηκιστος as correct, only because it has the signif. the weakest, worst, although he finds in ήκα the true positive of ήσσων, ήκιστα. [Död. the quietest, hence slowest: quite unconnected with jacora.]

πρω, to (have) come, to arrive, always with the idea of the action perfected; τηλόθεν, 5, 478; εἰς Ἰθάκην, Od. 13, 325. πλάκατα, τά (plur, from the obsol. ήλάκατον), the wool on the distaff, or the threads which are drawn from the distaff. Od. 6, 53; hence ηλάκατα στρωφάν to spin threads, Od. 6, 306. 7, 105; and

στροφαλίζειν, †Od. 18, 315.

γλακάτη, ἡ, prop. a reed, then generally any thing made of or similar to a reed, a spindle, a distaff, 6, 491. Od. 1, 357. (Prob. from ἡλάσκω, to turn around.)

ηλάκατον, τό. see ηλάκατα. ηλασα, κεο έλαύνω.

ηλασκάζω, poet. lengthened from ηλάσκω, 1) Intrans. In wunder about, 18, 281. 2) in aroid, to fiee. έμου μένος ηλασκάζει (mine anger), Od. 9, 457. It is not necessary, with Passow, to change it to ηλυσκάζει; for ηλασκάζει may have this different construction as well as φεύγειν, ἀτύζεσθαι, cf. Herm. ad Orph. Arg. 439.

ήλάσκω (an Ep. form of ἀλάομαι); a poet: lengthened form is ήλασκάζω, 1) to wander around, to rove up and down: spoken of animals, καθ' ύλην, 13, 104; of bees, to swarm about, 2, 470.

ήλατο, see αλάομαι. ήλδανε, see αλδαίνω

'Ηλείος, είη, είον, Elean, appertaining to Elis. οι 'Ηλείοι, the Eleans, inhabitants of Elis, 11, 671.

"Hλέκτρη, ή. 1) daughter of Oceanus and Tethys, wife of Thaumas, mother of Iris and the Harpies, h. in Cer. 418. 2) = Λαοδίκη, daughter of Agamemon. ήλεκτρον, τό, and ήλεκτρος, b. ή, elec-

tron, either amber, or a metallic mixture of gold with perhaps a fifth of silver. Especially may the latter be understood in Od. 4, 73, where it is mentioned between gold and silver as an ornament of the walls: but in Od. 15, 460. 18, 296 (χρύσεον δρμον έχων μετὰ δ΄ ἡλέκτροισιν έερτο), we may understand a golden necklace with beads of amber, Ερ. 15, 10. Eustath. ad Od. 4, 73, mentions both; he calls the first μίγμα χρυσοῦ καὶ ἀργύρου; Plin. 1X. 65, calls it a mixture of three parts gold and one part silver. Voss ad Virg. Ec. 6, 62. Ottfr. Müller (Archäol, p. 35), Buttm. Schrift. der Berl. Akadem. der Wissenschaft. histor. Classe 1818, p. 38, decide in favour of amber; on the other hand, Passow, Nitzsch (Anmerk. zu Od. 1, 238), Wiedasch consider it as a metallic mixture ; cf. Dilthey de Electro et Eridano. 1824.
(Without doubt it is derived from (Without

ηλέκτωρ.) ηλέκτωρ, ορος, δ, the shining sun, as subst., 6, 513; and adj. ηλέκτωρ Υπερίων, the beaming Hyperion, *19, 398. h. Ap. 369 (prob. from the same root with

nheos, h, ov (nhos), infatuated, foolieh, φράνας ήλος, intatuated in mind; sense-less, Od. 2, 243. 2) Act. causing folly, olyos. "Od. 14, 464; cf. ήλός.

λήλατο, see έλαύνω

ἡλήλατο, see εΛαυνω. ἡλίβατος, ον, ascending precipilously;

and generally very high; mly as an epith. in H. of **rpn, 15, 273. 16, 35. Od. 9, 243. 10, 88. 13, 196. h. Merc. 404; and of trees, h. Ven. 268. (Herm, has, however, included the verse in brackets as spurious.) The deriv. is uncertain: the most common deriv. is from ηλιος and βαίνω (Apoll. ψηλη, έφ η ό ηλιος πρώτος διάλος το της ο ηλιος μόνος διαβαίνει, passed over only by the sun, upon which the sun rests all day; or, as others think, from has akin to altreir, and hence = δύσβατος, inaccessibl', precipilous; or from alireir and Baire for aliresaros. upon which one easily makes a false step, cf. ηλιτόμηνος. The last deriv. is adopted

ci. ηλιτομηνός. The last deriv. is adopted by Buttin. Lex. p. 329. ηλιθα, adv. (αλις), sufficiently, abunduntly, always ήλιθα πολλή, 11, 677. Od.

ήλικίη, ή (ήλιξ), generally an age, the period of life, ætas, old age, 22, 419; but chiefly, the age of strength and activity, from perhaps eighteen to fifty years; hence 2) Collect. contemporaries, those of the same age; esply youthful com-panions, *16, 808.

ηλιξ, ucos, ο, η, τό, of ripe age, adult, full-grown, of equal age, spoken of cattle, Od. 18, 373.

ηλιος, prose form of ηέλιος, q. v. "Ηλιος, ο, Ερ. 'Ηέλιος, q. v.

*Hλις, ιδος, η, Elis, a country on the western side of Peloponnesus, which was bounded by Achaia, Arcadia, Messenia, and the sea. H. knows nothing of the later division into Κοίλη, Πισάτις, and Tpipulia, nor of any city of Elis. Epeans were the ruling tribe, perhaps of Pelasgian origin; the southern part belongs to Nestor's dominions; and here dwelt the Achæans (or Achaians), 2, 615. 626. Od. 4, 635. 13, 275. H. has only the accus. Ήλιδα in the passages quoted; Ηλιν was used, at a later day, of the city.

ήλιτε, εσε άλιταίνω.

ηλιτόμηνος, ον (άλιταίνω, μήν), prop. missing the month, untimely, born too soon, 19, 118.

soon, 13, 110-17
ηλεησε, see ελκέω.
ηλος, ό, α nail, a stud; only as an ornament of the sceptre, sword, and goblet. σκήπτρου, χρυσείοιε ήλοισε πε-παρμένου, studded with golden nails, l, 246. cf. 11, 29. 633.

ηλός, ή, όν (ἀλή), wandering, silly, foolφρένας ηλέ, senseless, 15, 128† (whence nheos. q. v.).

ήλυθον, see έρχομαι. Ήλύσιον πεδίον, τό, the Elysian field, Elysium, a beautiful plain, situated at the western extremity of the earth (this is indicated by the Zephyr), on the ocean, where, as in Olympus itself, no storm, rain, or snow approaches, but ever-during spring prevails. In this abode H. places heroes and favorites of the gods, e. g. Rhadamanthus son of Zeus, and Me-Rhadamanthus son of Zeus, and Me- \\
\[
\eta\tau-\eta\delta' -\eta\delta' \\
\eta\delta' -\eta\delta' -\eta\delta' \\
\eta\delta' -\eta\delta' -\eta\delta' \\
\eta\delta' -\eta\delta' -\eta\delta' -\eta\delta' \\
\eta\delta' -\eta\delta' -\eta\del

there with the body without seeing death. Whether it is to be considered as an island, or as a plain situated on the margin of the ocean, is no where in H. clearly expressed; Hesiod. Op. 1-9, and later writers, speak of the 'islands of the blessed,' see Völcker, Hom. Geogr. 6 78, p. 156. Nitzsch ad Od. 4, 563 (fr. nhevers, = exevore, coming).

ήλφον, see άλφαίνω. ήλω, see άλίστομαι. ήλώμην, see άλάσμαι. Ήλώμη, ή, a town of the Perrhæbians in Thessaly (Phthiotis), on the Eurotas; later Asyminy, according to Strab., 2,

ήμα, ατος, τό (ἔημι), a cast, a throw, the act of casting a missile. Theory courter, very excellent in casting the apear, 23,

'Ημαθίη, η. Emathia, a country between the rivers Erigon and Axius, north of Pieria, 14, 226. h. Ap. 217; later, a part of Macedonia (perhaps from nuados = ăμαθος, sandy).

ημαθόεις, εσσα, εν (αμαθος), Ion. for άμαθόεις, sandy, epith. of the city Pylos, because it lay on the coast, 2, 77; and also in fourteen other passages, always Πύλος, άμαθόεις The deriv from a river Amathos, according to Strab. is improbable, since an adj. with the ending our

ήμαι (prob. perf. pass. from 'EΩ, έδω), imperf. ημην. Peculiar Ion. forms are the 3 plur. pres. carat and Ep. ciarat for притац, and 3 plur. imperf. earo, Ep. elaro for hero, prop. I am seated, laid, placed, hence 1) to sit, to lie, to remain, with partep. oversition, 2, 2, 255. Od. 4, 439. 8, 505. 2) to sit still, quietly, idle, with στγῆ, 3, 134. Od. 11, 142. ημαρ. ατος, τό, poet for ημάρα, α day,

ήμαρ, ατος, τό, poet. for ήμέρα, α day, χειμέριον, and δπωρινόν, a winter day, an αutumn day, II; again, αιστιμον, μόροτιμον, the day of fate = the day of death, 8, 72. 15, 613. τηλεὸς ημαρ. II; 48+; δλέθριον, 19, 409; κακόν. 9, 251; ἐλεύθερον, the day of freedom, 6, 455; δούλιον, άναγκαῖον, the day of slavery, the day of force, often slavery itself, 6, 463. 16. 836; δρφανικόν, the day of orphanage, 22, 490; and re στιμον, the day of return. Od. 1, 9; de ηματι, day by day, daily, Od. 12, 105. 14, 105; upon a day, 10, 48. Od. 2, 284; for a day, 19, 229.

πασ, 10, 250.
ημάτιος, η, ον (ημαρ), by day, during
the day, Od. 2, 104. 19, 149. 2) on every
day, daily, 9, 72.

ημέροτον, 800 έμαρτάνω. ημείς, ως, plur. of έγω. Æol. and Ep άμμες, gen. ημέων, always dissyllatic, Ep. ήμείων, dat. ήμεν, and according to the necessity of the metre ήμεν or ήμέν, as necessity of the metre ημικ στ ημίκη as enclitic, 11 415. Od. 11, 344; Æοί. εμμι, αραια ημέας, ημέας, Οd. 16, 372; Æοί. and Ερ. έμμε, Rost. Dial. 44. Κühner, § 301.

ήμερίς, ίδος, ή, fem. of ήμερος, tame, espry used of trees; subst. the cultivated vine [the garden-vine. Cp.], Od. 5, 69. † ημερος, ov, tame tamed, domestic, χήν, Od 15, 162.

ημέτερος, η, ον (ήμεῖς), our, belonging to us. εψ ημέτερα, κα δωματα, νέασθαι, to return to our homes. 9, 619. Od. 15, 88. εἰς ἡμέτερον, 3c. δωμα. Od. 2, 55. 7, 301. ἡμετερόνδε, Od. 8, 39.

ημί, pro . Att. for φημί, only ή, 3 sine. imperf. he spake, always after a quoted speech; once with subject, 6, 390.

ήμι., half, in composition.

ημιδαής, ές (δαίω), half-burnt, νηθς, 16, 294.

ημίθεος, ο (θεός), a d·mi-grd; as ail, half divine, heroic. ημιθέων γένος ανδρών, 12, 23.† h. 31, 19.

ημιόνειος, η. ον (ημίονος), belonging to mules, drawn by mules. αμαξα ημιόνειος, a carriage drawn by mules, 24, 189. Od. 6, 72. ζυγον ημιόνειον, a span of mules, 24, 268.

ήμίονος, ή, rarely ὁ (ὄνος), a mule, 17 742. They were difficult to tame, 23, 655; and were used particularly in mountainous regions (hence opeus, oupeus), for drawing wagons, &c., and for agricul-ture, 10, 352. Od. 8, 124. By the wild mules in Paphlagonia (2, 852), Köppen understands the Dachiggetai, equus he-mionae, Linn. 2) As adj. βρέφος ημίονον, a mule foal, 23, 266.

ημιπέλεκκον, τό (πέλεκυς), a half-aze, n axe with an edge on only one side, *23, 851, 858, 883 (g doubled for metre's sake).

*ημίπνοος, ον (πνέω), half-breathing,

half-dead, Batt. 255.

ημίσυς, σεια, συ (from μέσος), half, the πρίστος, στας, στα (ton μασσας, πας), από λαίζ or moiety; sing, only in the neut. τιμής βασιληίδος ήμισυ, the half of the royal dignity, 6, 193. 9, 579. 580; also in the plur. ημίστες λαοί, 21, 7. Od. 3,

ήμιτάλαντον, τό (τάλαντον), a half-talent, χρυσοῦ, *23, 571. 796. ἡμιτελής, ές (τελέω), half-finished. δό-

μος ημιτελής, a half-finished house, half-built, 2, 701. † The most simple explanation is: the house which Protesilaus. just married, was building for himself and his wife, was not yet completed upon his sudden departure for Troy; for it was customary, at marriage, to build a new house. Thus Heyne (an unfinished mansion. Cp.). Another explanation is, according to Etym. M. and Poseidonius Strab. VII. p. 454, 'half-abandoned,' because now occupied only by the wife; thus Damm, Wolf, Passow; and a third: 'he left his house incomplete,' i. e. without shildren. Thus Schol. brev. and Runhken. muos (prop. = muap), Ep. adv. for ore,

ήμέρη, ή (ήμαρ), a day; used seven at the time when, after, spoken of times, δ, 541. Od. 11, 294. Hom. di- past time, usually only of the time of vides the day into three parts, ήμές, day; the app does begins with τήμος. 11. μέσον ήμαρ, δείλη, 21, 111. cf. Od. 7, 86 seq.; often with δη τότε, δη τότ έπειτα. 86 seq.; often with 83 τότε, 83 τότ έπειτο, καὶ τότε, 1, 475. 8, 68. Od. 9, 58. It s ands always with the indic., mly with the aor., rarely with the imperf. and pluperf., 1, 475. 8, 68; cf. Thiersch. § 316, 18.

ημύω (μύω), 201. ημύσα, to nod, to incline or bend, to sink. ημυσε κάρη, the head sank (spoken of one dying), 8, 308; and of a horse : ήμυσε καρήατι, he drooped (with the head), 19, 405; of a harvest-field: ἐπίτ ἡμύει ἀσταχύεσσιν [the loaded ears bow before the gale. Cp.], 2, 148; en is adv. (Others incorrectly interpret it of the wind: ἐπημύει ἀσταχύεσσιν, it falls upon the ears, Hesych.): metaj.h. of cities: to sink, to fall, 2, 373. 4, 290. (v in the pres.; v in aor. I.

ήμων, ονος, ὁ (ἵημι), one who hurls sears, a spearman, a lancer, ήμονες spears,

avôpes, 23, 886.†

ην, conj. contract. from eav, if, when, whether. On the construction see ei with ar. It stands with the subjunc. 9, 692. Od. 5, 120; with the optat. in the orat. obliq Od. 13, 415.

ήναίνετο, ενε άναίνομαι

ηνεικα, ηνεικαντο, see φέρω.
ηνεμοεις, εσσα, εν (ανεμος), windy,
gusty, exposed to the wind, epith. of places situated in lotty positions (esply

of Troy), of mountains and trees, 2, 606. 8, 499, and Od. 3, 172. 19, 432.

ηνία, τά (ἵημι), the reins or lines of chariot-horses, which were often adorned with gold or ivory, 5, 226. 583. Od. 6, 81. Only in the plur. (the sing. ἡνίον is later, and means, a curb).

ήνικα, adv. when, at the time when, with indic. pres. Od. 22, 198. † (Voes, ad Arat. Phænom. 561, would read ήν κεν ຂ່າງເທີ່ຈະ.)

Ήνιοπεύς, ῆος, ὁ (rein-maker), son of Thebaus, charioteer of Hector, 8, 120. ήνιοχεύς, ήος, ο, poet. for ήνίοχος, *5,

505. 8, 312. ήνιοχεύω (ήνίοχος), to hold the reins, to guide the horses, to drive, absol., 11, 103 Od. 6, 319.

ήνίοχος, ὁ (ἔχω), prop. the reins-holder, then the charioteer, the driver. In the Hom. war-chariots (see aoua) were always two warriors; prob. on the left the charioteer, and on the right the παραβάτης, i. e. the hero who fought from the chariot. The charioteer is also called ἡνίοχος Θεράπων, 5, 580. 8, 119. He was a warrior, as well as his companion, of noble family, as was Patroclus, the charioteer of Achilles, 16, 244. Also the bravest heroes are often called ήνίοχοι, as Hector, 8, 89 15, 352; cf θεράπων.

ήνίπαπε, see ένίπτω. ήνιε, ιος, ή (ένος), accus. plur. ήνες for ηνικ, ως, η (1905), accus. pair, ημες ίστηνιας, 6, 94; a year old, a yearling, βοῦς, 10, 2: 2. Od. 3, 382. (In the accus. sing. ηνικ, long ε is used.) Homidge, ov. d, son of Enops = Satnius,

ηνορέη, η, Ep. dat. ηνορέηφε (ἀνήρ), manhood, strength, manly courage, 4, 303. Od. 24, 509.

ηνοψ, οπος :, η (poet. for ἄνοψ from ἀ and ὄψ), which cannot be looked upon for its lustre: dazzling, blinding, sparkling; always ήνοπι χαλκώ. 16, 408. Od. 10, 360. [Död. gives it the strange meaning of

bent. ναπ-, γναπ-, γναμπτ-]

"Ηνοψ, οπος, ὁ, 1) a Mysian father of
Satnius and Thestor, 14, 445, 16, 401. 2)

father of Clytomedes, an Ætolian, 23, 631. притер, conj. even if; allhough, with subj. Od. 16, 276; see 7v.

ήντο, see ήμαι.

ຫຼັນພ່າຍສຸ, ກຸ່ນພ່າຍເ, see ຂັນພ່າຍ. ຫຼືເຊ, see ຂ້ານນຸມເ. ຫຼືດໂດຣ, ທຸ, ດນ (ກຸ້ພຣ), 1) Of time: early in the morning, matutinus; hence n ησίη, sc. ωρα, morning, Od. 4, 447. 2) Of a point of the compass: cast, opposed to έσπέριος. ἡοίοι ἄνθρωποι, castern men, Od. 8, 29.

ήπαρ, ατος, τό, the liver, 11, 579; ότι φρένες ήπαρ έχουσιν, Od. 9, 301. 2) Plur. яната, as a dish, Batr. 37.

ўнафе, вее анафіскы.

ηπεδανός, ή. όν, freble, tollering, weak, spoken of Hephæstus, Od. 8, 11. h. Ap. 316; and Il. 8, 101; of the servant of Nestor, because he did not drive rapidly. (The ancients explain it by ασθενής, and derive it from a and medor, not standing firmly: according to Schneider it is an amplification of nuce.)

ήπειρος, ή, the main land, the continent, spoken of the main land in distinction from an island, and of an island in opposition to the sea, Od. 13, 114. 1) Acarnania, with Leucadia, 2, 635. 378; and according to some also ήπειρος μέλαινα, Od. 14, 97. 21, 109. (The atcients understood in part Samos or Ætolia.) 2) Hellas, or a part of it, h. Cer. 130; chiefly Attica, h. in Dion. 22; prob. also Od. 14, 97 seq. 3) The later Epirus, Od. 18, 84. 21, 109. (Derived from απειρος, sc. γη̂.) Cf. Völcker, Hom. Geogr. p.

ήπερ, poet. ἡέπερ, than, than even, than indeed, 1, 260. Od. 4, 819; see πέρ.

ήπερ. 200 δσπερ.

ηπεροπεύς, ῆος, ὁ, Od. 11, 364;† and ηπεροπεύτης, οῦ, ὁ (ἡπεροπεύω), a deceiver, a seducer, ° 3, 39. 13, 769. h. Merc.

ήπεροπεύω, fut. σω, to cheat, to deceive, to seduce, to lead away by crafty disσουτες, with accus. esply yourakers and φράνας yourake, 5, 349. Od. 15, 421. h. Merc. 577; τινά ταῦτα, i. e. διὰ ταῦτα, 3, 399. (Prob. fr. εἰπεῖν, ἡπῶν. Passow.) [= ἀπροπενίειν (ἀπρεπής), to deal unhandsomely by.]

*ἡπητής, οῦ, ὁ, a cobbler, a bolcher, a tailor, Batt. 184.

ήπιόδωρος, ον (δώρον), willingly giving, benevolent, bounteous, μήτηρ, 6, 251.†

ήπιος, έη, ιον, 1) gentle, mild, kind, τινί, to any one, 8, 40. Od. 10, 337. ήπια εἰδέναι τινί, to be kindly disposed towards any one, 16, 73. Od. 13, 405. 2) Act. calming, smoothing, alleviating, φάρμακα, 4, 218. 11, 515. (Prob. from έπος.)

ήπου, now ή που, or, and then perhaps,

\$ now, according to Wolf, \$ now, surely, indeed, see 3.

ποτια, δ. Ερ. for ηπότης (ηπόω), the loud-crier, hence ποίνε κηρυξ, the loud-crying (loud-voiced) herald, 7, 384.†

Ηποτίδης, ου, δ, son of Epytus=Peri-

phas, a Trojan, 17, 324.

ήπνω (akin to eirew), 1) to ery, to ery aloud, to call to, τινά. Od. 9, 399. 10, 83. 2) Intrans. spoken of wind: to roar, to whietle, 14, 399; of the lyre: to sound, to resound, 17, 271. (v in the pres., cf. Spitzner, Pros. y 52. 5.)

*\$p, poet for eap, spring, in gen. \$pos actouéroto, h. Cer. 455; see eap.

πρα, once in Hom. πρα φέρειν τινί, 14, 132; and thrice; πρα ἐπτφέρειν τινί, Od. 3, 164. 16, 375. 18, 56; to do a kindness to, to gratify. θυμφ ήρα φέροντες, gratifying their inclination, spoken of those who from love of life stood aloof from battle, 14, 132. [Cp. attentive only to their own repose.] The other explanation: gratifying their anger, with reference to Aga memnon, v. 49, is forced. (Buttm., Lexil, p. 335, properly supposes a tmesis of έπιφέρειν, and hence in 1, 572. 578, writes επίηρα separately: cf. ἐπίηρα. With him agrees Nitzsch ad Od. 3, 164. Buttm. with Herodian considers ηρα as an accus, sing, from an obsol, word ηρ = χάρις; Thiersch, G. § 199, 3, on the other hand with Ari starch. as an accus. plur. from an adj. τροτ. (Root έρεμαι, or more prob. άρω.)

Ηρακλαίδης, αο, ὸ, son of Hêraclês =

Τίεροίεπωι, 2, 653. 5, 628. [2]=Thesalus, 2, 679.]

'Hρακλέης, Ion. and Ep. 'Ηρακλής, gen. Ηρακλήος, Hêraclês, son of Zeus and Alcmênê, 14, 324. 18, 118. His birth was retarded by Hêrê, and that of Eurys-theus accelerated, 19, 98-125. Of the twelve famous labours which Eurystheus imposed upon him, the command to bring the dog of Pluto is mentioned, 8, 362 seq. Od. 11, 623. When Laomedon would not give him the reward for delivering his daughter Hesione, 20, 145 seq. he captured Troy and slew Laomedon and his sons, Priam excepted, 5, 642. On his return he was driven by Hêrê to Cos, 14, 250 seq. In order to avenge himself on Neleus on account of the purification for the murder of lphitus being denied, he captured Pylos and wounded there Pluto himself, 11,689 seq. On his death, see 18, 117. In the under-world Odysseus (Ulysses) met his shade, Od. 11, 601 seq. although he, in connexion with Hebe, is blessed among the immortal gods, cf. v. 608. Of his wives there is mentioned Megara, Od. 11, 268; and of his

sons Thessalus, 2, 679; and Tlepolemus, 2, 657. (Damm derives the name from ηρα and κλέος, love of glory. Herm. onlicintus.)

Ήρακλήειος, είη, ειον, Ερ. for Ἡράnheios, pertaining to Hiracles, Herculeun, only in the fem. Bin Househnein, 2, 658.

ήραρε, see αραρίσκω. прато, see акош.

ήρατο, see αρασμαι. "Ηρη, ή, Ion. and Ep. for "Hpa, Hêrê, daughter of Kronus and Rhea, sister and wife of Zeus, 16, 432; the queen of heaven and the first of goldesses. She was nurtured in the house of O canus, when Zeus cast Kron'is into Taitarus. 14. 202 seq In character she is proud. ambitious of power, and deceitfu; she often deceives her husband, cf. 14, 153: yet she often experiences on this account his anger, 15, 13 - 21. In the Hom. poems she appears as the enemy of the Trojans; she collects the Grecian army against Troy, 4, 26, seq. because she considered herself neglected by the Trojans. United with Posenton and Athene she aids the Greeks, 5, 768 seq 20, 33; and then commands Hephæstus to drive back the river-god Nanthus within his banks when pursuing Achilles, 21, 377 seq. From earlier traditions, it is mentioned that she accelerated the birth of Euristheus and retarded that of Heracles, 19, 97; the latter on his return from Troy she drove to the coast of Cos by a storm, 14, 250; and was wounded by him in Pylos, 5, 392. To Zeus she bore Hebê, llithyia. Arês, and Hephæstus. Argos, Mycenæ, and Sparta are her favorite cities, 4, 51, 52. (Prob. according to Herm. from APΩ, who translates the name Populonia, and understands by it the union of social life; Heffter, on the other hand, nuptial union.)

ήρήρει, see άραρίσκω.

ήρήρειστο. see έρείδω. ήρι. sd.

πρι. adv. early in the morning, μάλ πρι οτ πρι μάλα, very early, 9, 380. (id. 19, 320. 20, 156. (Prob. dat. from ήρ, contr. of εαρ, the spring-time, or from αήρ, ήήρ.)

ή λιγένεια, ἡ (γίγνομαι), early born, rising early in the morning, o with reference to αήρ, born of the morning mist, epith. of 'Hws, Aurora (some explain it as act. producing the morning, which contravenes the etymol. cf. αίθρηγενής, 1, 477. 2) As pr. n the goddess of the morning, Od. 22. 197. 23, 347.

"Hριδανός, δ. Er danus, a fabulous

stream of the ancient geogr. which rose in the north-west, coming from the Rhipæan mountains, and flowed into the ocean; fir t, Hesiod. Th. 338. Batr 20. Most of the ancients referred it to the Padus, some to the Rhodanus or Rhenus.

ήρικε, see έρείκω. πρίον, τό (prob. from έρα), a hill, a mound, a sepulchral mound, 23, 126.† ήριπε, see έρείπω.

ήρυγε, see ἐρεύγομαι. ήρω, see άράομαι. ήρωησαν, see έρωέω.

ηρως. ό, gen. ηρωος, dat. ηρωί, Ep. ηρω, accus. ηρωα, Ep. ηρω. Instead of the gen. ηρως, Ep. ηρω. Instead of the gen. ηρως with the mid syllable short, Od. 6, 303, some read ηρως: instead of ηρω as accus, we should write ηρω without apostr. 6, 63. 13, 425. Od. 11, 520; with which, however, Spitzner does not agree. 1) a hero, a noble, esply are kings and princes, the commanders and their companions, so called in Hom.; but a so all warriors, especially when addressed: ηρωσε Δαυαού, ηρωσε Αχαιού, άνδρες ηρωσε, 2110. 15, 220. Od. 1, 101; and generally, all who distinguished themseives by the r strength, courage, prudence, and skill as artists; also every freeman, an honorable man, 7, 44. Od. 8, 483. 2) a demi-god, a middle class between gods and men, who sprung from a god on the paternal or maternal side; of which we find the first trace 12.

ησατο, see ηδομαι. ησειν, see ϊημι. ήσθα, see eiμi. ήσκειν, see ασκέω.

ήσο, see ήμαι. ήσσων, ήσσον, gen. ovos, inferior, worse, es: ecially in strength, weaker. feehler, 16, 722. 23, 858. The neut as adv. \$7000, worse, Od. 15, 365. (In the gram an irreg. compar. to κακός: according to the root it belongs to hea.)

नैजाबा, see नेµai. नृजानम्, see siµi. नृजानम्, see siµi. नृज्यप्र(न्, ने, rest, peace, tranquillity, en-joyment, Od. 18, 22;† h. Merc. 356.

joyment, Od. 18, 72; τ n. Merc. 350.

ησύχιος, ον, poet. for ήσυχος, quiet,
still, gentle, unobserred. 21, 598; † whence
adv. ήσυχώως, quietly. h. Merc. 438.
ήσυχμένος. see αίσχύνω.
ητε, by the τέ aided the relation of

equivalence is indicated; therefore it

ήτιάασθε, see αἰτιάομαι.

ήτιόωντο, see αιτιάομαι.

nrot, Ep. (prob. fr. n and roi), conj. surely, certainly, verily; it denotes 1) surely, certainly, versily; it denotes 1) are assurance, and hence of en stands with µév and with the following correlative 8d. dAAá: assuredily, versily, certainly, truly, 7, 451. 17, 514; esply after a vocat. 7, 191. 21, 446. Od. 4, 78. 16, 309. 2) It introduces alone a sentence, like $\mu \delta v$, to an antithetic clause with $\delta \delta$, when it may be sometimes translated now. 1, 68 Od. 1; 6 24, 154; or it begins, like μήν, the antithesis to a pregills, take μης, the ceding clause. ind ed, surely, esply Δλλ' ητοι. but yet, 1, 211. Od 15. 488. 16, 278 3) It stands also to convey the idea of as urance, after conj. which introduce adjunct clauses: ex not, opp not, 23, 52 O.1.3, 419 5, 21. 4) not for no or, after a preceding n, occurs once, Od. 19, 599.

Often in Pindat n-nrot stands for n-n. (As a strengthening particle we find also η τοι (Bothe: ητοι), Il. 6, 56.)

ήτορ, ορος, τό, the heart, as a part of the human body, 22, 452; on 15, 252, see αίω, and in a wider signif. = στήθος, 2, 490. 2) Metaph. a) the powers of life, life, of which the beating of the heart is the index, 5, 259. 11, 115. b) keart, spirit, as the seat of feelings, propensities, wishes, etc. 3, 31. 5, 529. 8, 437; also soul. spirit, as the thinking principle, 1, 188. (Prob. from anus, breathing, like animus.)

nuvévelos, or, Ion, and Ep. for eivé-PELOC.

κισε. ήθνευής, ές, Ιοπ. and Ερ. for εὐγευής, ηθόα, see αὐδάω. Ερ for εὐζωνος, ογ. Ερ. for εὐζωνος, Fr. 54. ήθδεμεθλος, ογ. Ερ. for εὐθέμεθλος, ήθλομος, ογ. Iom. for εὐκομος. ηθος ηθος εξερ for ἐὐθς (γ. γ. ήθος ας see αθω.

nore, Ep. partic. 1) as, like, with single words, 1, 359. 2, 87. b) Also after a comparative for \$\tilde{\eta}\$, 4, 277; according to Spitzner \$\tilde{\eta} \tau \text{stands in its ordinary sense} and the comparison is elliptical: 'blacker than it really is." So also Damm : nubes magis atra veluti pix. 2) In the signif. of es ore, as when, with indicat. 2, 87; with subj. 17, 547. (According to Buttm. Lexil. nore surung from n evre; once we find evre for nore. 3, 10)

Hφαιστος, δ. Hêphæstus, son of Zeus and Hêrê (1, 577. 578), god of fire and of the mechanic arts, which need the aid of fire. especially of working metals. He and his sister Athene are the teachers of all the arts mentioned in Hom. At his birth he was ugly in form, weak in the feet and lame, (ήπεδανός, χωλός, ἀμφιγνήεις,)
for which reason Here threw him into the sea. Two sea-goddesses, Thetis and Eurynome, received him, and he remained with them nine years, 18, 395. Zeus also once hurled him from Olympus, when he attempted to aid his mother, upon the island of Lemnos, where the kind Sintians received him, 1, 590. In 18, 382, Charis is assigned to him as a wife; in the Od. 8, 267, Aphroditê. At the request of Thetis he made new arms for Achilles, and here his workshop in Olympus and his working of metals are described to us, 18, 468 seq. Hom. mentions the infidelity of his wife Aphro dité, Od. 8, 267 seq. His common residence is Olympus, his favorite place on earth the island Lemnos, Od. 8, 283 The most noted of the productions of Hephestus are, 1) The arms of Achilles, and especially the shield, upon which the heavens and the earth and the most important scenes of life were depicted, 18,

Hoperone. 9, 468 [and also simply Hoperone, 2, 426]. Il) As an appellat, for fire. 2, 426. (According to Herm. fr. awrew and dicrore, gui ignem ex secule excitat; according to Hefter more prob. fr. pain. paioros, with a presthesis of n. the light-producer.)

λφι. Ερ. Γοτ ή, 22, 107.

ηχέω (ηχή, 20: 1 ηχησα, intrans. to sound, to resound, to echo, h. Cer. 38.

ηχή. η, sound, echo, neise, roering, spoken of a multitude, 2, 209. 12, 252. Od. 3, 150, of battle; 8, 159. 15, 355; of wind, 16, 769.

"ηχώ, ους. η, souns, noise, out copy echo, reverberation, h. 18, 21. ηωθεν, adv. (ηώς), from the morning, from the dawn; in the merning, 7, 372, and often. 2) at the dawn, at day-break, 18, 136. Od. 1, 372. 15, 508. ηωθε, adv. (ηώς), in the morning, at the dawn; always γώθι πρό, before day-light, 11. 50. Od. 6, 36.

11, 50. Od. 6, 36.

ຳກຸເວຣ, ທຸ ດະ ເກັດຮ່າ, in the morning, early, h. Mierc 17.

ກຸ່ພົຣ, gen. ວບິຣ, dat ວເ, accus. ກຸ່ພີ, 1) the dawn of day, the early dawn, 9, 618 seq. Od. 6, 48. 2) the time of the morning dawn morning; accus. no, during the morning, Od. 2, 434; the gen. noe, on the morning (of the following day), 8, 470, 525. 3) the rising day-light, 8, 1 (accord. 525. 3) ine rising day-tight, 5. 1 (accord. to Eustath., Voss, and others, day-light itself, and the whole day, 13, 794. Od. 19, 571); e. g. δτε εδη τρίτου ήμερ εὐπλέσεμος τόλεσ 'Hώς, but when Aurora brought about (not brought to an end) the third day, Od. 5, 390. 9, 76. 10, 144; hence the days were counted by the mornings, 1, 493. Od. 19, 192. 571; cf. Völck. Hom. Geog. p. 126. Nitzsch ad Od. 2, 434. 4) As a point of the compass: morning, east, in πρὸς ἡῶ τ' ἡέλιόν τε, see ἡέλιος (from άτω. άημι, prop. the morning-air).

Hώs, ή, as pr. n. Aurora, the goddess of the dawn or of the breaking day-light. She was according to h. 31, daughter of Hyperion and Euryphaesas; according to Hesiod. Th. 372, of Theia wife of Tithönus, mother of Memnon, 11, 1. Od. 4, 188. h. Ven. 219. She bore away Orion and Clitus on account of their beauty, Od. 5, 121. 15, 250; and as a goddess had her residence in western Æa (according to Nitzsch, Od. 5, 1, prob. because an appearance similar to the dawn shows itself in the evening sky). She rives in the morning from the couch of her husband, to bring the light, 11, 1; or, according to 19, 1, 2. Od. 22, 197, from the waves of portant scenes of life were captrice, 16, 478. 2) The net, in which he entangled Arês and Aphroditê, Od. 8, 274. 3) The brazen dwellings of the goods, 1, 606. 4) The sceptre and the ægis of Zeus, 2, 1301. 15 309. Hom. often calls fire φλλές say nothing of her setting. According to

Od. 23, 246, she performs her journey with two horses. She is called χρυσόθρονος, εύθρονος, κροκόπεπλος, ροδοδάκτυ-Aos, polyereia, etc.

θ.

O, the eighth letter in the Greek alphabet; and therefore the sign of the eighth book.

θαάσσω, Ep. for θάσσω, to sit, 9, 194. 15, 124. Od. 3, 336. h. Merc. 172; only in the pres. and imperf. (According to Buttm. Lexil. p. 350, from the root θέ-or θά- (in the sense of sit), cf. τίθημε.)

θαιρός, o, the hinge of a door; the hinges were attached to the door, and not, as with us, to the door-post [the doors were so constructed as to have pivots above and below, which turned in sockets; the pivot is called στροφεύς, the sockets στρόφιγγες, cf. Bothe in loc.], 12, 459.†

θαλάμη, ή, the lurking-place, lair, or den of a wild-beast, Od. 5, 432.†

θαλαμηπόλος, ο (πολέομαι), attending in the sleeping-chamber or apartment of the women; the fem. the chamber-maid,

lady's-maid, *Od. 7, 8. 23, 293.
θάλαμος, ο, any apartment or chamber in the interior of a house, and 1) the the nuplial chamber, 3, 423. 6, 243-250; the bridal-chamber, 18, 492. 2) the common apartment of the mistress of a family, 3, 127. Od. 4, 121; also any other room or chamber in the inner part of the house, 23, 317. 3) Also the store-room, in which clothes, arms, and provisions were kept, 4, 143. 6, 288; and according to Od. 2, 337, it would seem to be a vault below, cf. Nitz-ch ad loc. cf. Od. 8, 439. 15, 99. (Prob. from θάλπω.)

θάλασσα, ή (prob. from αλς), the sea, sea-water, the interior or Mediterranean sea, in distinction from the ocean, 1, 34. Od. 12, 1, 2,

θαλάσσιος, ον (θάλασσα), belonging to the sea; hence, nauticul. θαλάσσια έργα

res est inside. masteau. employs. Cp.), Ha-Vigation, 2. 614: fishing, Od. 5, 67. θάλεα, τά δάλντ), blooming fortune, kappiness, α ευμερείμει of all delights, res floridæ. θαλέων έμπλησάμενος eno, having fil ed his heart with contentment or joy [not, with delicacies, Cp.], 22, 504;+ cf. θάλεια.

θαλέθω, poer. form for θάλλω, to bloom, Od. 23, 191; metaph. spoken of meu: to be in the bloom of life, Od. 6, 63. 2) to fourisk, to abound in any thing, with aλοιφη, 9, 467. 23, 32.

θάλεια, η, as adj. used only in the fem. as an epith. of δαίς, 7, 475. Od. 3, 420. 8, 76. 99; a fourishing, i. e. rich, sumptu- to Dêmêtêr, Theocrit. 7, 3.

ous feast. The old Gramm, derive it incorrectly from θάλειος; it is rather the fem. of an obsol. adj. θάλυς, an Ep. form of θήλυς, to which also τὰ θάλεα belongs, Buttm.

Θάλεια, ή, Thalia, daughter of Nêreus and Dôris, 18, 39.

θαλερός, ή, όν (θάλλω), blooming, flourishing; hence, fresh, vigorous, active; only in the metaph. signif. as αίζησί, πόσις; γάμος, blooming marriage, marriage in the bloom of youth, Od. 6, 66; μηρώ, strong, vigorous thighs, 15, 113; χαίτη, a full mane, 17, 439. 2) gusking, strong, rich, abundant; φωνή, the gushing, rich voice, 17, 696. Od. 4, 703: δάκρυ, abundant tears; the copious tear, 2, 266; γόος, unceasing lamentation, Od. 10, 457. (According to others, θαλερός signifies, in connexion with dwen, loud, strong.)

θαλίη, ή (θάλλω), prob. bloom; metaph. blooming fortune, abundance, joy. ev $\pi \circ \lambda \lambda \hat{\eta}$ bakin, in full bliss, 9, 143; plur. Od. 11, 603.

θαλλός, ὁ (θάλλω), a sproul, a sprig, a brunch. Od. 17, 224.† θάλλω, only in h. Cer. 402; Εp. θηλέω, Od. 5, 73; aur. 2 έθαλον, Ep. θάλον, h. 18, 33; perf. 2 τέθηλα, partcp. τεθηλώς, fem rebaduia (Ep. for rebyduia, for metre's sake), pluperf. τεθήλει, 1) to bloom, to flourish, to be verdant; spoken of the earth, avecu, h. Cer. 402. 2) to have un abundance, to abound in, with dat. oraφυλήσιν (spoken of a vine), Od. 5, 69; φυλλοίσι. Od. 12, 103; metaph. αλοιφή, 9, 208. The partep. mly absol. blooming, luxuriant, abundant, άλωή, είλαπίνη, αλοιφή, Od.

θάλος, eos, τό, a sprout, a sprig, a sucker, metaph. spoken of men, 22, 87. Actor of the price of the party of the party route of education of the party when they behold such a sprout (one so blooming in youthful beauty) cutering the dance, Od. 6, 157, the partcp. agrees in gender with the object understund (Karà σύνεσιν), h. Ven. 279.

θαλπιάω (θάλπω), to become warm, to be warm; only partep. θαλπιόων for θαλπιών, Od. 19, 319.† Θάλπιος, δ, son of Eurytus, grandson

of Actor, commander of the Epeans before Troy, 2, 620 (from θάλπος, that warms).

θάλπω, only pres. to make warm, to warm, with accus. στέατος, τροχόν, Od. 21, 179; τόξον, i.e. to make the bow flexible by rubbing it with fat over the fire, *Od. 21, 246.

θαλπωρή, ή (θάλπω), prop. warming; always metaph. the act of refreshing, recreation, resting, 10, 283. Od. 1, 167;

recreation, reasons to, 102. (a. 107; confort, joy, opp. axea, 6, 412. θαλάσια, τά, subaud. lepά (θάλλω), the offerings of the first-fruits which were made to the gods, 9, 534. In this place it is represented as offered to all the gods; later, this offering was made only

Θαλυσιάδης, ου, ο, son of Thalysius = Echepólus, 1, 158

θαμά, adv. (αμα), always of time: often, frequently, continually, 16, 207. Oc. 1, 143. θαμά θρώσκοντες δίστοί, 15, 470; also of time; for the sense is, that the new bow-string might endure (not give way under) the arrows which should be shot in rapid succession.

*θαμβαίνω, poet. form θαμβέω, to be amazed at, to regard with astonishment, with accus. elbos, h. Ven. 84. h. Merc.

θαμβέω (θάμβος), 201. ἐθάμβησα, Ερ. θάμβησα, 1) to be amazed, to be auto-nished, absol. 1, 199. Od. 1, 323. 2) Trans. with accus. to be astonished at, to hehold with astonishment, Od. 2, 155, 16, 178. 17, 367.

θάμβος, εος, τό (θάομαι), Ep. gen. θάμ-βευς, Ud. 21, 391; astunishment, annazement, admiration, terrour, 3, 342. Od. 3,

θαμέςς (θαμά), dat. θαμέσι, accus. έας, an Ep. adj. used only in the plur, masc. = θαμειός, frequent, thick, in great numbers, in quick succession. As a sing, θα-μής οτ θαμύς are assumed, 10, 264. 11, 552. Od. 14, 12: see Thiersch, § 199. 5. Buttm. Ausf. Gram. § 64. Anm. 2

θαμειός, ή, όν (θαμά), frequent, close together, in great numbers; only in the fem. plur. nom. and accus, *1, 52. 14,

422, 18, 68,

θαμίζω (θαμά), to come or go frequently. 18, 380. 425. Od. 5, 88. 8, 161. 2) to be common or frequent; with partep. out. κομιζόμενός γε θάμιζεν, he was not often attended, Od. 8, 451.

θάμινος, ὁ (θαμινός), a shrub, a bush, shrubbery, a thicket, sing. Od. 23, 190 h. Cer. 100; plur. 11, 156 Od. 5, 471. 476. Θάμυρις, ιος, δ. accus. Θάμυριν, δ. Θρηϊξ.

a bard of the fabulous ages, of Thrace, son of Philammon and Argioue. He was conquered in a contest with the Muses. and deprived of his eyes and his art, 2, 595. Apd. 1, 3. 3.

θάνατόνδε, to death, 16, 693.

θάνατος, ὁ (θανείν), death, both natural and vio ent, slaughter, 3, 309; in the plur. kinds of death, Od. 12, 341. Natural death is brought by the goddess of fate (μοίρα μόρος), according to the universal law of nature; violent death, contrary to the common termination of life, by Kno (sinρες θανάτοιο); sudden death in the bloom of life by Apollo and Artemis, cf. uooos and κήρ.

Θάνατος, δ. pr. n. the god of death, death personified; H. calls him the twin brother of Hypnos (Sleep), 14, 231. 16, 454. His form is not further described by him. According to Hes. Th. 759, he is the son of Núg (Night), and dwells in Tartarus.

θανέειν, contr. θανείν, see θνήσκω. θάομαι, prop. Dor. for θηέομαι, q. v.; depon mid. fut. θήσομαι, to regard with depon mid. fut. Giovan, to regard with Gaumaros, 4, or, poet. for Saumaros, stonishment, to admire, to wonder at; h. Merc. 80. Bacch. 34.

only optat. sor. Oncaiar' for Oficauro-Od. 18, 191.†

θάπτω, aor. 1 θάψα, Ep. for έθαψα, plupf. pass. ετέθαπτο, to perform the last offices to a corpse, i. e. 1) to burn it, Od. 12, 12. 11. 21, 323. 2) to bury, to inter the collected bones, wwo xoores, Od. 11, 52,

θαρσαλέος, έη, έον, Αιι. θαβραλέος (θάρcos), bold. courageous, confident, in a good sense, πολεμιστής, 5, 602; also in a bad, rash, and cious, Od. 17, 149 19, 91; compar. θαρσαλεώτερος, 10, 223. Adv. θαρσαλέως, boldly, andaciously, Od. I.

θαρσέω, Att. θαρρέω (θάρσος), 201. εθάρσησα, Ερ. θάρσησα, ρειί. τεθάρσηκα, 10 be hold, courageous, of good courage, resolute; mly absol., often imperat. θάρσει. τεθαρσήκασι λαοί, the people are full of c. urage, 9, 420 687. 2) Trans. with accus. θάρσει τόνγ άεθλον, be of good courage in this contest, Od. 8, 197.

θάρσος, εος, τό, Αιτ. θάρρος, 1) resp Inteness, youd courage, considence, boidness. 2) in a had sense: rushness, im-

prudence, 17, 570 21, 395. θάρσυνος, ον (θάρσος), couraceous, confident, hold, modes, 16, 70; confiding in. with dat. oiwrw, 13, 823.

θαρσόνω, Ait. θαρρύνω (θαρσύς, poet. for opagus), iterat, imperf. Capsuverke, to make courageous, spirited, confident, to cucourage, to inspirit, tivá, 18, 325; Atóp τινι ένὶ φρεσίν. 16, 242; and dat instrum. ἐπέεσσι, μύθφ, 4, 233. Od. 9, 377.

θάσσων, or, faster, swifter, compar. of

ταχύς, q. v. θαθμα, ατος, τό (θάομαι), l) an object of wonder, a miracle. any thing which is beheld with admiration and astonishment; often with θαθμα ίδέσθαι and ideir, a prodigy to beholi. 5, 725. h. Ven. 206; spoken of Polyphêmus: θαθμα πελώριον. Od. 9, 190. 2) astonishment, amazement, Od. 10, 326. θαυμάζω (θαθμα), fut. θαυμάσομαι, Ερ.

σσ, αυτ. έθαύμασα. 1) Intrans. to wonder, to be astonished, often with partcp., 24, 692; with infin. σίον δη θαυμάζομεν Έκτορα—αίχμητήν τ' έμεναι και θαρσα-λέον πολεμιστήν! how wonder we su, that Hector is both a lanc-r and a brave warrior! 5, 601. 2) Trans. with accus. to winder at any thing, to regard with asto-nishment, 10, 12. Od. 1, 382; connected with ἀγάασθαι, Od. 16, 203; οίον ἐτύχθη, at what happened, 2, 320.

θαυμαίνω. Ep. form of θαυμάζω, fut. arû, to wonder at, Od. 8, 108 t

Θαυμακίη, ή, a city in Magnesia (Thessaly), under the dominion of Philociêiês; according to Eustath, the later Gavuano

*θαυμάσιος, ίη. ιον (θαθμα), wonderful, astonishing, h. Merc. 443.

θαυμαστός, ή, όν, wunderful, astonish. ing, h. Cer 10

ΘΑΦΩ, poet. obsol. root of the perf. rέθημα, pluperf. Ep. ἐνεθήμα for ἐνεθήμα for ἐνεθήμα and r. ἐνεθήμα and r. ἐνεθήμα and and r. ἐνεθήμα for the perf. the second aspirate is changed into the tenuis, and in the aor. the first). The perf. has the signif. of the pres. to wonder, to be astonished, to be amazed, often in the partcp., 4, 243. 21, 29. 64. Θυμός μος ἐν στήθεσοι τέθημαν, my mind in my breast is amazed (my soul is stump'd within me, Cp.), Od. 23, 105; also ἐνεθήμα θυμό. Od 6, 166. Of the aor. 2 only the partcp. rαφών, 9, 193. 11, 545 (see Buttim. Gram. p. 285).

ΘΑΩ. Ep. defect. of which only the infin. pres. mid. δήσσαν, partep. δησόμενος, occur. 1) to suck, to milk. γυσικό το δάσθαι, and σε δήσσαν μαζών, he sucked at a woman's breast, see γυσή, 24, 58. h. Cer. 236; spoken of sheep: aist παρέχουσεν έπηστανου γάλα δήσσαι, they aways give milk the whole γear (lit., milk to swik [min.]; for a man to mik it), Od. 4, 89. 2) to suckle. Απόλλωνα δήσσαν μήτηρ, the mother suckled Αροίλο, h. Αρ. 123.

θeá, ἡ, fem. of θeás, a goddess; in connexion with another subst. θeà μήτηρη. 1.280, and θeal Νύμφοα, 24, 615 (θeά retains the alpha through all the cases); hence θeâs, θεάν, the dat. plur. θeaîs, but θeῆs, 3, 158; θῆσιν, 8, 305. Herm. ad h. Ven. 191, would always read θeace; θeá must be pronounced as a monosyllable after πότικα, Od. 5, 215. 13, 391. 20, 61. Buttm., Ausf. Sprachl. I. p. 261, reads πότια, and then θeá is disavilable.

*θία, ἡ (θεάομαι), sight, view. aiδεσταί με θίας ὑτερ, reverence me by thy countenance [by thy sweet face], h. Cer. 64; as an adjuration, a doubtful reading. Herm. would write θίης; ligen takes it as a pr. n. Θέη for Θεία, as Péa, 'Ρέη [see Bothe in loc.].

θέαινα, ή, poet. for θεά, goddess, 8, 5. Od. 8, 341.

Θεάνώ, οῦς, ἡ, daughter of Cisseus, wife of Autênôr, priestess of Athênê in Troy, 5, 70. 6, 298. According to later poets, sister of Hecabê (Hecuba).

θέσιον, τό, Ep. for θείον, q. v. θεσιόω, Ep. for θειόω.

θείεν, see τίθημε.

θειλόπεδον, τό (είλη, πέδον), a place exposed to the sun for drying any thing, a drying-place. Od. 7, 123; † viz. a space in the vineyard exposed to the rays of the sun, where grapes were dried on the stocks, in order to prepare the vineum passum, cf. 18, 566. τῆς (aubaud. ἀλοῆς) ἀτορον (εc. πέδον) θειλόπεδον λευρό ἐνὶ χώρο τέρσεται ἡελίψ ἐτέρας δ΄ άρα τε τρυγνώσεν, ἀλλας δὲ γραπόσενη, in this, a drying-place, on the level ground, is warmed by the sun [the arid level giouse, Cp.], and they are gathering some and treading out others. Voss translates, 'some grapes, spread out on the level place, are drying in the sun' (he understands of course a visce in which the

plucked grapes are dried), see Nitzsch ad loc.

θείμεν, see τίθημι. Θείναι, see τίθημι.

θείνω (akin to ετείνω and θάνω), aor. 1 έθεινα, partep. θείνας, 20, 481; to strike, to cut down, to good, with accus. 1, 588, 16, 339; and with dat. instrum. αρρι, with the sword, βουνλήγε, μόστιχε, 10, 484. 6, 135. Οη θεινομένου in Ou. 9, 459,

see βαίοιτο.
Θείομεν, poet. for θῶμεν, see τίθημε.
Θείον, τό. Εp. Θέειον and once Θήῖον,
Od. 22, 493; suiphur, spoken of lightning,
8, 135. 14, 115. Od. 12, 417. It was used
as a sacred means of purification, 16, 228.
Od. 22, 493; see Θειώω.

θείος, η, ων (θεός), divine, aprung from a deity, γένος, 6, 180: or sent by a deity, ρένος, 6, 180: or sent by a deity, ρένος, 2, 41. 2) consecrated to a deity, λούη, ενετεί, χορός, 7, 293. Od. 3, 264. 3) devine, ybritoma, spoken not only of men who are distinguished by peculiar powers and qualities, but also of every thing which is great, beautiful, sublime, or excellent in nature; Δλ. 9, 214 [sacred sait, prob. because derived from the sea, έξ άλος δίας]; ποτόν, Od. 2, 341. 9, 205; cf. Nizzech ad Od. 3, 265, p. 190.

θειόω. Εp. θεειόω (θείον), fut. ώσω, to fumigate with sulphur, and purify. δώμα, Od. 22, 482. Mid. Od. 23, 50 (both times the Ep. form).

θείω, Ερ. for θέω, θώ, see τίθημι. θέλγω, aor. έθελξα, έθέλχθην, to stroke with the hand, to curess, mulcere, and to overcome any one by such charms addressed to the sense, hence: 1) to charm, to benumb, spoken of bodies with the accus. of the wand of Hermes: arδρών όμματα θέλγει, with which he seals the eyes of men. Od. 5, 47. 24, 3. Il. 24, charm, i. e. to transform by enchantment, τινά, Od. 10, 291. 318, 326. Others explain it in a metaph. seuse, to restrain, to appease; but against the context, cf. v. 432; and Nitzsch ad loc. 2) to charm, to infatuate, metaph. of the mind: mly in a bad signif. to deprive a man utterly of his mental powers, to overreach, to deceive, to blind, to seduce, to infatuate, spoken of the Sirens, Od. 12, 40: νόον, to deprive of reason, 12, 255. h. Cer. 36 θυμόν, to enfeeble the mind, 15, 594; and dat. instrum. λόγοισιν, ἐπέεσσιν, by words, Od. 1, 57. 3, 267; ψεύδεσσι. δόλφ, 21, 276. 604; spoken of the suitors: ἔρφ δὲ θυμὰν ἐθέλχθεν, they were infatuated by love, Od. 18, 212. b) Rarely in a good signif.: to charm, to chain (by a narration), Od. 17, 521; pass. Od. 17, 514.

*θελετήρ, ήρος, ὁ (θέλγω), a sootker, an assuager, ὁδυνάων, h. 15, 4. θελετήριον, τό (θέλγω), any thing which

treading out others. Voss translates, θελετήριον, τό (θέλγω), any thing which 'some grapes, spread out on the level has an enchanting power over the mind; place, are drying in the sun' (he understands, of course, a place in which the delight, rapture, spoken of the girdle of

Aphrodité, 14, 215. Songs are called θελατήρια βροτών, the delights of mortals, Od. 1, 337; and the Trojan horse: θεῶν θελκτήριον, the joy of the gods, Od. 8, 509. Others make θελκτήριον here an adj., and connect it with αγαλμα, a propitiatory offering.

θέλω, Ep. εθέλω, to will, to wish, whence θέλοι, h. Ap. 46; where however Herm.

would read εθέλω

θέμεθλον, τό (θέμα), a foundation, a hottom. οφθαλμοίο θέμεθλα, the bottom, i. e. the cavities of the eye, 14, 493. oroμάχοιο θέμεθλα, the bottom of the throat, *17. 47.

 θ eµeίλιον, τό = θ eµé θ λιον, the foundaline, τιθέναι, to lay the foundation; διατιθέναι, h. Ap. 254. Il. 12, 28; προβαλέσθαι, 23, 255; only in the plur.

θέμεν, and θέμεναι, see τίθημι

θέμις, ιστος, Ep. for θέμιδος, ή (from θέω, τίθημι), in general, any thing which is introduced and sanctioned by use, that which is proper, becoming; hence 1) or-der, custom, right, 5, 701; often θέμις ἐστί, it is right, reasonable, with dat. of the pers. and infin. Od. 14, 56. Il. 14, 386. η or η θέμις έστί. as is the custom, as is fitting, 2, 73. 9, 33; cf. 7, and with gen. ή θέμις άνθρώπων πέλει, 9, 134. 19, 177. ητε ξείνων θέμις έστίν, Od. 9, 168; in connexion with ayopy, the assembly of judges, 11, 807. 2) In the plur. οἱ θέμιστες, ordinances, decress; of the gods:
Διὸς θέμιστες, the oracles of Zeus, Od. 16, 403. b) Spoken of men: laws, statutes. institutions, Od. 9, 112, 115; chiefly spoken of rulers and judges: oire θέμιστας πρὸς Διὸς εἰρύαται, who guard the laws from Zeus [voluntate, auspiciis Jovis regnant, Heyn.], 1, 238. 2, 206; [cf. ἐρύω.] judicial sentences, κρίνειν θέμιστας σκολιάς, to give unjust decisions (to pervert justice), 16, 387; and of subjects: λιπαράς τελείν θέμιστας, to pay rich tributes, customs, i.e. the customary gifts to the king, 9, 156. 298.

Θέμις, ιστος, ή, Themis, daughter of Ura-nus and Gæa, Tellus (Hes. Th. 135), occurs in H. only three times. She performs in Olympus the office of a herald, and calls the gods to an assembly, 20, 4; at a feast of the gods, she receives those who come. and preserves order in it, 15, 87; she arranges assemblies of the people and dismisses them, Od. 2, 68. In the Hymns she is called the friend of Zeus, h. 22, 2; and the companion of Nike (Victory), h. 7, Later, she appears as the protectress of legal order and the goddess of justice. θέμιστα, θέμιστας, see θέμις.

θεμιστεύω (θέμις), to gire laws, to ad-ninister justice, τινί, Od. 11, 569; spoken of the gods, βουλέν, to give an oracle, h. Ap. 253. 2) to rule, to govern, τινός, Od. 9, 114.

*θεμιστοπόλος, ον (πολέω), administering the laws, administering justice, epith. of kings, h. Cer. 103. 473.

μίζω), according to law, just, right, h. Cer.

θεμόω (τίθημι), to set, i.e. to force. νῆα θέμωσε χέρσον ἰκέσθαι, the wave forced the ship to come to the land. *Od. 9, 486.

θέναρ, αρος, τό (θείνω), the palm of the hand. with which a man strikes, 5, 339.† θέο. Ep. for θου, see τίθημι

θεόδμητος, ον (δέμω), built by a god

god-buill, πύργοι, 8, 519.†

becercife, és (elcos), similar to a god god-like, epith. of distinguished heroes, still only in reference to physical superiority, 2, 623; also of the suitors, Od. 21, 186. 277; see θεονδής, cf. Buttm. Lex. p. 352.

beorizehos, or (eixehos), similar to a god, like θεοειδής, 1, 131. Od. 3, 416. beober, adv. (beos), from god, Od. 16,

Θεοκλύμενος, δ, son of Polypheides, a descendant of Melampus and a famous prophet, Od. 15, 256.

θεοπροπέω (θεοπρόπος), to prophesy, to communicate the will of the guds, to explain divine signs, only partep. 1, 109. Od. 2, 184.

θεοπροπίη, ή, prop. the explanation of signs given by the deity, prophecy = µar-reia, 1, 87; cf. Eusiath. Od. 1, 415. 2)= θεοπρόπιον, an oracle, a revelation, 1, 385. 11, 794, 16, 56.

θεοπρόπιον, τό, any thing which is indicated by the gods, a divine command, a divine response, an oracle, a revelation, a prophecy, *1, 85. 6, 438.

θεοπρόπος, δ, a prophet, a seer, a general name of those who, from signs, interpret the will of the gods, 12, 228. Od. 1, 416. (Mly derived from Beos and mooseπείν οι τά θεοίς πρέποντα λέγων; accurd. to Buttm., Lex. p 350. from mpénu, in the signif. to breuk forth, to sound out, hence θεὸς πρέπει. a god sends a sien. (θεοπρόπιον is the sign, and the expounder is called θεοπρόπος.)

θεός, δ, ή, Ερ. θεόφιν, gen. plur. 17, 101; dat. plur. 7, 366; nom. plur. θεοί as indefinite = δαίμων, a god, 17, 99. Od. 3, 13. 19 Mass. god; indefinite = δαίμων, a god, 17, 99. Od. 3, 19. 6. 2 δαθοφιν, through the gods, 17, 101. 5 πλρ θεόν, gainst god, against god, against god. will, 17, 327. 2) As fem. $\dot{\eta} = \theta e \dot{a}$, often in H. $\theta \dot{\eta} \lambda e \iota a$ $\theta e \dot{\phi} c$, 8, 7. 3) As adj. in the compar. θεώτερος, diriner. θύραι θεώrepas, more used by the gods, Od. 13, 111. The Hom. gods have bodies with blood, and are formed like men, larger however and more handsome and far superior in their powers, 5, 859 seq. 15, 361. 24, 407. They are immortal and enjoy an eternal youth; sickness and other human infirmities they do not experience; still they are not secure from all misfortune, 5, 336, 383. 858. In intelligence and knowledge they far excel mankind, without however kings, h. Cer. 103. 473. being omniscient, 5, 441. 2, 485. In a *θεμιτός, ψ, όν, poet. for θεμιστός (θε- moral point of view they do not rise above

men; they have desires and passions, failings and weaknesses. They govern the world, and especially the affairs of men; allot happiness and misfortune. Men, however, often draw evils upon themselves, by their own perverseness, and then it is the allotment of fate, see μοῖρα. Od. 1, 33, 34. They commonly appear to men in assumed forms or enveloped in a cloud, 5, 127, 14, 313, 20, 131, 150. Their dwelling is Olympus and heaven, see "Ολυμπος."

deoubje, et. Jeuring god, recerencing the gods; hence, pious, upright, voc, θυμός, θυμός, 0d. 6, 121.19, 364: βασλιώς, °0d. 19, 109. (Buttm., Lex. p. 352, justly distinguishes this word from θεοευδής, the contraction of which rather would be θεώδης, and derives θεουδής from δείδω and θέος Hesych. Φεσσεβής, Schol. Palat. θεοδοής or δειστδαίμων. So Pass, and Nitzsch. Lubeck hesitates.)

θεόφιν, see θεός.

θεραπεύω (θεράπων), to be a servant, to serve, in opposition to άρχω. Od. 13, 265.†

2) Mid. = act. h. in Ap. 380.

*θεράπνη, ή, poet. contr. fr. θεράπαινα, a femile servani, h. Ap. 157.

θεράπων, οντος, ο, a servant, an attendant, a companion, a helper. It is distinct from δούλος, and signif. a voluntary servant, not merely of free birth but often of noble descent, 15, 431, seq; thus Patroclus is θεράπων, the comrade of Achilles, 16, 244; Merionês of Idomeneus, 23, 113: all heroes are called θεράποντος Appor, 2, 110. 7, 382; and especially those attendants of heroes who guide the horses, charioteers, ηνίοχοι θεράποντες, 5, 580. So (a private) heraid was often a θεράπ. in the service of an individual, Od. 18, 424. In the Od, the θεράποντες perform duties of various kinds in the house, Od. 1, 109; they are, however, always like the squires of knights, of noble descent, as Eteoneus, Od. 4, 22; (from θέρω, fosere, prop devoted to a man's service.)

θερώ», Ep. for θερώ, see θέρομα. θερμαίνω (θερμός), aor. l ἐθέρμηνα, to warm, to make warm, to heat, with accus. λοττρά, lt, 7. Pass. to become warm, to

be neuted, Od. 9, 376.

θερμός, ή, όν (θέρω), warm, koš, in different degrees; warm, 14, 6, 11, 266; but also seething hot, Od. 19, 388; metaph. δέκουα θερμά, hot tears, 7, 426. Od. 4, 523.

- θόμωι (θόρω), to warm, to heat, τόλωρ, Od. 8, 426; pass. to become warm or hot, to be warmed, Od. 8, 437. πνοη δ΄ Σύμμλοιο μετάφρενον εύρέε τ' ώμω θόμμετο, by the breath (of the steeds close behind him) were the back and broad shoulders of Eumělius warmed, 23, 381.

θέρος, eoc, τό (θέρω), gan. Æol. θέρευς, Od. 7, 118: dat. θέρευ, 22, 151: prop. swarmés: esply the warm season, summer, opposed to όπωρη, Od. 12, 76; opposed to χείμα, Od. 7, 118.

θέρομαι, a defect. mid. fut. θέρσομαι,

aor. 2 pass. ἐθέρην, subj. θερέω, Ep. for θερώ, to become warm, to warm oneself, to become hot, Od. 19, 64. 507; πυρόε, by the fire, Od. 17, 23. 2) to glow. to to burned, πυρόε, 6, 331. 11, 667. The act. θέρω is rate.)

Θερσίλοχος, ὁ, a Pæonian, an ally of the Trojaus, slain by Achilles, 17, 216.

21, 209.

Θερούτης, ao, b, the ugliest of the Greeks before Troy in body and mind. He was squint-eyed, lame of one foot, and hump-backed. His slanderous tongue found fault with every one, and in his impudent harangues he did not spare even the most dignified characters. Odysseus (Ulysses) compelled him to hold his tongue by a blow of his sceptre, 2, 211—271. (From θέρσος = θέρος, the hot, over-loud speaker.) According to Apd. 1, 8, 1, son of Agrius. Θές, see τίθημι.

θέσκελος. Ον (θεός and ἐξσκω, ζσκω, origin. = θεοεικελος), god-like: similar to the gods; dicine, supernatural, wonderfwl, spoken only of things, in a metaph. signif. (θεοεικελος on the other hand in a proper signif), έργα, 3, 130. Od. 11, 374, 610: as adv. εϊκτο θέσκελον αὐτῶ, he was wonderfully like him, 23, 107 (see Buttin. Lex. p. 337).

θεσμός, ὁ (τίθημι), an ordinance, law, decree, custom. λέκτροιο παλαιού θεσμόν κουτο, they went to the custom of their ancient conch [i. e. to the couch they habitually shared in years long past], Od. 23, 295.† θεσμοὶ εἰρήνης, the laws of peace, h. 7, 16.

Betwertes, in, tor (θεός, είπειν), prop. spoken or inspired by a god; the signif. from eireiv is, however, obscure in acidi θεσπεσίν is, however, obscure in acidi θεσπεσίν, 2, 600. θεσπέσιαι Σεισήνες. Ou. 12, 158; generally. 1) divine, βπλός, 1, 591; åστρον, Οd. 13, 363; and dat. θεσπεσίη, subaud. βουλή. as adv., by the counsel of the gods, by the divine decree. 2, 367. 2) Most commonly as an epith. of any thing great and glorious, whether proceeding from nature or men: divine, grand. sublime. glorious, wonderful, powerful, violent. χάρις, όδωή. χαλκός, φόδος, φύζα, powerful flight, 9, 2; so also κόφος, λαίλαμ, 15, 669. Od. 9, 68. (As an epith. of φόβος, φύζα, etc. it has also been interpreted supernatural, divinely sent, but without necessity, see Buttm. Lex. p. 358 [a great and general flight. B.])

Θέστια, η, or Θέστεια, Ep. for al Θεστιαί, Thespia, an ancient town, at the foot of Helicon in Bœotia, according to Strabo a colony of Thracians, or, according to a native tradition, named from Thespius, son of Erechtheus, famed for a temple of Erds (Cupid) and the Muses, now Rimocastri, 2, 498. Wolf, after Herodian and Venet. has i; Heyne, on the other hand, Θέστεια, which Spitzuer has adouted.

θεσπιδαής, ές (δαίω), gen. έος, prop. Κ. 5 god-kindled; generally, violent, terrible, always an epith. of fire, 12, 441. Od. 4, 418 (see But m. Lex. p. 358). In 12, 177, some take πυρ in a metaph. signif., the heat of contest, cf. λάϊνον.

θέσπις, ιος, ο, ή (θεός, είπειν), inspired by god, dirinely inspired, epith. of ἀοιδή and ἀοιδός, Od. 1, 328. 8, 498. 17, 385. 2) divine, glorious, violent, aedda, h. Ven. 209.

Θεσπρωτοί, οὶ, the Thesprotians, in-habitants of Thesprotia, a small region in the middle of Epirus. In the Od. they dwell not only on the coast of the proper Epiras, but in the interior as far as Thessaly. They were of Pelasgic origin, and one of the main tribes of this region, Od. 14, 315, 327, 16, 65, 427.

Θεσσαλός, δ, Ion. for Θετταλός, son of Hêraclês and Chalciope daughter of Eurypylus king of Cos, father of Pheidippus and Antiphus, 2, 679. (As a national name the word does not occur.)

Θεστορίδης, ου, è, son or Thestor = Calchas, 1, 69; = Alemaon, 12, 394; [also a name found in Epigr. 5, 1.]

Odorwo, opos, o, 1) son of Idmon, a prophet and Argonaut, father of Calchas, of Alemæon, of Leucippê and Theonoë, Hyg. f. 160. 2) son of Enops, a Trojan, slain by Patroclus, 16, 401.

θέσφατος, ον (θεός, φημί), 1) spoken or communicated by God [never in the transferred souse of great, vast. Buttm. Lex. p. 358], θέσφατόν ἐστι, it is appointed by God, 8, 477; τινί, Od. 4, 561. 10, 473. As subst. not an oracle, a dirine response, as Buttm. explains it, but the predetermination of the gods; divinely predestined fate; hence with adj. πα-λαίφατα θέσφατα (= decrees of the gods declared of old =) ancient oracles, 5, 64. Od. 9, 507. 11, 151. 13, 172. See Nitzsch ad Od. 9, 507. 2) Generally, procured or sent by god. anp, Od. 7, 143.

Θέτις, tos and ιδος, ή, gen. ιδος, 8, 370; dat. Θέτι for Θέτιι, 18, 407; daughter of Nereus and Doris, wife of Peleus and mother of Achilles, not from choice, but by an appointment of Zeus, 18, 431. 24, 62. S e tenderly loves her son, and on his account supplicates Zeus to avenge the insult offered him, 1, 502, seq. Zeus is greatly moved, for once, when the gods had conspired to bind him, she had delivered him from this disgrace, 1, 397, She has her dwelling in the depths of the sea, and she is therefore called άλοσύδνη, 20, 207. According to 24, 78. 753. cf. 1, 357. 18, 35, her dwelling is in the vicinity of the Trojan dominions.

θέω, and θείω, fut. θεύσομαι, 1) to run, to fly, to hasten, spoken of men and animals with the adjunct : πόδεσσι, ποσί, 23, 623. Od. 8, 247; μετά τινα, 10, 63; πόλεος πεδίοιο, through the wide plain, 4, 244; spoken of horses: wepl roimolos 76/ευ, to run for a tripod (in a race), 11, 701; metaph. περὶ ψυχής Εκτορος θέευ, 5, 76; absol. with θεμβείν, 23, 728, 88; to run for Hector's life, 22, 161. (Both and often with the parter. O.d. 5, 76, 8, 17.

Hector and Achilles ran thus rapidly, for the prize was the life of the first, which he sought to save and his adversary to destroy.) 2) Spoken of inanimate things, to run, to fly, spoken of a ship, 1, 483; often in Od. of a fragment of rock, 13, 141; of a potter's wheel, 18, 601; of a quoit, ἀπὸ χειρός, Od. 8, 193.
3) Of things without motion; φλέψ ἀνὰ νώτα θέουσα, a vein running along the back, 13, 547; ἄντυς πυμάτη θέεν ἀσπί-δος, 6, 118. 4) It is often connected as particp. with other verbs: as \$λθε θέων, he came running, or he came quick y, hastily, 6, 54; and mapeorn, 15, 649; (the extended Ep. form bein is found in the infin., partcp., and pres. subj. : see Thiersch, § 221. 82.)

ΘΕΩ, obsol, root of τίθημε, q. v.

θεώτερος, α, ον, sec θεός. Θήβαι, ων, ai, poet. Θήβη, ή, Thebæ, Thebes. 1) the oldest city in Bœotia, on the Ismênus, built by Cadmus, from whom the citadel was called Kéducia, and enlarged by Amphion; now Thiva. II. uses the sing. 4, 378, 406. Od. 11, 265; plur. 5, 804. 6, 273. It had epith. eπτά-πυλος, seven-gated, Od. 11, 263; see Apd. 3, 6. 6; cf. Υποθήβαι. 2) the ancient capital of upper Egypt, Thebais, on the Nile, later called Διὸς πόλις, famed for its opulence: hence it is called exaτόμπυλοι, only plur. 9, 381. Od. 4, 124.

Θήβασδε, poet. for Θήβαζε to Thebes, 23, 279. [3] a city in Troas, 22, 479; see Θήβη.]

Θηβαίος, αίη, αίον, Theban, as subst. a Theban, an inhabitant of Thebes in Bosotia, Od. 10, 492.

Θήβαιος, ò, a Trojan, father of Eniopeus, 8, 120.

peus, s, 120. Θήβη, $\dot{\eta}$, 1) Poet. for Θήβαι, No. 1. 2) a city in Troas, on the borders of Mysia, which was inhabited by Cilicians. It was situated at the foot of mount Placus (hence Υποπλακίη), and was the residence of Eëtion, the father of Andromache. Achilles destroyed it; according to the Schol. the later Adramyttium, 1, 366. 6, 397; plur. Θήβησιν, 22, 479; once. Strab. XIII. p. 585. In later writers, only το Θήβης πεδίον, a fruitful region, south of Ida, near Pergamus, is mentioned.

θήγω, fut. ξω, aor. 1 mid. έθηξάμην, 1) Act to whet, to sharpen, spoken of the wild boar, odorras. 11, 416, 13, 475. 2) Mid. to sharpen any thing for oneself, δόρυ, *2, 382.

θηέοιαα, Ion. for θεάομαι, pres. optat. θησίο, contr. imperf. 3 plur θησύντο, Ερ. for έθησύντο, sor. l έθησσάμην. optat. 3 plur. θησαίατο, fr. θάομαι, to see to behold, to look upon, with the additional notion of wonder, hence to revard with asionishment, to wonder, to wonder at, with accus. 10, 524; πάντα θυμφ, Od. 5, 76; absol. with θαμβεῖν, 23, 728. 881;

θήης, Ep. for θής, see τίθημι. θηητήρ, ήρος, δ. Ion. for θεατής (θηόομαι), a beholder, a judge or connuisseur, one acquainted with, τόξων, Od. 21, 397.†

θήτον, τό, Ep. for θείον, Q. V. θήλεας, accus. plur. θήλυ

θηλέω, Ep. (θηλή) = θάλλω, to bloom, to be verdant, with gen. Od. 5 73;† see

σαλλω. δηλυς, δήλεια, δηλυ (Ερ. also δηλυς, gen. commun., 19, 97. 5, 269. 10, 216. Od. 5, 467). 11 female, of the female son opposed to αρόην), δήλεια θεός, α female delty, 8, 7: δήλειας ιππους, 5, 269; αυτή, female voice, Od. 6, 122. Since with the female sex the ideas of fruitfulness, softness, and tenderness are connected, it signif. 2) fruitful, fructifying, fresh, tender. εέρση θήλυς, the fresh dew, Od. 5, 167. (Others, 'the fructifying dew,' incorrectly, on account of its connexion with the cutting morning frost.) compar. θηλύτερος, η, ον, poet. positive; only, however, θηλύτεραι θεαι and γυναίmes, 8, 520. Od. 8, 324, and that with the idea of the fruitful or tenderer sex, as Passow remarks ('the tender woman,

θημών, ῶνος, ὁ (τίθημι), a heap, ἡίων, Od. 5, 368,†

θήν, Ep. enclit. particle (primarily a dialect. form of on; it expresses a subjective conviction; surely, certainly, 9, 394. Od. 3, 352; in H. always in an ironical signif., as δήπου (opinor), assuredly, certainly, 13, 620. 17, 29; and strengthened, ή θην, certainty, indeed; often οῦ θην, assurediy—not; not—I take it, 2, 276 8, 448. οῦ μεν θήν γε, not—I pre-sume (or hope). Od. 5, 211. ίο, see θηέομαι.

OHΠΩ, obsol, root of τέθηπα, see

θήρ, θηρός, δ, a wild animal, esply a beast of prey, a wild beast, 10, 184. h. 18. 13 ; see φήρ.

θηρευτής, οῦ, ὁ (θηρεύω), only as an adj. κύνεσσι καὶ ἀνδράσι θηρευτήσι, dogs and hunters. •12, 41. cf. 11, 325.

θήρη, η (θήρ), the chase, the hunting of animals, 5, 49. 10, 360; prey, Od. 9, 158.

θηρεύω (θήρη), to hunt, Od. 19, 365; in the partcp.

θηρητήρ, ήρος, ο, Ion. and poet. (θηράω), a hunter, Il., and avones θηρητήρες, 12, 170. αιετός θηρητήρ, •21, 252.

θηρήτωρ, opos, ό, poet. for θηρητήρ, 9,

θηρίον, τό (prop. dimin. of θήρ); a wild animal; a (wild) beast, without the diminutive force, spoken of a stag, μέγα Onpior *Od. 10, 171. 180.

*θηροσκόπος, ον (σκοπέω), lying in wait for wild animals, h. 27, 11.

θής, θητός, δ. a hireling, a hired la-bourer, Od. 4, 644, † where θητές are men-

derived their support from the wealthy land-holders, by performing menial of fices, see θητεύω. The interpret. 'serfs is incapable of proof. (According to Buttm. Lex. p. 350. from ΘΕΩ, τίθημε θα- [θάακος, sent], like the Germ. Sasse, Insasse.)

θησαίατο, see θηέομαι.

θήσατο, see ΘΑΩ. Θησεύς, ηος and έως, accus. Θησέα, Theseus, son of Argeus and Æthra, or, by tradition, of Poseidon, king of Athens. Among the many exploits ascribed to him, the most remarkable are: the slaughter of the Minotaur, in Crete, by the help of Ariadne, Od. 11, 322; his contest with the Centaurs at the marriage of Peirithous, etc. He also, by uniting the inhabitants of Attica in one place, laid the foundation of the later city of Athens, 1, 265. Od. 11, 631. This verse is, however, as borrowed from Hesiod, Sc. 182, marked as not genuine.

θητεύω (θής), ant. εθήτευσα, to labour for hire, to work us a hireling, as a day-labourer. Cl. θής, 21, 414. Od. 18, 357; τινί, Od. 11, 389,

θίς, θινός, δ, later θίν (from τίθημι), prop. any heap. πολύς δ' ἀμφ' ὀστεόφιν θίς ανδρών πυθομένων, around is a heap or bones of putrefying men, Od. 12, 45. 2) Chiefly sand-heaps on the sea-coast, dunes: and gener. the coast, the strand, bahaaσης or ἀλός, in the dat. or accus. Od. 7, 290. 9, 46. The gender is to be recognized only in 23, 693; according to which it is masc. Later, it is masc. and fem. correctly, the Gramm. distinguish & bis, a heap, and i dis, a shore.

Θίσβη, η, poet. for Θίσβαι, ai, Thisbe. an ancient town in Bosotia at the foot of Helicon, between Creusa and Thespiæ, with a port, now Gianiki : accord, to Mannert = Lipas, sing. 2, 502; cf. Strab. p. 411.

θλάω, aor. έθλασα, Ep. σσ, to bruise in pieces, to dash in pieces, to grind to pieces,

pieces, to dann in pieces, to gring to pieces, to crush, with accuse, κοτύλην, 5, 307; κυνέην, 12, 384; δοτέα. Od. 18, 97.
Θλίβω, fut. Θλίψω, to press, to crush; mid. θλίψεται ώμους, he will chafe his shoulders, Od. 17, 221.†

θνήσκω (for θανήσκω, from θάνω), fut. θανούμαι, infin. θανέεσθαι, 201. 2 έθανον, perf. τέθνηκα; also the syncop. forms: plur. τέθναμεν, τέθνασι, optat. τεθναίην, imperat. τέθναθι, infin. Ep. τέθναμεν and τεθνάμεναι, partcp. τεθνεώς; only dat. τε-θνεώτι, Od. 19, 331; Comm. Ep. τεθνηώς, ώτος; sometimes in the gen. τεθνηότος, Od. 24, 56. 11. 13, 659; as fem. once τεθνηκυία. Od. 4, 734. (The reading τεbreuss, Wolf, after Aristarchus, has ban-ished from H. Spitzner agrees with Wolf, ad Il. 6, 70. Buttm. regards it as established, at least for the gen. τεθνειwros, see Rem. Aust. Gram. § 110. 10, 6.) 1) to die, to find a man's death, tioned with sumer; they were free, but 6.) 1) to die, to find a man's death, poor house-holders, who had, it is true, spoken both of natural and violent neath; family establishments of their own, but , υπό χερσίν τινος, by the hands of any one,

15, 289. οἰατίο τω θανάτω θανείν, to die a most pitiable death, Od. 11, 412. 2) In the perf. to be dead, opposed to Caw, Od. 2, 131; partep. τεθνηκώς one dead, a corpse, and even redunius venpos, 6, 71; in like manner θανών, a dead person, 8, 176.

θνητός, ή, όν (θνήσκω), mortal, an epith. of men; subst. οἰ θνητοί, mortals, in opposition to ἀθάνατοι, 12, 242. Od. 19,

θοινάομαι, in H. depon. pass. (θοίνη), to feast, sor. 1 infin. θοινηθήναι, Od. 4,

*θοίνη, ή, a feast, a repast, food, Batr.

θοαί, αὶ νῆσοι, see θοός.

Ooas, arros, o, Thuas, 1) son of Andræmon and Gorgo, king of Pleuron and Calydon in Ætolia, 2, 638. 4, 275. Od. 14, 499. 2) son of Dionysus and Ariadne, king of Lemnos, father of Hypsipyle. He alone, in the slaughter of the men in Lemnos, was saved by his daughter, she sending him in a ship to Œnoê, 14, 230. 3) a Trojan, slain by Menelaus, 16,

Θόη, ή (adj. θοή), Thoé, daughter of Nereus and Doris, 18, 40.

θόλος, ή, a dome, particularly a circular building with a dome; in the Od. an adfoining building between the house and the court, in which were kept furniture and provisions, kitchen-vault, Voss, Od. 22, 442. 459. That it rested upon pillars is evident from the fact, that Odysseus (Ulysses) attached the cord to a column in hanging the maids. Od. 22, 466.

θοός, ή, όν (prob. from θέω), swift, rapid. a) Spoken of warriors, active, prompt, vigorous, in battle; often in the Il. Apres, 5, 430; also with infin. Boos έσκε μάχεσθαι, 5, 536. νῦν θοοὶ ἐστέ, 16, 422. 'now be active,' i. e. alert in battle, as an exhortation to bravery, with which also the following passage agrees. Thus Heyne and Spitzner. Others, with Eustathius, think they find here a reproach for cowardice, and translate it in a sarcastic signification, 'now ye are swift!' ayyelos, h. 18. 29. b) Spoken of inanimate things which are moveable : βέλος, αρμα, μάστιξ. θοη δαίς, a hasty, quicklyprepared meal (take care that the meal be quickly prepared), Od. 3, 38; see ad-\$\psi_{\text{pois}}\$. \$\frac{\text{dock}}{\text{pois}}\$, \$\frac{\text{dock}}{\text{pois}}\$, \$\text{dock}\$ constant epith. of ships, since they are swift and easily managed; the other interpretation, 'running to a point,' is less suitable, 1, 12. ruf fon, swift night, either because it comes suddenly on, or, more correctly, because to men loving repose it seems to pease swiftly away (hence Voss, 'swift-flying night'). Buttm., Lex. p. 365, explains it, 'the swift night, as inces-santly following the sun, and seizing on what he leaves;' with the implied notion of unfriendliness, 10, 394. 468. In Od. 12, 284, seq. Nitzsch, 'the In Od. 12, 284, seq. Nitzsch, 'the sharp night-air.' c) Spoken of objects

pointed; only fool view, the pointed islands, Od. 15, 299; the little precipitous islands at the mouth of Achelous, which formed the extreme points of the Echinades, and form their cliffs or promonteries projecting into the sea, were called boat or been, Strab. VIII. 350; now Cursolari. (The primary signif. is from θέω, running rapidly to an object; and therefore spoken of material objects running to a point, pointed; according to others, akin to bijver.)

θοόω (θοός, c.), sor. l έθόωσα, to point, to make pointed, to sharpen, onaken, Od. 9, 327.+

θόρε, Ep. for έθορε, see θρώσπο.
*Θορικός, ὁ (Θόρικος, Thuc.), Thoricus, one of the twelve ancient cities in Attica, upon the east coast, founded by Cecrops: later, a place and borough (8%μος) belonging to the Acamantian tribe; now, Porto Mandri; whence the adv. Oopurovoe, h. in Cer. 126.

*θορυβέω (θόρυβος), to make a noise, to

cry, Batr. 191. ΘΟΡΩ, obsol. root of δρώσκω. q. v. θούρις. ιδος, ή, fem. of θούρος, q. V.

θούρος, ό. fem. θούρις, ιδος, ή (θόρω), prop. springing upon, attacking, imp tuous, violent, the masc. always an epith. of Ares, 5, 30; the fem. spoken of arms with which one presses upon an enemy, άσπίς, 11, 32. 20, 162; αἰγίς, 15, 308; often θοῦρις ἀλκή, impetuous strength, in attacking and defence, often in the II.; once in Od. 4, 527.

οθους, ό, see θώκος. Θόωκος, ό, see θώκος. Θόων, ωνος, ό, 1) son of Phoenope, brother of Xanthus, a Trojan, slain by Diomêdês, 5, 152. 2) a Trojan, slain by Odysseus (Ulysses), 11, 422. 3) a Trojan, who attacked the camp with Asius, 12, 140. 4) a Trojan, siain by Antilochus, 13, 545. 5) a noble Phæacian, Od. 8, 113. 6) = Θῶν.

bows, adv. from boos, swiftly, instantly,

5, 533. Od. 5, 243. h. 7, 7. Θόωσα, ή, a nymph, daughter of Phorcys, mother of Polyphêmus, Od. 1, 71.

Θοώτης, ου, ὁ, voc. Θοώτα, the herald of Mnestheus, 12, 342, 343. Θράσιος, ò, a Pæonian, slain by Achilles, 21, 210.

θράσος, τό, prop. only δάρσος with metath. fearlessness, courage, 14, 416.† θρασυκάρδιος, ον (καρδία.) bold-kearted, spirited, decided, *10, 41. 13, 343.

θρασυμέμνων, ον, gen. ονος (μένος), boldly-enduring, ever-courageous, epith. of Héraclés, 5, 639. Od. 11, 267.

Θρασυμήδης, ουτ, δ, son of Nestor, who went with his father to Troy; leader of the watch, 9, 81, seq. He returned pros-perously with his father, Od. 3, 39, 442. Θρασύμηλος, δ, the charioteer of Sar-pedon, slain by Patroclus, 16, 463 (other-

wise Θρασυμήδης).

sharp night-air.' c) Spoken of objects floavit, eia, v (floavet), bold, brane, without motion: running to a point, epirited, epith. of heroes, 8, 89. 12, 60:

oftener xeipes, 11, 553; and moneups, 6, 254. Od. 4, 146; later in a bad signif. (also Voss, arrogant.)

θοίξασκον, see τρίχω

*θρεπτήριος. ον, skilled in nourishing, in bringing up. τὰ θρεπτήρια, wages for nursing or bringing up (see θρέπτρα), h. Cer. 168, 223.

δρέπτρα, τά (τρέφω), prop. the present, received by the person who nurses or brings up a child when the nursling is grown, wages for nursing or bringing up; then, the gratitude and requitat which child gives to his parents in age, for the care he has received, ouoè rocevour Boéπτρα φίλοις ἀπέδωκε, he requited not his dear parents' care [liv'd not to requite their love, Cp.] 4, 478. 17, 302. θρέψα, Ερ. for ἔθρεψα, see τρέφω.

θρέψα, Ερ. for έθρεψα, see τρεφω. Θρηκιος, ίη. ιον (Θρήκη). Thracian ; πόντος, the Thracian sea, the northern part of the Ægran sea, 23, 230; φάσγα-τος sea these words. Σάμος

Θρηϊκή ξάρος, see house with the series of Thrace were auxiliaries of the Trojans. 2, 844. Sometimes in the full form. Θρήϊκα, Θρήϊκες, Θρήϊκας, 2, 595. 4, 533; sometimes contract. Θρήκες, 24, 234; Θρηκών, 4, 519 (Thiersch, Gram. § 170, 4, would write Θρήκων, as coming from Θρηίκων); ι is short in H.

Θρήκη. η, Ion. for Θράκη. Thracia, Thrace, a region north of Greece, by which it was bounded (through the Pe neus and the sea) on the south, 23, 230. Towards the north, east, and west, Thrace in H. has no definite boundaries, and embraces all countries lying above Thessaly (8, 845). As a portion of them, he mentions Pieria, Emathia, Pæonia; as nations or tribes, the Pæonians and Ciconians; as mountains, Olympus, Athos, and the Thracian mountains (Θρήκων όρη, 14, 227; prob. accord. to Eustath. the Scomius and Hæmus); and the river Axius. It produces cattle, 11, 222; and wine, 9, 72; it is the habitation of the winds, v. 4; and, on account of the rudeness and savage valour of its inhabitants, the residence of Ares, 13, 301. Od. 8, 360. From this comes the adv. Θρήκηθεν, from Thrace, 9, 5; and Θρήκηνδε, to Thrace, Od. 8, 361.

θρηνέω (θρήνος), to tament, to groan, to wail, absol. Od. 24, 61; with accus. ἀοιδήν, to sing a dirge, 24, 722. [? See note.]

ήνος, ὁ (θρέω), lamentation, wailing, eaply the wailing for the dead, which the singers commenced and women repeated. 24, 721; and gener. any plaintive song, spoken of the song of the birds, h. 18, 18.

θρήνης, νος δ (θράνος), a foot-stool, which commonly stood by the θρώνος and πλισμός, 14, 240. Odd. 1, 131. 2) a bench for rowers, the seat of the rowers, 15, 729 ; cf. ζυγόν.

Oppe, prós, è, Ion. for Cock, see

·Opial, al, the Thria, nymphs of Parnassus, who brought up Apollo, and invented the art of prophesying by little stones thrown into an urn, h. Merc. 552; cf. Herm. ad loc. and Apd. 3, 10.

θριγκός, è, the projecting edge (coping, or cornice) on the upper part of an (inner or outer) wall, the projecting part of a house-wall, which served to throw off the rain, a battlement, a cornice, Od. 17, 267. In the passage περὶ δὲ θριγκὸς κυάνοιο, Od. 7, 87, round about was a cornice of dark brass, it is commonly understood of the interior of the house. but Nitzsch ad loc. takes it as the coping of the exterior wall, for the description of the interior of the house commences v. 97.

θριγκόω (θριγκός), 201. ἐθρίγκωσα, 10

(θρίναξ), Thrinacia, i. e. the triangular island, or having three promontories, Od. 11, 107. The old and several modern critics understand by it the island of Sicily, and place in it the giants, Cyelôpes, Læstrygones, Siculi, and Sicani, see Strab. VI. p. 251. So Voss and Mannert. In H. it is a desolate island, and he gives it no occupants except the herds of Hélios, Od. 11, 108. 109. G. F. Grotefend therefore justly remarks: "Italy was but obscurely known: it was confounded with several islands. Sicania, Od. 24, 306; and the land of the Siculi, Od. 20, 383: cf. 24, 366, if Sicania does not signify Sicily. The Sicani and Siculi are also later mentioned as inhabitants of lower Italy, Thuc. 6, 2. Also the giants, Cyclôpes, and Læstrygones seem not to dwell in Thrinacia, according to H. According to Vüicker's Hom. Geog. p. 110, Thrinacia is not indeed the country of the giants, Cyc.opes, Læstrygones, etc., but a little island, distinct from Sicily, sacred to Helios.

θρίξ, τρίχός, ή, dat. plur. θριξί, the hair, both of men and brutes, Od. 13, 399. 431. Il. 8, 83; ἀρνῶν, the wool of lambs, 3, 273; κάπρου, the bristles of the wild

boar, 19, 254.

Θρόνιου, τό, Thronium, the chief town in Locria, on the Bougrius, later the capital of the Epicnemidian Locrians; now

Paleocastra in Marmara, 2, 533.
θρόνον, τό, only in the plur. τὰ θρόνα, fowers, as ornaments in weaving and embroidery, 22, 442. In Theoc. II. 59, it is used of flowers and herbs.

θρόνος, ὁ, a seat, a chair, esply an elevated arm-chair, before which a footstool (βρήνυς) was always placed. It was commonly wrought elaborately, and of costly materials, 14, 238. 8, 442. 18, 390. costly materials, 19, 235. 5, 142. 15, 390.

To make the seat soft, λίτα, τάπητες, χλαΐναι, ρήγεα were upread over it, **1.

1, 130. 10, 352. 20, 150 (from θρᾶνος). loud call, 4, 337.+

*θρυλλίζω (θούλλος), to strike a discordant note on the tyre, h. Merc. 488.

θρυλλίσσω (θρύλλος), fut. ξω, to break in pieces, to crush, θρυλλίχθην μέτωπον.

*θρύλλος, δ, and θρῦλος (akin to θρόος), noise, uprour, outery, Batr. 135. (Several ancient Gramm, prefer the reading with one A.)

Θρυόεσσα, ή. poet. for Θρύον.

*θρύον, τό, α rusk, juncus, a marshplant, 21, 351.†

Θρύον, τό, poet. Θρυόεσσα, ή, 11, 711, Thryon, a town in Elis, the boundary of the Pylians and Eleans, on the Alpheus, through which there was here a ford; it was situated upon a hill; according to Strab. the later Epitalium, 2, 592. It belonged to the dominion of Nestor; the passage 5, 545, where it is said of the Alpheus, that it flows through the land of the Pylians, does not conflict with 11, 711, where Thryon is named as a front er town; for, although the river flowed by Thryon, it might still in other places flow through the interior of the realm, see Heyne ad loc.

θρώσκω, αστ. 2 έθορον. Ερ. θόρον, 1) to spring, to leap, èκ δίφροιο, 3, 320; χαμαζέ, 10, 528. 13, 684; metaph, spoken of
inanimate things: to spring, to fly, spoken
of the arrow, 15, 314. 16, 774; spoken of beans and vetches, 13, 589 2) to leap upon, to make an attack, eni rivi, upon any one, 8, 252. Od. 22, 203; er rivi, 5, 161.

θρωσμός, ὁ (θρώσκω), a place apringing up, as it were, above another, un eleration, a height. θρωσμός πεδίοιο, the heights of the plain, 10, 160. 11, 56. Thus the more elevated part of the Trojan plain is called, which stretched from the high shore of the Scamandrus to the camp; Voss, not with exact propriety, calls it 'the hill of the plain;' still less is it the hill of Callicolone, as Köppen, ad Il. 10, 160, has it.

θυγάτηρ, ή, gen. θυγατέρος and θυνατρός, dat. θυγατέρι and θυγατέρι, accus. θύγατρα, 1, 13; nom. plur. θυγατέρες and θύγατρες, dat. θυγατέρεσων, 15, 197; H. uses both forms; a daughter. (w is prop. short; but, in all cases which are more than trisyllabic, for metre's sake long.) θυέεσσιν, dat. plur. from θυός

θύελλα, ή (θύω), a tempest, a whirlwind. a hurricane, often avénous, άνεμων θύελλα, 6, 346. πυρός τ' όλοοιο θύελλα (V. a consuming fire-tempest), Od. 12, 68: mly spoken of a violent tempest, or of a storm-cloud rising with wind, 23, 366.

Θυέστης, ου, ο, Ep. and Æol. Θυέστα, 2, 107; (from θύω, Farius, Herm.) Thyestes, son of Pelops, grandson of Tantalus, brother of Atreus; he begot Ægisthus from his own daughter Pelopia.

θρόος, ὁ (θρέω), a noise, a roar, a cry, a | 517, the abode of Thestes is mentioned, prob. in Midia, on the Argolic gulf; for here Thyestes dwelt, according to Apd. 2, 4. 6; see Nitzsch ad Od. l. c.

θυεστιάδης, ου, è, son of Thyestes = Ægisthus.

Bunjeis, eara, ev (Búos), smoking with offerings, exhaling incense, sending forth rapour, epith. of βωμός, 8, 48. 23, 148. Od. 8, 363.

θυηλή, ή (θύω), the portion of victim burnt in honour of the gods (Schol. is anapxai), the offering of the first portion, [the consecrated mursel, Cp.], 9, 220; see άργμα.

·θνίω = θύω, to rare, to be in a state of inspiration, of prophetic frenzy, h. Merc.

θυμαλγής, ές, gen. έος (ἄλγος), heart-paining, distressing, χόλος, λώβη, μῦθος, έπος, 4, 513. 9, 387. Od. 8, 272.

θυμαρής, ές, also θυμήρης (άρω). pleasing the mind, agreeable, delightful, pleas sant. αλοχος, 9. 336. Od. 23, 232; σκήπτρον, Od. 17, 199 (According to the Schol. ad Od. 23, 232, the accent of one form should be θυμαρής, of the other θυμήρες.)
Θυμβραίος, δ, a Trojan slain by Diomédés, 11, 322.

Θύμβρη, ή, Thymbra, a plain (τόπος) in Troas, on the river Thymbrius, from which the amp of the Trojan allies extended to the sea. Later, this place was called OumBoalor wellor, and there was the temple of the Thymbrian Apollo, 10. 430.

θυμηγερέω (ἀγείρω), only partep. pres. gathering courage, recovering one's spirits, Od. 7, 283.†

θυμηδής, ές (ήδος). gen. έος, delighting the heart, gratefut, Od. 16. 389.† θυμήρες, neut from θυμήρης, as an

adv. agreeably, see θυμαρής.

θυμοβόρος, ον (βορά), heart-gnawing, soul-consuming, έρις, *7, 210. 16, 476. 20, 253.

θυμοδακής, ές (δάκνω), heart-biting, soul-sting ng, μύθος, Od. 8, 185.† Θυμοίτης, ου, ὁ, Thymætes, a distin-

guished Trojan, 3, 146. θυμολέων, οντος (λέων), lion-hearted,

epith. of heroes, 5, 639. Od. 4, 724. 814. Θύμοραϊστής, οῦ. ὁ (ῥαίω), life-destroy-ing, deudig. Θάνατος, 13, 544. 16, 414; δήτοι, 16, 591.

θυμός, ὁ (θύω), prop. that which moves and animates in men, cf 7, 216; the heart, the sout, as the seat of feeling, will, and thought, but always regarded as in motion; chiefly the passions and desires; hence 1) the soul, as tife, the vital powers, θυμόν έξαίνυσθαι, άφελέσθαι, όλέσαι, 11. έξελέσθαι μελέων θυμόν, Od. 11, 201; on the other hand, bunde ayeiper, to collect the vital powers, to recover, see ayeipeir; spoken also of the vital powers of beasts, 3, 294. 12, 150, etc. 2) the soul, as the seat of feeling, According to 2, 107, he succeeded Atreus especially of the stronger passions, anger, in the government of Mycenæ. In Od. 4, courage, wrath, displeasure. coircur for

μόν, to excite the soul, especially to pity, | 21, 145. to fear, 4, 208. 5, 29; on the other hand, πάσιν κάππεσε θυμός, the spirit of all fell, 15, 280; anger, displeature, 2, 156. Od. 4, 694. b) Sometimes a so spoken of the gentler emotions . ex θυμού φι-Afeir, to love from the heart, 9, 486. άπὸ θυμοῦ μάλλον έμοὶ έσεαι, thou wilt be farther removed from my heart, 1. 561. 3) the soul, as the seat of willing or wishing. a) desire, inclination, esply for food and drink, appetite, 1, 468. 4, 263. πλήσασθαι θυμόν, to satisfy the appetite. Od. 19, 198; again, θυμός ἀνώγει, εποτρύνει, κελεύει, κέλεται, with infin., my heart prompts, commands me. b) will, resolution, thought. ἐδαίζετο θυμός, 9, 8. ετερος δέ με θυμὸς ερυκεν, another thought restrained me, Od. 9, 302. 3) Generally, mind, disposition, spirit. eva οτ Ισον θυμὸν έχειν, to have a like mind, 13, 487. 704. δόκησε δ' άρα σφίσι θυμὸς ώς έμεν, so seemed their heart to be (i. e. they seem to be affected, just as they would have been if, &c.), Od. 10, 415. 5) In many phrases we find the dat. θυμφ, 1, 24. Od. 19. 304; also κατά θυμόν, εν θυμφ; and often κατά φρένα καὶ κατά θυμόν, a construction like mente animoque, in the inmost heart.

θῦμοφθόρος, ον (φθείρω), prop. soul-wasting; hence, life-destroying, fatal; θυμοφθόρα πολλά, sc. σήματα, signs which commanded to put the bearer to death, 6, 169; φάρμακα, fatal poisons, or, with others; poisons destroying the understanding, infatuating, Od. 2. 329; āxos, κάματος, Od. 4, 716. 10, 363. 2) Generally, sout-harasing, Od. 19, 323.

θυμόω (θυμός), to make angry, to en-

rage, in the aor. pass Batr. 242.

θυ'νω (θύω), intrans. to move oneself violently, to rush, to dash on, to run impetuously, au medion, did mpouaxwe, Il. κατά μέγαρον, Od., spoken esply of warriors in battle; ἄμυδις, to rush on in crowds, 10, 524; with partep. 2, 446. (θύνω bears the same relation to θύω as ອືນ໌νω to ອືນ໌ພ.)

θυόεις, εσσα, εν (θύος), odoriferous, fragrant, vicos, 15, 153; and epith. of Eleusis, h. Cer. 97.

θύον, τό (θύω), a tree whose fragrant wood was used for incense. Plin. H. N. XIII. 16, understands by it citrus, the lemon-irie, or the pyramidal cypress. Theophrastus describes θύον as a shrub which Sprengel considers the theia arti-

culata. Billerbeck (Flor. Classic p. 234) thinks it the thyta cypressoides, Od. 5, 60. + 8/00, eog. 70, incresse, and generally obtation, sacrifice, 6, 270. 9, 499. Od. 15, 261; only in the plur. (H. was not acquainted with incense see Nitzsch ad Od. 5, 60.)

θυοσκόος, ὁ (from θύος and κέω, καίω), prop. the sacrifice-burner, the sacrificial priest, the inspector of the sacrifice, who from the the flame, and especially from the vapour of the victim prophesied, Od.

According to 24, 221, distin guished from marris and lepeus. (Eustath. ad Od. 21, 145, would rather derive it from κοέω, Ion. for νοέω.)

θυόω (θύος), fut. ώσω, to perfume by fumigation, to make fragrant; only partep. of the perf. pass. τεθυωμένον έλαιον, fragrant, perfumed oil, 14, 172;† εματα, h. Ap. 184.

θύραζε, adv. out of the door, out of doors, 18, 29. 2) Generally, out, without. έκβασις άλὸς θύραζε, an egress out of the sea, a landing-place Od. 5, 410.

θυρεός, ὁ (θύρα), α door-stone, a stone placed before the entrance, *Od. 9, 240. 313. 340.

θύρετρον, τό (θύρα), a duor, a gate, used only in the piur., 2, 415. Od. 18, 385. θύρη, ή. Ion. for θύρα, a door, prop. an opening in the wall, whether of a single room or of the whole house : a gate, mly in the plur. folding-doors (i. q. σανίδες), θύραι δικλίδες, Od. 7, 267: ἐπί οτ παρά Πριάμοιο θύρησιν, at the doors of Priam, i. e. before the dwelling, 2, 788. 2) Generally, access, entrance, Od. 9, 243, 13,

θύρηθε, adv. poet. for θύραθεν, out of the door, out, out of [the water, Bothe], Od. 14, 352.+

θύρηφι. Ep. dat. from θύρη, as adv. without, Od. 9, 238.

θυσανόεις, εσσα, εν, Ερ. θυσσανόεις, fringed, furnished with tassels or fringes, epith. of the ægis, •5, 739. 15, 229: only in the Ep. form.

θύσανος, ο (θίω), a tuft, a tassel, a fringe, as an ornament on the shield of Agamemnon, the ægis, and the girdle of Hêrê, *2, 448. 14, 181.

θύσθλα, τά (θίω), the sacred things used in the festivals of Bacchus, accord. to the Gramm. esply the thursi, torches, etc., 6, 134 +

*θυσίη, ή (θύω), the act of sacrifice; the

victim itself, h. Cer. 313. 369. θύω, fut. θτ σω, aor. ἔθυσα, I) Trans. to sacrifice, to slay or burn a victim, apγματα θεοίς, Od. 14, 446; without accus. , 219. Od. 15, 222. 260; alpera, h. Ap. 491; absol. rivi, to sacrifice to a god, Od. 9, 231. II) Intrans. to move violently, to rush on, to roar, to flow a) Spoken of wind, Od. 12, 400. 408; of rivers and floods, 21, 324. 23, 230. δάπεδον αϊματε fuer, the floor swam with blood, Od. 11. 420. 22, 309. b) Spoken of men, generally, to rage, to storm, to rush boisterously on, φοσί, i, 342; eyxei, dat. instrum. 11, 180. 18, 669 (cf. θύνω. In the second signif. θύω has always v, and in the first likewise, except in the trisyllabic cases of the partop. pres. θύων, see Spitz-

ner, § 52. 4).

θυωδης, ες (είδος), fragrant, perfumed, odoriferous, θάλαμος, Od. 4, 121; ειματα, Od. 5, 264. 21, 52.

• \varTheta υ ώνη, ή, an appellation of Semele, after she was received amongst the gods. h. 5, 21; (from &vw, accord. to Diod. 262: מַאַס דַשָּׁי פּטיס בּטִידָה פּטידה פּטידה מען

θυηλών.)
θυή, ή (τίθημι), an imposed punishment, a fine, Od. 2, 192; apyalchy θυήν aldeire 'Αχαιών (he avoided the ignomant of the Greeks, minious punishment of the Greeks, Voss), 13, 669. According to the Gramm. it here means blame, insuit, reproach, and Nitzsch, ad Od. 2, 92, approves this; accord. to Od. 14, 239, χαλεπή δήμου φήμις, the reproachful remarks of the people which compel one to go to WAT

θώκος, è, Ep. for θόωκος, Od. 2, 26. 12, 318 (Att. Gazot, a seat. Od. 2, 14; George George, 3, 439. 2) a sitting in council, an assembly, Od. 2, 26; George, to the council, at the council, Od. 5, 3.

Θων, ωνος, o, Thon, husband of Poly amna, a noble Egyptian, at the Canopic mouth of the Nile, who received Menelaus, Od. 4, 228. Strab. XVII. Menelaus, Od. 4, 228. Strab. XVII. p. 801, mentions a tradition, that not far from Canopus there was a city Thonis, which received its name fom the king Thon. This town is distinctly mentioned by Diodor. 1, 19. Heeren, however (Ideen II. 2. Absch. 3, p. 706), supposes that Diod. may have indicated the city Thonis, as the oldest port of Egypt, perhaps from the Thonis, which Herod. (II. 113) from the account of the Egyptian priests, calls a guard (φύλακος) of the Canopie mouth. Canopus itself. it is said, received its name from the pilot of Menelaus, who was buried there, Strab. (Θώνος, according to Eustath. in the Od. stands for Oowros, or, rather by syncope, for Owros.)

θωρηκτής, οῦ, ὁ (θωρήσσω), one who is armed with a cuirass, a cuirass-bearer; always in the plur. as adj. πύκα θωρηκταί, with closely fitted cuirasses, *12, 317; and often.

θώρηξ, ηκος, ὸ, Ion. for θώραξ, the coas of mail, the cuirass, a covering of metal for the upper part of the body from the neck to the abdomen, 3, 332; where the girdle (ζωστήρ) was attached to it. It was commonly of metal, for the most part of brass, and consisted of two curved plates (yuaka), of which one covered the breast, and the other the back; at the sides they were fastened together by hooks; it is hence called διπλόος, 4, 133, cf. 15, 530. It was not only carefully polished but ornamented; hence, ποικίλος, πολυδαίδαλος, παναίολος, Cf. particularly the cuirass of Agamemnon, 11, 20-27. The edge was commonly encompassed with a border of tin. Besides metallic cuirasses there were also lighter ones, as the chain-cuirass, orpe-2, 529, 830. See Köpke, Kriegswes, der Griech., p. 95.

aor. pass. to put on one's cuirass, to arm oneself, often absol. in the Il.: once χαλεφ, Od. 23, 368; mly τεύχεσω, also σύν τεύχεσιν, ΙΙ. δὸς δέ μοι ωμοιίν τὰ σὰ τεύχει δυρηχόψοι, permit me to put thine armour about my shoulders, 16, 40; prægn. δωρήσσεσθαι Έφύρους μέτα, to prægn. θωρήσσεσθαι march armed, 13, 301.

θώς, θωός, ὸ, a ravenous beast of prey, which, 11, 474, is named in connexion with the lion; in 13, 103, with panthers and wolves; in colour it is δαφοινός. Most critics understand by it the jackal, canis aureus, Linn., which in the shape of its body bears a great resemblance to the fox.

I.

I, Iola, the ninth letter of the Greek alphabet, and hence the index of the ninth rhapsody.

ia, ins, Ep. for mia, see ios.

iá. rá, heterog. plur. of iós. ιαίνω, nor. l τηνα. αυτ. l pass. ιάνθην 1) to warm, to make warm, to heat, audi πυρὶ χαλκόν, the kettle, Od. 8, 426; υδωρ, Od. 10, 359; hence, to make soft or liquid, empor. Od. 12, 175. 2) Metaph. to warm. to enliven, bumor ture, Od. 15, 379. h. Cer. 435; often pres. θυμός ἐῦ-φροσύνησιν ἰαίνεται, the heart is warmed with joy, Od. 6, 156; and generally, to rejoice, to gladden, 23, 598. Od. 4, 549. 8±0; μέτωπον ιάνθη, the brow is cleared up, 15, 103; also θυμόν ιαίνομαι, I am become cheerful in heart, operas, Od. 23, 47. 24, 382; ruri to delight in any one, Od. 19, 537. b) to soften, to mollify, θυμόν, 24, 119. 147. (Prop. i, on account of aug., and for metre's sake also i.)

Laiρa, ή (ι), daughter of Nereus, 18, (From iaiρω, gladdening.) ιάλλω, aor. ίηλα, infin. ίηλαι (ίημι), 1) to send, to send awny, to shoot, birrby and reuphous, 8, 300. 309; xeipas en overara, to extend the hands to the food, 9, 91; περί χερσί δεσμόν, to put chains on the hands, 15, 19; έτάροις έπι χείρας ίάλλειν, to lay hands upon the companions, Od. 9, 288: uncommon is: ἐάλλειν τινὰ άτιμίησιν, to wound any one with insults, like βάλλειν τινά τινι, Od. 13, 142.

Taλμενος, ὁ (ζ, the attacker, from láλλω, son of Ares and Astyoche, leader of the Borotians from Orchomenus and Asplêdon; he is mentioned as an Argonaut, and as a suitor of Helen, Apd. 1, 2 16. Il. 2, 512. 9, 83. According to Aristot.

Epigr. Anth. he fell before Troy.

"Τάμβη, η, (ἴ, fr. ἰάντω, the female scoffer), an handmaid of Celeus δωρήστω (θώρηξ), aor. I ἐθώρηξα, Ερ. δώρηξα, αυτ. I pass. ἐθωρήχθην, I) Act. to put on a cuirass, to arm, τυτά. 2, 11; ried, when she was seeking her stolen rurk στυν τυίχεσυν, 16, 155. II) Mid. and

to laugh by her jests, h. in Cer. 195. 203. Apd. 1, 5. 1. According to the Schol, ad Orest. Eur. 662, daughter of Echo and Pan.

laueros, ò (î, partep. iáueros), a Trojan hero, slain by Leonteus, 12, 139, 193.
'Ιάνασσα, ἡ, (č. the warmer, fr. ἰαίνω),
daughter of Nereus and Doris, 18, 47.

Ιάνειρα (ϊ), Ianeira, 1) daughter of Nercus and Doris, 18, 47. 2) daughter of Oceanus and Tethys, h. in Cer. 421.

" Ιάνθη, ἡ (ε = Ἰάνειρα), daughter of Oceanus and Tethys, h, in Cer. 418.

ιάνθην, see ιαίνω.

ia ομαι, depon. mid. fut. ιήσομαι, Ion. for idσομαι, aor. 1 iησάμην, to heal, spoken only of external wounds, with accus. τινά, 5, 904; ὀφθαλμόν, Od. 9, 525 : absol. 5, 899 (7).

Talores, oi (1). Ep. for Twees, the Ionians, in 13, 685 † h. Ap. 147; the inhabitants of Attica. In this appellation of the Athenians both ancient and modern critics have found difficulty, because the Ionians, almost 200 years before the Trojan war, emigrated from Attica to Ægialus, and not till eighty years after it in part returned. The name, however, with Heyne, Köppen, Bothe, may be very well defended, because the inhabitants of Attica still retained the name of Ionians, when lon had taken possession of Egia-lus, Hdt. 8, 44. The inhabitants of Egialus, in distinction from the Attic lonians, were called Aircaheis Loves, Paus. 7, 1. 2. Also the region of country from Sunium to the Isthmus was called lonia, cf. Plut. Thes. 24.

'Iaweróe (i), a Tiran, son of Uranus and Gæa (Tellus), husband of Clymene, father of Atlas, Prometheus, and Epimetheus, see Tirnves, 8, 479. (According to Heffter, motion upon the earth personified, in oppos. to Υπερίων.)

а́нты (akin to inuc), 1) to send, to cast, to hurl, cf. προϊάπτω. 2) to touch, to hit, to wound, to injure, τί (Schol. διαφθείρει», βλάπτειν), prop. καταϊάπτω, with tmesis only, ώς αν μη κλαίουσα κατά χρόα καλὸν ιάπτη, that she should not injure [impair, Cp.] her beautiful person by weeping, Od. 2, 376, 4, 749. (Some think it a separate verb, akin to ίπτω, άπτω in the signif. to fajure, Passow in Lex. supplies χείρας, and explains it, to lay hands upon, etc.) Τάρδανος ὁ (t), Iardanus, 1) A river

in Elis near Pheia, 7, 135; according to Strab. VIII. p. 348, a tributary of the Aridon, which derived its name from the monument of the ancient hero lardanus, near Chas in Elis on the Arcadian borders; Paus. 5, 5. 5, says it is the Aci-das or Acidon itself. but, incorrectly, cf. Mannert, 8. p. 394. Ottfr. Müll. Gesch. d. Hell. St. I. p. 272. 2) a river in Crete, Od. 3, 292.

iage, see elus

'laσίδης, ου, ὁ ("""), son of Issus, 1) = Amphion, Od. 11, 283. [2) = Dmetor, Od. 17, 443.]

'lagiwe, wees, à ("""), son of Zeus and Electra, according to Apd. 3, 12 1, brother of Dardanus, a beautiful youth. He was killed by lightning, Od. 5, 125. Accord. to Hesiod. Th. 962, where he is called 'láotos, he was the father of Plutus by Dêmétêr.

"laσον Αργος, τό, for 'láσιον, the *lusian*Argos. The city Argos received its name from king lasus, q. v. Od. 18, 246. Accord. to the Schoi. Peloponnesus is here

to be understood.

lagos, o (i from elus, Egredus, Herm.) 1) king of Orchomenus, father of Amphion, Od. 11, 283. 2) son of Argos I. and Evadue, father of Agenor, ruler of Peloponnesus. From him Argos derived the epith. Iaror, Apd. 2, 1. 2. 3) son of Sphelus, leader of the Athenians, slain by Æneas, 15, 332. 337. 4) Father of Dinetor in Cyprus, Od. 17, 443.

iaύω (αύω), zor. l iauσa, to sleep, and generally, to lie, to rest, νύκτας. 9, 325; and ev ayκοίνησίν τινος, 14, 213. Od. 10, 261: also of beasts, Od. 9, 184.

iaχέω=iáχω, sor. iáχησα, h. Cer. 20;
 in the pres. obsol.

iaχή, ή (i). 1) a cry, both the shout of warriors in making an attack, and the cry of suppliants and of the shades, 4, 456. Od. 11, 43. 2) Spoken of manimate things, noise, uproar, h. 13, 3.

*Ἰάχη, ἡ, a nymph, the playmate of Persephone, h. in Cer. 419.

iáxo (a word formed to imitate the sound, akin to άχω), sor. 1 ιάχησα, h. Cer. 20; 1) to cry aloud, to cry out, spoken of the cry of applause, 2, 333. 394; par ic. spoken of the battle-cry of warriors, II., also of the lamentation of the wounded, 5. 343; and of mourners, 18, 29. 2) Sooken of inanimate things: to make a loud noise, to sound, to rour, spoken of waves and of flames, Il., to trang, spoken of the bow string, 4, 125; to clarg, spoken of the trumpet, 18, 219; to hiss, spoken of glowing iron immersed in water, Od. 9, 392.

'Ιάων, ονος, δ. see 'Ιάονες.
'Ιαωλκός, ἡ, Ερ. for 'Ιωλκός (ἴ), Ioleus, a town in Magnesia (Thessaly), on the Pelasgic guif, not far from Aphetse, the rendezvous of the Argonauts; later only a port of the new city Demetrias, now Yolo, 2, 712. Od, 11, 255.

ίγνύη, ή, the ham, poples, 13, 212.† (akin to your.)

*iγνύς, ύος, ή = iγνύη, h. Merc. 152; μρ' iγνύσι, but Herm. corrects παροιπαρ' ίγνύσι γνύς λαΐφος.

'Idacos, ain. acor (i), Idam, relating to lda, in Phrygia. 7à Tôcia ôpec, the Idwan mountains, on account of the different peaks = 187, 8, 170. 410. 12, 19. ò Tôcios, epith. of Zeus, because on the promontory Gargarus he had an altar and a grove. 16, 605. 24, 291. 'Idaios. è (i), 1) a herald of the Tro-

jans, charioteer of Priam, 3, 248. 24, 325,

2) son of Dares, the priest of Hephæstus. a Trojan, 5, 11; delivered from Diomêdês by Hêphærtus, v 23.

ide, conj. Ep for noe, and. (The deriv. from ide, see, according to Thiersch, § 312.

12, cannot be proved.)
ιδε, ιδέειν, ιδεσκον, see ΕΙΔΩ, Α.

ίδέω, Ep. see ΕΙΔΩ, B.

"Iôn, n, Dor. "Iôa, Ida, (7), a lofty and steep mountain-range, beginning in Phrygia and extending through Mysia. Its slope formed the plain of Troy, and it terminated in the sea, in the promon-tories of Gargarus, Lectum, and Phala-era. On the highest point, Gargarus, stood an altar of Zeus, now Ida, or Kas Daghi, 2, 821. From this, an adv. 187-Bev. down from Ida. 3, 276. (18n, fr. eidely, according to Herm. Gnarius, from which one can see far.)

ίδηαι, see ΕΙΔΩ, A.

"lons, ew. o, Ep. and Ion. for loas, son of Aphareus, and brother of Lynceus from Messene, father of Cleopatra. He was an excellent archer, see Eugyog, 9, 558. ("long, according to Etym. M. the

ίδιος, ίη. ιον, οωπ, proper, preuliar, private, πρήξις ίδίη, the private business of an indi dual, in opposition to onutos, •O4. 3, 82. 4, 314.

ίδίω (i long, from ίδος), Ep. for ίδρόω, to sweat, to perspire, only imperat. idiov, Od. 20, 204 †

ίδμεν, ίδμεναι, see ΕΙΔΩ, Β.

iδνόω, fut. ώσω, only sor. I pass. iδνώ-θην, to bend, to curve; plur. to bend oneself, to cringe, 2, 266. 12, 205. Od. 8, 375

ίδοίατο, Εp. for ίδοιντο, see ΕΙΔΩ, Α Thoμενεύς, ησε and έσς, accus. ηα, and έα (i), son of Deucalion, grandson of Minos, king of Crete, 13, 449—454. Before Troy he distinguished himself by his bravery, 2, 6:5. 4, 252, seq. According to Od 3, 191, he returned prosperously home. A later tradition says that, having been banished from Crete, he sailed to Italy.

ίδρείη, ή (ίδρις), knowledge, experience. 7, 198, 16, 359.

ίδρις, ι, gen. ιος (ίδμεν), intelligent, skilful, wise, Od. 6, 233. 23, 160; with infin. Od. 7, 108.

ίδρός, ὁ, Ερ. for ἰδρώς, q. √. ἰδρόω (ἰδρός), fut. ἰδρώσω, sor. ἴδρωσα, to sweat, to perspire, esply from effort. 18, 372; from fear, 11, 119; with accus. ίδρῷ ἰδρῶσαι, 4, 27. (On the forms ἰδρώ-οντα, ἰδρώουσα, see Thiersch, § 222, 85. 11. Rosr, Dial. 71. 6.)

ίδρύνω, an assumed form of ίδρύω for the derivation of the aor. pass. ἰδρύνθην. ιδρύω, aor. 1 ίδρυσα, aor. 1 pass. ίδρυ θην, 1) Act. to cause to sit, so sens of bid to sit, with accus. λαούς, 2, 191; èv θρόνφ, Od. 5, 86. Pass. to sit. to be seated, to seat oneself, 3, 78 Ιδρύνθησαν. placed themselves, Buttm. Lex. p. 101]. 7, 56. iδρώς, ώτος, δ (lδος), sweet, often in the II. On the accus, iδρώ for iδρώτα, and dat. iδρώ for iδρώτα, 4, 27. 17, 385, see Thiersch, § 188, 13. 1. Buttm. § 56, see Thiersch, § 188, 13. 1. Buttm. § 56, 5. 6. Rost, Dial. 31. Rem. Kühner, § 266.

iδυία, ή. Ep. see ΕΙΔΩ, B. ίδω, ίδωμι, see ΕΙΔΩ, Α.

ié, ier, Ep., see eim.

iet, see inut.

ieiη, Ep. for ios, 3 sing. optat. of είμι, 19, 209. πρὶν δ' ούπως αν ἔμοιγε φίλον κατὰ λαιμὸν ἰείη Οὐ πόσις, οὐδὰ βρῶσις, before there shall pass into my throat neither food nor drink. Thus Wolf cor-rectly from MS. Townl. for left, see eiuí.

ieμαι, pres. pass. and mid. from ίημι. ieμαι, pres. and ieμην, imperf. mid., poet. form of elm, q. v., to go, also with the idea of haste, 12, 274. Od. 22, 304. In other places now lengt.

ieuevat, Ep. for ievat, see inut.

ier, see inpu.

iépeia, n, fem. of iepeus, a priestess, 6,

iepeior, τό, Ep. and Ion. iepήior, α victim, rare, spoken of sacrificing for the dead; elsewhere τόμιον οτ ἐντομον, Od. 11, 23. 2) Generally, cattle for killing, as an adage. ουχ ιερήτον, ουδέ βοείην άρνύ-σθην, they did not strive for a fat ox or a bull's hide (as was the case in combats), 22, 159. Od. 14, 250. H. always the Ion. form.

ieperis, fios, ò, Ep. iperis, 5, 10 (iepós), a priest, one who sacrifices victim, the priest of a particular deity, who had the charge of the temple service in the presentation of victims, 1, 23, 370. Od. 9, 198. Besides, they explained the divine will from an examination of the entrails,

1, 62, 24, 221.
iepew (iepós), Ep. ipew, with I. O4,
19, 198. 20, 3; fut. ow, prop. to make
holy, to consecrate and slay a victim, to sacrifice, βούς, ταύρους, αίγας θεώ, Il. Generally, to slay, because, of every thing prepared to eat, some portion was presented to the gods, Od.; feire, in honour of a guest, Od. 14, 41+.

ieρήτου, τό. Ion. for iepecou. ieρόυ, τό, Ερ. iρόυ (prop. neut. of iepós, but used entirely as a subst.), that which Is consecrated; hence, a voitive offering, δφρ iρδν έτοιμασσαίατ 'Αθήνη, 10, 571; esply a victim for sacrifice; chiefly plur. τὰ ἰερά, 1, 147. Od. 1, 66; and ἰρά, 2, 420.

ἰερός, ή, όν, Ερ. ἰρός, ή, όν, 1) consecrated to a deity, sacred, holy, divine, spoken of things which are above human power. and are the ordinances of higher beings, and are the obtainances of inglier beings, cf. Nitzsch ad Od. 3, 278; ημαρ, κνέφας, 8, 66. 11, 194; again, ρόος Αλφειοίο, 11, 726; άλφιτον, 11, 631; and also ἰχθύς, as a present from the gods, 16, 407; see no. 3. 2) holy, spoken of every thing which men consecrate to the gods: βωμός, δόμος. Il., esply often ἐκατόμβη. ἄλσος, ἐλαίη, Od. 13, 372; ἐλωή, the sacred threshing-floor (upon which the fruits of Demêter were cleansed), 5, 499; again, countries, cities, islands, etc. were called sacred, as being under the pro-tection of some tutelary deity, as Troy, Thebes, etc. 3) glorious, excellent, admirable, spoken of men, like divine; is Τελεμάχοιο, Od. 2, 409; τέλος φυλάπων, 10, 56; δίφρος, 17, 464. (ι is sometimes long in iepos; in ipos always.)

icarw (ίζω), 1) intrans. to seat oneself, to sit, Od. 24, 209; metaph. to sink, spoken of sleep, 10, 92. 2) Trans. to cause to be scated. With accus, arona, 23,

258. ίζω, imperf. ίζον, I) Act. 1) Intrans. to seat oneself, to sit down, to sit, to rest; έπι θρόνου, 18, 422; ἐς θρόνου, Οιl. 8, 469. ἐπ' ἀμφοτέρους πόδας ίζει, he sits upon hoth feet, 13, 251; είν ἀγορῆ, 9, 13. βουλὴ

ice, 2, 53; spoken of warriors, to take their place, 2, 93. 2) Trans. to cause to sit, to be seated, once tiva es spovov. 24, 553. II) Mid. like act. to seat oneself. to place oneself in ambuscade, 18, 522. Od. 22, 335 (only pres. and imperf.).

ίηλα, infin. ίῆλαι, see ἰάλλω.

Ίηλυσός, ή. Ion. for Ίαλυσός, a town on the island of Rhodes, in Strabo's time a village; now Jaliso. 2, 656; Strab. XIV. p. 653. (v long in H.; hence in some editions Induoros, as Hdt. 1, 144; v, Dion Per 505.)

ίημι (root ΕΩ), pres. 3 plur. ieiσι, infin. teval, Ep. ieueval, 22, 206; partop. leis, imperat. lei, impf. inv (whence lev, Æol. for levar, 12, 331) and love (as if from ie iteoas, 12, 331) and 1000 (as it from ie), often 3 sing, ies, fut. ησω, 3σr. 1 ηπα. Ερ. έηκα, except sing, only 3 plur. ηπαν, Od 15, 458. Of the 2 aor. 3 sing. suhj. for, 15, 359. On immer, see that word. Mid. only pres. and imperf. leual, έμην, and sor. 2 in tmesis, in έξ έρον έντο, see έξίημε. (ε is in H. mly short.) 1) Act. 1) Trans. to put in motion, hence a) to send, to send away, to let go, τινα εξ άδύτοιο, 5, 513: άγγελόν τινι, (18, 182). εν δε παρηορίησιν Πήδασον ιει (for èvici), he attached Pedasus with the side-rein, 16, 152; cf. παρηορίη; eaply spoken of what is sent by a god: δρά-κοντα φόωσδε, 2. 309; of inanimate things: σέλας, ἀστέρα; εκμενον οδρόν Tipe, to send to any one a favorable wind, 1, 479; and metaph, org. to send out the voice, to utter, 3, 152. 221 : enea. 3, 222. b) to cast, to throw, to hurl, to shoot, to let fly, spoken of lying hodies, πέτρον, λάαν; esply of missiles: βέλος, δόρυ, διστόν τινος, to shoot an arrow at one. 13, 650; sometimes without accus. 2, 774. 15, 359. Od. 9, 499. c) Spoken 2, 17. 13, 33. Od. 3, 193. c) spoken
of water: to pour out, to let flow, ρόον ès
τείχος, 12, 25; of a river: υδωρ, 21, 158.
d) to let down, to let fall. ἐκ δὲ ποδοῖίν ακμονας ήκα δύω, from thy feet I made two anvils hang down (since Zeus, after attaching them, let them fall), 15, 19; de

hair : to let fall or roll down, eleipas, 185 383. 22, 316; κόμας, Od. 6, 231. 2) Intrans. a) to five along, spoken of a river; en yaian, Od. 11, 239; from the fountain to gush forth, Od. 7, 130. b) to cease from, with gen. ἐπεί χ' εωμεν πολέμοιο, when we have retired from the war, 19, 402; see cours. II) Mid. to put oneself in motion, to move to, often partep. with gen, of the body only: πο-ταμοίο ροάων, to turn oneself towards the current of the river, Od. 10, 529; aimol. ἀκόντισαν ιέμενοι. striving, they hurled their javelins, Od. 22, 256 (cf. Nitzsch ad Od. 1, 58); mly spoken of the mere direction of the mind: to aspire to, to strive for, to desire, to wish, with infin. 2, 589. 5, 434, seq. The partep. iéμενος, stricing for, also with gen. πόλιος, 11, 168; νόστοιο, Od. 15, 69; elsewhere with adv. οίκαδε, πόλεμόνδε. ἰεμένω κατά ὦλκα, strugging along the furrows, 13, 707 (another reading is iepéro).

inva, see iaiνω.
*Inπαιήων, ονος, δ, an appellation of Apollo, from the exclamation in maide, h. Ap. 272. 2) a hymn.

ιήσασθαι, see ιάομαι.

iησι. Ep for in see eini.

'Îη τονίδης, ου, ο, son of Jason = Euneus, 7, 468, 469.

'Iήσων, ονος, δ. Ep. and Ion. for 'Ιάσων (the healer, from lages), son of Æson and Polymêdê. leader of the Argonauts. He was sent by Pelias to Colchis, to bring the golden fleece. On the voyage thither he landed at Lemnos, and by Hypsipylê begat Euneus and Nebrophonus, 7, 468, 469. With the ail of Medea, daughter of Aêtês, in Colchis, he obtained the golden fleece. He took her for his wife. sequently, however, he cast her off and married Creusa, Od. 12, 69 seq.; see Πελίης.

ίητήρ, ήρος, ὁ (ῖ), poet. for ἰητρός, 2, 732; κακῶν, Od. 17, 384; νόσων, h.

15, 1. ἐητρός, ὸ, Ion. for ἐατρός (ἰάομαι), α phy-sician, a surgeon; also with ἀνήρ, 11, 514, and Od.

iθαιγενής, ές, poet. for ἰθαγενής (ἰθύς, γένος, straight-born, i. e. legitimately born, born in lawful wedlock, Od. 14, 203.+

'Ιθαιμένης, εος, δ, a Lycian, 16, 586. 'Ίθάκη, η (ἴ), Ithaca, a little island of the Ionian sea, between the coast of Epirus and the island Samos, the country of Odysseus (Ulysses); now Theaki, 2, It extends from south-east to north-west, and is composed of two parts, which are connected by a small isthmus. It is called, Od. 9, 25, the most western island, and thus appears not to agree with the situation of the present Theaki. cf. Völcker, Hom. Geogr. § 32. (The poet may here be mistaken; still, in an age destitute of all the means for chartχειρός φάσγανον, Od. 22, 84; δάκρυον, drawing, it cannot be a matter of Od. 16, 191. 23, 33; metaph. spoken of reproach.) It was very mountainous; H. mentions the Néritus, Nefon, and the promontory Corax. It was therefore not adapted to horses, Od. 4, 605, seq.: but well suited for pasturing goats and cattle, Od. 13, 24t; and frutful in corn and wine. Besides the port Reithrum, he mentions only one town, Ithaca. 2) The town was situated at the foot of Neion, Od. 2, 15t. The citadel of Odyacus (Ulyses) was connected with the town. According to most critics, as Yoss, Kruse, the town was in the middle of the island, on the west side, under the northern mountain, Neion. By this mountain also was the port Reithrum formed, Od. 1, 185. At the town itself was also a port, Od. 16, 322. Völcker, Hom. Geogr. p. 70, strives to prove that the town must be placed on the eastern coast. From this, adv. 166acpoe. to Ithaca, Od. 16, 322; and subst. 16accjorco. à an inhabitant of Ithaca.

"Idaxos, ò (t), an ancient hero, according to Eustath., son of Ptereläus, from whom the island of Ithaca had its name, Od. 17, 207.

iθ.. prop. imperat. from elμ., go! come! often used as a particle, like άγε, up! on! come on! 4, 362. 10, 53.

ίθμα, ατος, τό (εξμι), u step, gait; and generally mution, 5, 778 † h. Ap. 114. iθύντατα, see iθύς.

iδήτω (iδής, Ion. and Ep. for εὐδήνω).

1) Act. 1) to muke straight, to regu-ate: τὶ ἐπὶ σταθμής. to regulate or measure any thing by the carpenter's line, Od. 5, 245. 17, 341. Hence pass. ἐπὰ δ ἰδημορήτης, the steeds were made straight again, i. e. placed in a line by the pole, 16, 475. 2) to guide directly towards, to direct, to regulate, with accus. 4, 132; and with double accus. 5, 290. Zeψ πάντ' ἰδήνει, ειο. Βέλαα, 17, 632, in line manner, ἐπνους, ἄρμα, νήα, with the prep. ἐπί, παρά. 11) Mid. to direct, with reference to the subject, with accus. Od. 22, 8. ἀλλήλων ἰδηνομένων δούρα, they directing the spears at each other, 6, 3; πηδαλία νήα, Od. 5, 270 (cf. iδήνω).

iθυπτίων, ωνος, δ, ή (1), epith. of the spear, 21, 169.† μελίην Ιδυπτίωνα όφηκε. Most probably it is derived, according to Apoll., from iδυς and wέτομα, as it were iδυνατίωνα, βιημα straight forward, straight to the mark, cf. 20, 99. Zenodo-tus read iδυκτίωνα, and derived it from κτυές, ειταίμηt-grained, straight-fibred.

ibie, ibeia, ibii (i), Ion. and Ep. for evbis. 1) As adj. straight, direct; only the neut. τέτρακτο πρὸτ ibi oi, he was turned directly to him (others refer it to δγχος), 14, 403; with gen. ibi τινος, directly to or at any one, 20. 99; metaph. straight, spright, just. ibia ārras, subaud. δίας οr δόδο, the sentence will be just, 23, 580. ibiντατα είκαιν δίαςν, 18, 508. 2) ibiε as an adv. like ibi, directly towards, straight at, for the most part with the gen. Δαγαών, 12, 106; προθύσου Od. 119: with new ibiν κούσου Od. 119: with new ibiν κούσου.

τείχος, straight to the wall, 12, 137. ἰδὰς μεμειώς, rushing straight upon, 11, 95. τη β΄ ἰδὰς φροτείν, to think right onward, with direct purpose, 13, 135 [ἰδὰς φροτείν, like ἰδὰς μεμειώς, to stretch straight on, Passow]. τη β΄ ιδὰς φροτείνε 'ππονε έχς, 12, 124. In this passage, Spitzner after the Schol. connects ἰδὰς with ἔχειν, and translates φροτείν», of set purpose, with design, as 23, 343. ἰδὰς μείχεισθαι, to contend directly against, 17, 168 μένες χειρῶν ἰδὰς φέρειν, to bring straight on the strength of hands [i. e. to come into direct conflict], 3, 306. 16, 602.

iθύς, ύος, ἡ (ἰθύω) (i), a straight direction in motion, hence as' iθύν, directly up, 21, 303. Od. 8, 377; hence attack, an onset, an undertaking, a project, 6, 79. Od. 4, 434; and, in reference to the mind, a strong impulse, a desire, a tonging, Od. 16, 304. h. Ap. 5:9.

idiu (idiu), inor idium, 1) to rush directly upon, to altack, to run impetuously apon, to rage; limited by an adv. or prep. ini ruiges, did ropageses, 12, 443. 16, 582; with gen. véor, to rush against the ship, 15, 663. 2) to stretch after, to strive, to deure ardeaths, with jush 17.

strive. to desire ardently, with infin 17, 353. Od. 11, 591. 22, 408 (v is short, but before σ long).

16ώμη, η, a fortress in Thessaly

'Ιθώμη, ή, a fortress in Thessaly (Hestιæôtis), near the later Metropolis; subsequently also called Θούμαιον, 2, 720

incore, Ep. form of inviousa (inco, i), to conce, to reach, to arrive at, mly with accus., more rarely with άπί, ές, πί, 1, 431. 2, 17. 9, 354; prim., 1) Of living beings, 6, 370. Od. 13, 231. 2) Of inanimate things: φλλψ ἢ αὐχόν ἰκάνει, a vein which reaches the neck, 13, 547. 3) Of all sorts of conditions and situations: to attain, to come upon, to befull, 10, 96; μόρος, 18, 465; esply of human feelings: ἀχος, πάνθος, icave, με, μα n, grief came upon me; and with double accus., 2, 171. II) In like manner the Mid. iκάνομα, 10, 118. 11, 610; and with accus., Od. 23, 7. 27.

Taxioco. è, Îcarius, son of Perièrès and of Gorgophone, brother of Tyndareus, and father of Penelopé. He dwelt in Lacedæmonia; he fied with his prother to Acarnania, and remained there after the return of his brother, cf. Stran. X. p. 461. Od. 1, 276. 329. Accord. to others, he lived in Cephalėnia or Samos, Od. 2, 53; cf. Nitssch ad loc. (The first a

leng.)

Τκόριος, η, ον (Ι), Icerian, belonging to Icarus or the island Icarus. δ πόντος Γκόριος, the Icarian sea, a part of the Ægean; accord to tradition it received its name from Icarus, son of Dædaius, who was drowned in this sea. It was very stormy and dangerous, 2, 145. (The first ι long.)

towards, straight at, for the most part with the gen. Δανώων, 12, 106; προύς the Egean sez, which at an early period pose, Od. 1, 119; with prep. iδύν πρὸυ was called Δολίχη, and received its name

from Icarus son of Dædalus: now Niceria, h. Bacch. 26. 1.

inchor, n, or, (i), poet. for einchor, si-milar, like, with dat. 2, 478. Od. 4, 249. 'Iκεταονίδης, ου. ο, son of Hiketson = Menalippus, 15, 547.

Inerdur, ovos, o (i, inergs), son of Lacmedon, and brother of Priam, father of Melanippus, 3, 147. 20, 238.

ikerevw (ikérns), 201. ikérevoa, to come or go to any one as a supplicant, eig riva, 16, 574; or rivá, Od. and generally, to beg suppliently, to supplicate, to beseech, Od. 11, 530.

ikétys, ov, è, a suppliant, one who comes to another for protection against persecution, or to seek purification from blood-guiltiness; the persons of such suppliants were inviolable, when they had once seated themselves before the altar of Zeus (ineriforos) or at the hearth, 24, 158. 570. Od. 9, 270. 19, 134. According to the Schol. on Od. 16, 422, it denotes also the receiver of the suppliant, the same relation existing as in ξένοι. This signif. however ἰκέτης never has in H., and we may better under-stand here Penelope and her son by

inernous, & (inerns), the protector of suppliants, epith. of Zeus, Od. 13, 213. ικηαι, Ep. for ίκη, see ικνέομαι.

Ίκμάλιος, ὁ, an artist in Ithaca, Od. 19. 57. (According to Damm from efuquaivery = Meister Trockenholz, Mr. Dry-

iκμάς, άδος, η, the moisture, which destroys all roughness, and yields smoothness and flexibility. ἄφαρ ικμάς ἔβη, δύνει δέ τ' αλοιφή, quickly a softness comes and the oil enters (spoken of leather which is rendered soft by oil), 17, 392. Cp., like Voss, translates (έβη = ἀπέβη), it sweats The moisture out and drinks the

unction in. See Nitzsch ad Od. 2, 419. ovpos, a favorable wind; prob. for inperos from ixiodas, the wind which comes upon the ship, secundus, Eustath. Schol. Venet. Others (Hesych. Etym. M.) a moist, gently blowing, or, according to Nitzsch ad Od. 2, 419, a uniform breeze, (opp. one that drives the vessel about, &c.) from ἰκμάς, slipperiness, smoothness (cf. Od. 5, 478; ἄνεμοι ὑγρὸν ἀέντες), l, 479. Od. 2, 420.

iκνίομαι, poet. depon. mid. (from iκω), fut. Louai, 201. indunt, to come, to go, to attain, to reach, with the accus. of the aim, or with eie re; more rarely, with ἐπί, πρόε, κατά, etc.; with dat. ἐπειγομένοισι δ' ικοντο, 12, 374. 1) Spoken of any thing living; es χειράς τινος, to fall into any one's hands, 10, 448; ent νηας, 6, 69; esply to come to any one as a suppliant, 14, 260. 22, 123. 2) Spoken of any thing inanimate, conceived of as and conditions. 'Αχιλλῆσς ποθή ίξεται viag 'Αχαιών, regret for Achilles will at lating to Ilus. το πεδίον 'Ιλῆσο, the Ilian

length come upon the sons of the Greeks. 1, 240. κάματός μιν γούναθ ίκετο, fatigue attacked his knees, 13, 711; in like manner, σέβας, πένθος etc., with double accus. 1, 362. 11, 88. (a is short, except when long by augm.)

when long by augm.)

Ικρια, τό, always in the plur., Ep. gen.

Ικριαφιν (from Ικριον, a plank, a beam),

the deck, which covered only the fore
and hind part of the ship; the middle
was open for the seats of the rowers, 15, 676. Od. 12, 229. 13, 74. In the difficult passage, Od. 5, 252, are commonly understood the ship's ribs, connected by cross pieces, upon which the deck rested. Voss, more correctly, considers σταμίνες the ribs; 'he placed around it planks, fastening them to the frequent ribs; see imprevioes. Nitzsch ad lec. understands by kepta the planks which formed the inner coating, as it were, of the ship's sides, cf. Od. 5, 163. In a large vessel this liwing of boards was confined to the prow and stern, the centre-portion being left with naked timbers to form the hold.

ikw, Ep. imperf. Ikov, aor. 2 Ifov, Ifer, the root of ikavw and ikvéouat. (Upon the aor. see Buttm. § 96, note 9. Ro-t. Dial. 52, d); to go, to come, to reach, to Drain. 22, 21; 10 yo., το come, το reach. to arrive at, to attain, with accus. of the aim, 1, 317. 9, 525. δ τι χρειώ τόσον fees, what so great need is come, 10, 142; often with a partop, et P6δον ζένν αλώμενος, he came to Rhodes in his wandering, 2, 667. (a is regularly long.) iλαδόν, adv. (ίλη), in crowds, in troups, troop by truop, 2, 93.† °ίλαμαι, mid. poet. form for ἰλάσκομαι,

see ϊλημι, h. 20, 5.

ιλάομαι, Ep. for ιλάσκομαι, to appeare, to propiliate, ιλάονταί μιν ταύροισι. 2, 550† (viz. Erechtheus, say the Gramm. and Voss; others, as Heyne, refer it to Athênê).

ikaos (i, a), propiliated, favorable, placatus, spoken of the gods: gracious, merciful, 1, 583; of men: gentle, kind, 9, 639. h. Cer. 204.

ιλάσκομαι, depon. mid. (iλάω, i), fut. ιλάσομαι, Ep σσ sor. ιλασάμην, Ep. σσ, spoken only of gods, to appease, to propitiate, to conciliate, to render gracious or favorable, with accus. θεόν, Αθήνην, 1, 100. 147. 386. Od. 3, 419 ; τινά μολπή, 1, 472. cf. h. 20, 5. (Kindred forms, Tha-

μαι, ιλάομαι; prop. i, sometimes i, 1, 100.)

ίλημι, post. (from root ιλάω), only imperat. ἴληθι and perf. subj. ἰλήκησι, optat. perat. thighs and pert. supj. thigher, opeat. thigher, to be propisitated, gracious, favorable. thigh, be gracious, in addresses to the gods, *Od. 3, 380. 16. 184. The perf. with signif. of pres. with dat. Od. 21, 365. h. in Ap. 165.
'Llude, does, η, prop. adj. Trojan, of Troy: as subst. subsud. ποίησις, the Tilad.

plain; the Schol. says it was so called | 8, 544. 10, 475; also a trace, 23, 324. 2) from the monument of Ilus, cf. LAos. 2. But, in the first place, this region was never so called; in the next, Agenor would in that case have retired from Ida and gone back; more correctly. Lenz understands (Ebene von Troj. S. 226) the plain back of Troy towards Ida. Crates therefore has amended it to 'Iôn tor. and Voss translates, the Idean plain, 21, 558; cf. Köpke Kriegswes. d. Griech. 8. 193.

Lioreus, nos. o (i), son of Phorbas, a Trojan, slain by Peneleus, 14, 489. (The first . iong.)

Lλιόθεν, adv. from Ilium (Troy), 14,

Ίλιόθι, adv. at Ilium (Troy), always Ίλιόθι πρό, before Ilium (Troy), 8, 561. Od. 8, 581.

"Ίλιον, τό = "Ίλιος, q. V. "Ίλιος, ή, ιξ) (τὸ "Ίλιον, 15, 71+), Ilios or Ilium, the capital of the Trojan realm, afterwards called Troja (Troy). It received its name from its founder, Ilus. This city, with its citadel (Hépyanos), in which wis of Zeus and Apollo (22, 191) called by the later Greeks to madator Idion, was situated upon an isolated hell in a great plain (20, 216), between the two rivers Simoeis and Scamandrus, where they approached each other. Their confluence was to the west of the city. It was thirty stad a beyond Novum Ilium, about six Roman miles from the sea. On the west side of the city, towards the Grecian camp, was the great gate, called the Σκαιαὶ πύλαι, also called Dardanian. Now the village Bunar-Baschi occupies its site. New Ilium lay near to the coast, only twenty stadia from the mouth of the Scamander; originally a village with a temple of Athène, which under the Romans grew into a city; now Trojahi, cf. Lenz, die Ebene vor Troja, 1797. 'Illios is also applied to the whole Trojan realm, 1, 71. 18, 58. 13, 717. (The first a long; the se ond also long in 21, 104.)

Ίλιόφιν, Ερ. for Ίλίου, 21, 295. ίλλάς, άδος, ή (ίλλω, είλω), prop. that which is twisted (of thongs or any

thing flexible), a string, a rope, plur. 13, 572.4

*IAos, ô, Ilus, 1) son of Dardanus and Bateia, king of Dardania, who died without children, Apd. 3, 12. 2 2) son of Tres and Calirrhoe, father of Laomedon, brother of Ganymede, founder of Ilium. 20, 232. His monument was situated beyond the Scamandrus, mid way between the Scean gate and the battle-ground, 10, 415. 11, 166. 371. 3) son of Mermerus, grandson of Pheres, in Ephyra, Od. 1, 259.

iλός, ύος, ή, prob. from εἰλύω, mud, mire, 21, 318.

iμάς, άντος, ὁ (ἔ, rarely ἔ, from ἔημι), a leathern thong, 21, 30. 22, 397; hence 10, 127. b) More rarely, whither, Od. 4. 1) a thong or strap for harnessing horses, 821. 6, 55. In Od. 6, 27, it is explained

the straps with which the chariot-body was fastened, 5, 727. 3) the whip-thong, a whip, 23, 363. 4) the thong for factening the helmet under the chin, 3, 371; also the thongs with which the helmet was lined for protection, 10, 2. 265) the mayic-girale, the cestus of Aphrodite, which, by its magic power, inspired every one with love, 14, 214. 219. 6) the thongs of pugilists, caestus, which were made of undressed leather and wound around the hollow of the hand, 23, 684. 7) In the Od., the thong fastened to the bolt of the door, and drawn through a hole. To shut the door, the bolt (κληίς) was drawn forward. and fastened to the kopwen; to open the door, the thong was first untied, and then the bolt pressed back with a hook, Od. I. 4. 424, 802.

ἰμάσθλη, ἡ (ἰμάσσω), prop. a whip-thong, then a whip, 8, 43, and Oil,

iμάσσω (iμάς), a.r. l iμασα, Ep. σσ, to whip, to lash, to strike, ιππους, ημιόνους, Il. and Od.; πληγαίς τινα, 15, 17; metaph. yalav, to strike (lash) the earth with lightning spoken of Zeus), 2, 782. h. Ap. 340.

'Ιμβρασίδης, υυ, o, son of Imbrasus = Prirus, 4, 520.

Τμβριος, δ, son of Mentor of Pedæon, husband of Medesicastê, son-in-law of Priam, slain by Teucer, 13, 171, 197, [2] As adj. of Imbrus, Imbrian, 21, 43.]

 $I\mu\beta\rho\sigma_{0}$, $\dot{\eta}$, 1) an island on the coast of Thrace, famed for the worship of the Caberi and of Hermes; now Imbro, 13, 33. 24, 78. 2) a city on the above island. 14, 281, 21, 43,

iμείρω, poet and Ion. iμερος (i), 1) to long for, to desire ardently, with gen. κακών, Od. 10, 431. 555. 2) Mid. as depon aor. l incipanny; more frequently with gen. ains, Od. 1, 41; and with infin. Il. 14, 163. Od. 1, 59.

iner and ineral, see eine.

iµepóeis, eora, er (ïµepos), awakening desire or longing; enchanting, fuscinating, lovely, agreeable, xopos, 18, 603; aoion. ode 1, 421; γόος, the lamentation of longing desire, Od. 1, 421; γόος, the lamentation of longing desire, Od. 10, 398; chiefly charming, exciting amorous persions, στήθεα, 3, 397; ἔργα γάμοιο, 5, 429. Neut. as adv. ἰμερόεν κιθάριζε, 10, 570.

iμερος, ο (i), longing, ardent desire for a person or thing, Turos, 11, 89. 23, 14. 108, and also connected with a gen. of the object : πατρὸς ιμέρος γόσιο, a strong desire to mourn his father [Cp.], Od. 4, 113; esply amorous desire, love, 3, 140. 14, 198.

iμερτός, ή, όν (iμείρω), longed for, attractive, lovely, epith. of a river, 2, 731; f of the harp, h. Merc. 510.

παιρ, π. Meto. 10.

παιρ, see είμι, cf. Thiersch, § 229, ε.

τνα, 1) Adv. of place, where, in which

place, 2, 558. Od. 6, 322; for êxeê, there,

παιρ. 10.

παι

as an adv. of time, when; and Od. 8, 313, how; in both places, however, the local signif. is predominant; in the first, we may translate ira, whereat (on which occasion); and in the second, kow there, cf. Nitzsch ad Od. 4, 821. II) Conjunct. that, in order to, denoting purpose. 1) With the subi, after a primary tense (pres., peri., fut.), 1, 203. 3, 252. 11, 200: and after an aor. with pres. signif. 1, 410. 19, 347. Apparently the indicat, is often found here, since the Ep. subj. shortens the long yowel, 1, 363, 2, 232, 2) With the optat. after an historical tense (imperf., pluperf., aor.), Od. 3, 2. 77. 5, 492. As exceptions, notice a) The subj. stands with a preceding historical teuse a) When the aur. has the signif. of the perf., Od 3, 15. 11, 93. B) In the objective representation of past events, 9, 495. b) The optat. follows a primary tense, when the declaration assumes the character of dependent discourse (in H. examples are wanting), cf. odea. Sometimes the subj. and optat, follow one after the other in two dependent clauses, 15, 596, 24, 584. Od. 3, 78. 3) Lua un. that not. 7, 195. Od. 4, 70; construc. as in ΐνα, 1, 2. ΐνα μή. in Il. 7, 353, is explained by the Schol. by car un, if not: the verse is, however, suspected. 4) With other particles, iva ôn, iva wep, 7, 26. 24, 382.

ινδάλλομαι (είδος, ειδάλιμος), to present oneself in view, to appear, to show oneself, 23, 460. Od 3, 246. h. Ven. 179. The dat, Tivi indicates him to whom any thing appears, indableto ober mage τεύχεσι λαμπόμενος Πηλείωνος, he (Viz. Patroclus) appeared to all, gleaming in the arms of Peleides, 17. 213. (As the sense appears to be 'he was like Achilles,' Heyne, Bothe, and Spitzner, after Aristarchus, have adopted Hydeinvi. Commonly the nom, indicates the person who appears, or in whose character any one appears; the dat., however, is not unusual, cf. Od. 3, 246, where formerly stood άθανάτοις; h. Ven. 179, ως μοι ίν δάλλεται ήτορ, as he appears to me in my mind (= recollection), Od. 19, 224: for here Odysseus (Ulysses) is immediately described, as to his exterior. Damin takes it here as mid. = darracerau, conceives, imagines [4700 as nom.]; so also Voss, 'so far as my mind remembers.

ivers, see is.

ίνίον, τό (ĉ, ĉs), the back bone of the head, the neck, the nape of the neck, .5, 73. 14, 495.

Ίνώ, όος, ή, see Δευκοθέα. *Ίνωπος, ό (ῖ, Ἰνωπός, Strab.), a foun-

tain and rivulet in Delos, h. Ap. 18.

Ifalos, or, epith. of alf typios, prob.

Sect-springing, climbing, from allow or

invisida, and alloway other say, lasci-

body, the region above the hips, ifuî, Ep.

contr. dat. for ἰξύῖ, *Od. 5, 231. 20, 544.

'Ιξτων, τωνος, ὁ, Ιπίση, king of Thessaly and husband of Dia, who bore Peirithous by Zeus; from this 'Iξιόνιος, ίη,

ιον. pertaining to Ixion; άλοχος. 14, 317. Ίσβάτης, ου, ὸ, king of Lycia, father of Antia, and father-in-law of Proetus, who sent Bellerophontes to him, that he might put him to death. H., 6, 173, mentions not his name, but Apd. 2, 2. 1; cf. Arreia and Hooiros.

ioovedis, és (i. trum ior, rédos), rioletcoloured, purple, and generally, dark-coloured, elpos, *Od. 4, 135. 9, 426.

ιοδόκος, ον (ε, from ιός, δέχομαι), containing arrows, arrow-holding, paparon. Od. 21, 12. 60.+

ioeiôńs, és (i, from lov, elôos), violetcoloured, and generally, durk-coloured, cf. πορφύρεος, epith. of the sea, 11, 298. Od. 5, 56.

ióeis, essa, er (t, from ior), violetcoloured, dark-coloured (as πολιός), σι δηρος, 23, 850.

οηρος, 23, 636. Ιοκάστη, ή, 8ce Έπικάστη. ἰόμωρος, ον (ζ), a repreachful epith. of the Argives, *4, 242. 14, 479; according to most critics, skilled with the arrow, fighting with arrows, from ios and moposi = mopos. Schol. of medi tous tous nemogration), cf. έγχεσίμωρος; sense: ye, who only fight at a distance with missiles, but will not attack the enemy in close conflict with sword and spear. It indicates, therefore, cowardice; and from many passages in H., it appears that archery was little reputable. Köppen, without probability, takes it as an honorary epithet. But as the a here is short, and the a in ios is always long, consequently several other explanations have been sought Schneider derives it from id, voice, and translates, ready with the voice, boastful, braggarts. Others, from tor, explaining it, 'destined to the fate of the violet,' i. e. a shortlived fate, or, to a violet-coloured, i. e. a dark fate, etc.

ιον. τό (ι), a violet, Od. 5, 72.† h. Cer. There were, according to Theophr. Hist. Plant. 6, 6, white, purple, and black. ioνθάς, άδος, ή, shaggy, hairy, epith. of wild goats, Od. 14, 50. (From lovθos. akin to aveos.)

ióc, ὁ (ĩ, from ἔημι), plur. οἱ ἰοί and once τὰ ἰά, 20, 68;† prop. that which is cast, an arrow cf. διστός.

ios, iη, ior, Ep. for els. μία, ev. in gen. and dat. with altered accent, iης, iφ, 6, 122; iη, one, 9, 319. τη δέ τ' iŋ ἀναφαίνεται όλεθρος, supply βοί, to one (cow) death appeared, 11, 174. Od. 11, 435.

·logrépavos, or (grépavos), violet-

crowned, h. 5, 18.

ιότης, ητος, ή (ι, prob. from ις), only in the dat. and accus. will, resolution, counsel, bidding, advice, 15, 41; often tions, from if is. 1, 105.†

Lifov, ec. 4, see i.ms.

iξύς, ύος, η, the flank or side of the of each other, 5, 874. θεῶν ἰότητι, by the will of the gods, 19, 9. Od. 7, 214. ἀλλήλων ἰότητι, the counsel

ioukos, & (oukos), the first down, the earliest appearance of beard only in the plur. Od. 11, 319.+

ioχέαιρα, ή (τ. from lós, χαίρω), de-lighting in arrows. arrow loving, epith. of Artemis; as subst. mistress of the bow, huntress, 21, 480. Od. 11, 198.

innasouat, depon. mid. (innos). guide horses, to drive a chariot, 23, 426.† Innacions. ov, o, son of Hippasus =

Charops, 11, 426: = Soc#s, 11, 431; = Hypsenor, 13, 411:= Apiedion, 17, 348.

*Immacos, 5, 1) father of Charops and Socus, a Trojan, according to Hyg. f. 90, son of Priam, 11, 425, 450. 2) father of Hyp-enor, 13, 411. 3) father of Apisāon,

inneios, η. ον (innos), of a horse, belonging to a horse, ζυγόν, φάτνη, ὁπλή, II., κάπη, Od. 4, 40. inneios λόφος, a creat of

horse-hair, It. 15, 537.

inneus, nos, à (innos), plur. once in-neis. 11. 151; a knight; in H. a chamets, 11, 151; a knight; in ri. a cnarioleer, one who guides horses, 11, 51; = ήνίοχος, for the most part, opposed to περός, one who fights from a churiol, 2, 810. 11, 529; also a combatant for a prize in a chariot, 23, 262. cf. ἡνίοχος, παραιβάτης.

ιππηλάσιος, η, ον (ελαύνω), good for travelling with horses, pussuble for cha riots. ἐππηλάσιος ὁδός, a chariot-road, •7.

340 439

iππηλάτα, ό, Ep. for iππηλάτης, only nom. sing. (ἐλαύνω), a charioteer, a horseman, epith. of distinguished heroes, 4, 387. Od. 3, 436; always in the Ep. form.

ἐππήλατος, ον (ἐλαύνω), suited to driving horses, convenient for travelling, vijoos (convenient for a race-ground, V.), *Od.

4, 607. 13, 242.

Ίππημολγοί, οὶ, the Hippomalgi, prop. horse-milkers, from issues and anelyw, Scythian nomades, who lived upon mare's milk; Strab., VII. p. 260, after Posidonius, places them in the north of Europe. H. calls them ayavoi, from their simple mode of life, 13, 5.

inmioxairns, ou, & (xairn), of horse-hair, λόφος, 6, 169.

iππιοχάρμης, ου, δ (χάρμη), that practises fighting from a chariot, a charioteer, 24, 257. Od. 11, 259.

inπόβοτος, ον (βόσκω), pastured by horses, horse-nourishing, epith. of Argos, because the plain of this city, abounding in water, was suited to the pasturing of horses; also spoken of Tricca and Elis, 4, 202. Od. 21, 347.

Ίπποδάμας, αντος, δ, a Trojan, slain

by Achilles. 20, 401 (= iππόδαμος).

'Ιπποδάμεια, η, Hippodameia. 1) daughter of Atrax, wife of Pirithous, mother of Polyportes, 2, 742. 2) daughter of Anchises, wife of Alcathous, sister of Eneas, 13, 429. 3) prop. name of Brisetts, according to Schol. ad II. 1, 184;

in nodamos, or (daman), horse-subduing, horse-taming, epith. of heroes, and also of the Trojans and Phrygians, 2, 230. 10, 431. Od. 3, 17.

'Imrôžanos, ô, *Hippodamus*, son of Merops, from Percôtê, a Trojan, slain by Odyssens (Ulysses), 11, 335.

iππόδασυς, eta, v (δασύς), thickly covered with horse-hair, κόρυς, 3, 369; κυνέη, Od.

iππόδρομος, ὁ (δρόμος), α race-course for chariats, 23, 330.†

inπόθεν, adv. (inπος from a horse), *Od. 8, 515. 11, 531.

'Ιππόθοος, δ, 1) son of Lethus from Larissa, grandson of Teutamus, leader of the Pelasgians, 2, 840, seq.; he is slain, 17, 217—318. 2) son of Priam, 24

iπποκέλευθος, ον (κέλευθος, travelling by horses, fighting from a chariot, epith. of Patroclus, in *16, 126, 584, 839; since being the charioteer of Achilles he fought not on foot. Thus the better Gramm. Eustath. Ven Schol. The interpret. & se twoos kelevers, thou that commandest horses, is contrary to the usus loquendi. Bentley would write, inποκελεύστης.)

ἐππόκομος, ον (κόμη), set with horse-hair, crested with horse-hair, τρυφάλεια, κόρυς, *12, 339. 13, 132, seq.

ιπποκορυστής, ου, ο (κορύσσω), arming horses, or more correctly passive, furnished with horses for fighting, epith. of heroes fighting from war-chariots, *2, 1.

16, 287. 21, 205.

Ιπποκόων, ωντος, δ, a relative and comrade of the Thracian king, Rhesus, 10, 518. (From soeir = roeir, acquainted with horses.)

¹Ιππόλοχος, ὁ, 1) son of Bellerophontes, father of Glaucus, 6, 119. 197; king of the Lycians, 17, 140, seq. 2) a Trojan, son of Antimachus, slain by Agamemnon,

11, 192.

Ιππόμαχος, δ, son of Antimachus, a
Trojan, slain by Polypætes, 12, 189.

'Innéroos, è (acquainted with horses), 1) a Greek, slain by Hector, 11. 303. 2) prop. name of Bellerophontes, cf. Schol. ad Il. 6, 155.

iπποπόλος, ον (πολέω), to go about with horses, horse-driving, epith. of the Thracians, 13, 4. 14, 227.

innos, d, a hirse, a steed; ή înnos, a mare; also θήλεες inno., 5, 269; and inno. θήλειαι, 11, 681. H. uses both genders, but chiefly the fem., since mares were regarded as better suited for travelling and fighting, 2, 763. 5, 269. Od. 4, 635. The heroes of the Trojan war used horses only for drawing chariots: though 10, 513, is mly understood of riding, but not with entire certainty. See schops and some, Od. 4, 590; hence, 2) In the plur, and rarely in the dual (5, 13. 237), s pair of horses, or a teum, in connexion with appe, 12, 120; see Βρισηίς. 4) a handmaid of Penelope, and often επνοισεν καὶ ὅχεσφεν, 12, 114. Od. 18 182.

b) warriors fighting from a chariot. in opposition to πεζοί, Od. 14, 267. επποι τε kai ávépes, 11. 5, 554. 16, 167.

inποσύνη, ή (innos), the art of managing horses and of fighting from a chariot, 4 403. 11, 503; also in the plur. 16, 776.

Od. 21, 40.

ίππότα, δ. Ep. for iππότης (εππος), α charioteer, a warrior fighting from a charint, epith. of heroes, esply of Nestor, only Ep. form, often in the 11., and Od. 3,

68. Ἱπποτάδης, ου, ὁ, a descendant of Hippotes = Enlus, Od. 10, 2. 36.

Iππότης, ου, δ, son of Poseidón or of Zeus, father of Æolus, according to H. and Ap. Rh. 4, 778; others say grandfather of Æolus, through his daughter Arne, see Alohos.

Ίπποτίων, ωνος, ὁ, a Mysian, father of Morys, 13, 392; slain by Meriones, 14,

514, or perhaps another.

ίππουρις, ιδος, ή (οὐρά), as fem. adj. furnished with a horse-tail, κυνέη and κόρυς, 3, 337. 11, 42. Od. 22, 124.

ίπτομαι, depon. mid fut. ίψομαι, sor. έψάμην, to press, to squeeze; but only in the metaph, sense, to oppress, to afflict (strike, V.) with accus. (spoken of Zeus and Apollo) Acov, 1, 454, 16, 237; (of Agamemnon.) to chastise, to punish, 2, 193 (related to lπos, iπόω), *Il.

ipai, ai or Ipas, different readings, 18, 531, for elpas, q. v. ipeve, Ep. and Ion. for ispeve.

ipevia, Ep and ion for iepevia.

'Ipn', n ed. Wolf, 'Ipn ed. Spitzner, a city in Messenia (different from Elpa), one of the towns promised by Agamemnon to Achilles as a dowry, 9, 150. Paus. calls it the later 'ABia: Strab. VIII. 360, incorrectly, "Ioa. on the way from Andania to Megalopolis. Spitzner has adopted Ipy, which was the common reading in Paus., and which the rule of accent requires. Aristarch., on the other hand, writes Ipn, cf. Spitzner.

ipne, neos, à, Ion. and Ep. for iépaé (lepos), a hawk or falcon, to which species also the kiokos belonged, Od. 13. 86: prop. the s cred bird, because the sooth-savers observed and divined from its flight, 13, 62. 16, 582 (only in the contr.

form with i).

"Ipes, coos, n. accus. "Iper, Iris, according to Hes. daughter of Thaumas and Electra; in the earlier rhapsodies of the Iliad only, she is the messenver of the gods, not only amongst each other, 8. 398. 15, 144; but also to men, 2, 786. She interposes of her own accord, 3, 122. 24, 74; and brings spontaneously the commands of Achilles to the winds, 23, 198. She commonly appears in a foreign form, e. g. as Polites, 2, 791; and Laodikê (Laodice), 3, 122. Her fieetness is compared to the fall of hail, or to wind, 15, 172; hence αελλόπος, ποδήνεμος. In the later poets

265. 5, 13, etc.; hence, ἀλὸς ἴπποι, the she is goddess of the rainbow. (Acchariot of the sea, for a ship, Od. 4, 708. cording to Herm. Sertia, from είρω, to join.)

lois, ιδος, ή, dat. plur. ίρισσιν, 11, 27; the rainbow, which in ancient times passed with men as a message from heaven, 17, 547.

iρός, ή, όν (î), Ep. for lepós.
*Ιρος, a beggar in Ithaca, who was prop. called Arnaus, but was denominated "Ipos, messenger (from loss), because the suitors thus employed him. He was large in person, but weak, and insatiably greedy; he was beaten by Odysseus (Ulysses), whom he insulted, Od. 18, 1-7. 73. 239.

is, isos, ή, dat plur. iveσι (i), 1) sinew, muscle, nerre; in the plur. Od. 11, 219. 11. 23, 191; esply the neck-sinews, 17, 522. 2) muscular power, budily strength, rigour, strength, prim. of men. 5, 245. 7, 269; also of inanimate things, avenou and morapoù, 15, 383. 21, 356. 3) Since strength is the prominent trait of every hero, the strength of the hero is spoken of by a circumlocution for the hero biniself. κρατερή ις 'Οδυσήσε, the vigorous strength of Ogysseus (Ulysses), for the powerfully strong Odysseus, 23, 720; Tn-

λεμάχοιο, Od 2. 409: cf. βίη, σθένος. ἰσάζω (Ισος), fut. ἰσάσω, aor. 1 mid. Ερ. iterat. form ἰσάσκετο, 24, 607: act. to make equal, spoken of a woman weighing wool in scales, 12, 435; see έχω. Mid. to make oneself equal, to esteem oneself equal, rivi, 24, 607.

1) 3 plur. imperf. from eine. 2) iσαν, 1) 3 plur imperf. fre Ep. for ηδεσαν, see ΕΙΔΩ. Β.

Ioaropos, o (man-like), son of Bellerophontes, slain by Ares in an engagement against the Solymi, 6, 197. 203.

ίσασι, see ΕΙΔΩ, Β. **Ισάσκετο, see Ισάζω**

ίσθι imper, see ΕΙΔΩ, B.

ισθμιον, τό (ἰσθμός), prop. what belongs to the neck, a necklace, a neck-band, Od.

ίσκω, Ep. (from root IK, είκω), poet. form of είσκω, only pres. and imperf. to make equal. to make similar, to liken, τί make equal: to make similar, to like, τε τινι. φωτήν ἀλόχων) ισκουσα, making the voice like the voices of the wives [i. e. imitating their voices], Od. 4, 279. 2) In though: to deem like, to esteem equal or like, εμε σοὶ ισκοντες, esteeming me like thee (i. e. taking me for thee, V.), 16, 41, cf. 11, 799. 3) In two places, Od. 19, 203, and 22, 31, some critics explain love and lower, the spake, as it occurs also in Ap. Rhod. But Eustath, with the more exact critics, interprets it by eikage, ώμοίου, Od. 19, 203. ἴσκε ψεύδεα πολλά λέγων έτμοισεν όμοῖα, prop. uttering nany falsehoods, he made them like the truth [uttered many 'specious fictions, Cp.]; and Od. 22, 31, Toker eka-oros arip, each one imagined, i. e. was deceived in thinking as the following words show, cf. Buttm. Lex. p. 279, who

conjectures that ione should be the read- | cornea, and plupers dorners; the dual ing in Od. 22, 31.

Ισμαρος, ή. a city in Thrace, in the realm of the Ciconians, near Maronia, famed for its strong wine, Od. 9, 40. 198. iσόθεος, ον (ζ, θεός), godlike, equal to a

god, epith. of heroes, 2, 565, and Od. ισόμορος, ον (ῖ, μόρος), kaving an equal share, an equal lot. 15, 209.†

ίσόπεδον, τό (πέδον), an equal bottom, level ground, a plain, 13, 142.†

loos, lon, loov, Ep. for loos, Ep. also in fem. elon, q. v. 1) equal in quality, number, value, strength; sometimes also similar; absol. Ισον θυμον έχειν, 13, 704; with dat. δαίμονι, 5, 884; "Αρηϊ, 11, 295; and even often with the dat. of the pers., although the comparison concerns only something belonging to the person. ov μέν σοί ποτε Ισον έχω γέρας for γέρας τῷ σῷ γέραι Ισον, I never receive a reward equal to thine, 1, 163. cf. 17, 51. 2) equally shared. ίση μοίρα μένοντι καὶ εἰ μάλα τις πολεμίζοι, there is an equal portion to him who remains behind (at the ships), and to him who fights ever so wigorously, 9, 318; often lση alone, 11, 705. 12, 423. Od. 9, 42. 3) The neut. sing. as adv. lσον and lσα. lσον κηρί, like death, 3, 454. 15, 50; oftener the neut. plur. loa текесоог, 5, 71. 15, 439; and with prep. κατά Ισα μάχην τανύειν, and with prep. κατα ισα μαχην ταινειν, to suspend the fight in equipolse, to excite it equally, 11, 336. ἐπ lσα, 12, 436. The passage Od. 2, 203, is variously explained. κρήματα δ αυτε κακῶς βεβρώσεται, οὐδέ ποτ lσα ἐσσεται, thy possessions are consumed, and never will the like be to thee, i. e. that which is consumed will never be replaced. Nitzsch, and this appears most natural. Eustath. says, 'they will never remain equal,' i. e. will continually decrease. Others, as Voss, 'there will be no equity.' Both are contrary to the Hom. usus loquendi.

Ίσος, δ, son of Priam, slain by Aga-

memnon, 11, 101.

ισοφαρίζω (ι, from loos and φέρω), to put oneself on an equality with any man, to liken, to compare oneself to in any thing; τινὶ μένος, to any man in strength, 6, 101; ἔργα 'Αθήνη, 9, 390; and with the dat. alone, 21, 194.

ίσοφόρος, ον (φέρω), bearing a like burden, of equal strength, βόες, Od. 18,

ίσοω (loos), only optat. 20r. lowσαίμην. to make equal, mid. to become equal, with dat., Od. 7, 212.+

ιστημι, imperf. ιστην, 3 sing. Ep. iterat. form ioraone, ioraox', Od. 19, 574; fut. οτήσω, sor. 1 έστησα, also Ep. 3 plur. έστησαν for έστησαν, 12, 55. 2, 525 (σταν. βυίτεπεν). 12, 55. 2, 525 (σταν. βυίτεπεν). 2 έστην, Ερ. iterat. form στάσκον, and 3 plur. Ep. έσταν and στάν, subj. στω. 2 sing. στήμε for στής. etc., 1 plur. Ep. στέωμεν and στείομεν for στώμεν, infin. στήμεναι for στήναι, perf.

and plur, only in the syncop, forms : dual έστατον, plur. έσταμεν, έστάτε, and poet. έστητε, 4, 243. 246; 3 plur. έστασι, subj. άστώ, optat. ἀσταίη», infin. ἀστάμενα, ἀστάμεν, partep. only the obliq. case, ἀστάότος, etc., pluperf. dual ἄστάτων, 3 plur. coracar; mid. fut. origonal, sor. έστησάμην, aor. pass. ἐστάθην, signif.: I) Trans. in the pres. imperf. fut. and aor. 1, to place, to cause to stand, of animate and inanimate objects, hence 1) to put up, to set up, to place erect, with accus. 2, 525; έγχος, 15, 126; τρώτοδα, 18, 344. 2) to cause to rise, to raise, νεφέλας, 5, 523. Od. 12. 405; κονέης όμιχλήν, 13, 336; hence metaph. to excite, to stir up, φυλόπιδα, έριν, Od. 11, 314. 3) to cause to stand, to kinder, 16, 292. to bring to a stand, to check, to stop (in their course), arrows, 5, 368; ries, to anchor the ships, Od. 2, 391. 3, 182; μύλην, to stop the mill, Od. 20, 111; hence, to cause to stand in the balance, i. e. to weigh, τάλαντα, 19, 247. 22, 350.

II) Intrans. and reflex. in the agr. 2 perf. and pluperf. act. 1) to place oneself, to stand, perf. cornea, I have placed myself, or I stand; corneew, I stood, in which signif, the mid, is used to supply the pres, imperf. and fut. both of animate and inanimate things. 2) to stand, of warriors, 1 astimate things. 2 to stand, 0 watroors, 4, 33; γπρς, σκόλοντες, 9, 44. 12, 64. 5) to stand up, to arise, 1, 535. to stand forth, to lift oneself, χρημνοί, 12, 55, 50βal τρίχεν ἔσταν, the hair stood erect, 24, 339. δοβαλμοί ώντει κόρα ἔστασαν, the water tood of the like horse tood 10. 911. eyes stood out like horns, Od. 19. 211; hence metaph. εβδομος ἐστήκει μείς, the seventh month had begun, 19, 117; hence "σταται, begins, Od. 14, 162. 4) to stand still, to keep one's place, κρατερώς, 11, 410. 13, 56. III) Mid. esply aor. 1. 1) to place for oneself, to put up, with accus. κρατήρα θεοίσι, 6, 528; ἰστόν, to put up the loom-beam, Od. 2, 94; ιστόν, to raise the mast, 1, 480. Od. 9. 77. ἀγῶνα, to begin a combat, h. Ap. 150. 2) Oftener intrans. and reflex., to place oneself, in the pa-sages cited under no. II. 11. 2, 473. πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς [in balance hangs, poised coratu akmy, [in oaiance hangs, poised on a razor's edge. Cp.], 10, 173; see akmi, δούρα ἐν γαίη ἰσταντο, the spears remained sticking in the earth, 11, 574; metaph. νεῖκος ἰστατα, the contest begins, 13, 333. Cf. on ἐστασαν, Buttm. § 107. 6. Thiersch, § 223. Kühner, § 182. Ἰστίαια Δ. En and Ion ἐσ Ἦπιστος Επετικός Ιστίαια, ή, Ep. and Ion. for Εστίαια, a town in Eubrea, on the northern coast, later 'Ωρεός, 2, 537.

λοτίη, ή, Ion. and Ep. for coria, the domestic hearth, which at the same time was a domestic altar of the household gods; it was the asylum of all suppliants, and an oath by it was peculiarly sacred, *Od. 14, 159. 17, 156. 19, 304.

(The middle syllable is always long.)

"Ιστίη, ἡ (Ίστίη, ed. Herm.), Ep. for
"Εστία, Vesta, daughter of Kronus (Saturn)

and Rhea, tutelary deity of the domestic | (μηρός) turns, 5, 305 2) Mly the hip. hearth, of houses and cities, h. 23, 1.

28, 1.

ίστίον, τό (dim. from ἰστός), prop. any thing woven, cloth: in H. a sail, mly in the plur., 1, 480; sing., 15, 627. Od. 2, 427. The sails were commonly of linen (also called σπείρα). They were attached to the mast by yards. They were hoisted (πεταννύναι, αναπεταννύναι) in a favorable wind, and furled (στέλλεσθαι) in an unfavorable, 1, 433. Od. 3,

iστοδόκη, ή (δέχομαι), the receptacle of the mast, the place in which it was stowed when lowered [its crutch, Cp.], 1. 434.+

ἰστοπέδη, ἡ (πέδη), the mast stay, transverse piece of timber, in which the mast of a vessel was fixed, .Od. 12, 51.

ίστός, ὁ (ϊστημι), 1) the mast, which stood in the middle of the ship, and was attached by two ropes (πρότονοι) to the bows and stern of the ship. The mast was taken down, and lay in the ship when at anchor, 1, 434; at departure it was raised (ἀείρειν, στήσασθαι), Od. 2, 424. 9, 77. 2) a loom heam, the beam upon which the warp was drawn up perpendicularly, so that the threads hung down, instead of lying horizontally upon the warp-beam as with us; hence igrov στήσασθαι, to put up the loom beam, Od. 2. 94. ιστον εποίχεσθαι, to go around the loom in order to weave; for the weaver sat not before it, as with us, but went around, 1, 31. Od. 5. 62. This kind of weaving is still in partial use in India. 3) the warp itself, and generally the web. iστον υφαίνειν, 3, 125. Od. 2, 104, 109,

ίστω, imperat. see ΕΙΔΩ, Β.

ίστωρ, ορος, ὁ (εἰδέναι), one who is inintelligent, one who knows: esply like cognitor. an umpire. en lorropi, before the judge, or rather witness (μάρτυρι ή κριτή, Schol.), *18, 501. 23, 486. Ιστωρ stands in ed. Heyne, and in h. 32, 2, ed. Wolf. The derivation favours the spiritus lenis.

iσχαλέος, η. ον, poet. for iσχνός, dry, dried. Od. 19, 233.†

ισχανάω. Ερ. form of ισχω: ισχανάς, ισχανώσιν, Ερ. for ισχανά, ισχανώσιν, Ep. iterat. imperf. ioxaráaokov. 1) Act. to hold, to hold back, with accus., 5, 89. 15, 723. 2) to attach oneself to, to strive after, to be eager for, with gen. δρόμου, φιλότητος, 23, 300. Od. 8, 288; and with infin. 17, 572. II) Mid. to check oneself, to delay, to tarry, int vyvoiv, 12. 38. Od. 7, 161. (Only pres. and imperf.)

ίσχάνω, puet. form from ίσχω = ίσχαváw, to hold, to hold back, to hinder, with accus., 14, 387. 17, 747. Od. 19, 42; see

κατισχάνω, h. 6, 13.

ίσχίον, τό, 1) Prop. the hip-joint, the hip pan, i. e. the cavity in the hip-bone in which the head of the thigh-bone

the loins, exply the upper part, 11, 339, Od. 17, 234; plur. 8, 340. (Prob. from

ίσχύς, akin to ἰξύς.)

*Iσχυς, νος, δ, son of Elatus, the lover of Coronis, h Ap. 210.

*iσχύω (iσχύς), fut. όσω, to be strong, to be able, Batr. 280.

ίσχω, poet. form of έχω, only pres. and imperf. chiefly in the signif.: I) to hold, to hold fast, to hold back, Tiva, 5, 812; ιππους, 15, 546; metaph. θυμόν, restrain the spirit, 9, 256; σθένος, 9, 352. 11) Mid. to hold oneself, to restrain oneself, 2, 247; restrain yourself, i. e. be silent, Od. 11, 251. b) With gentle restrain oneself from a thing, to cease, λώβης, πτολέμου, Od. 18, 347. 24, 531.

ίτέη, ἡ, Ion. for ἰτέα, willow, 21, 350; salix alba, the common ozier, Od. 10, 510.

ίτην, imperf. of εἶμι.
'Ίτυλος, ὸ, son of Zethus and Aêdon, whom his mother killed in a fit of frenzy,

Od. 19, 522; cf. 'ληδών.
'Ιτυμονεύς, ἢος, ὸ, son of Hyperδchusin Elis, who abstracted from Nestor a
part of his herds, and was slain by him, 11, 671, sed.

ίτυς, υος, ή, prop. any circle; in H. the circumference or periphery of a wheel, made of felloes of wood, 4, 486, 5, 724, (Prob. from iréa.)

itw. see eint. 'Ιτων, ωνος, η (ε), a town in Larissa, in

Phthiô: is (Thessaly), with a temple of Athênê, 2, 696. Ἰτωνος, δ, Strab. Ἰνγμός, δ (ἰνζω), a cry, a cry of joy, a shout, 18, 572.

ίνζω (ī), to shout for joy, to cry aloud; in H. to terrify an animal by loud crying and shricking, 17, 66. Od. 15, 162.

'Ίφεις, ήσε, ὁ (i), see 'Ίφες.
'Ίφει'ς, ήσε, ὁ (i), see 'Ίφες.
'Ίφει'μη, ἡ, daughter of Icarius and siater of Penelopė, wife of Eumėlus of

Pheræ, Od. 4, 797.

iφθίμος, η, ov and os, ov, 1) highly honoured, greatly lauded, and generally, active, lively, noble, 5, 415; spoken of women, άλοχος, 19, 116. Od. 10, 106. (Prob. from Ιφι and τιμή, greatly lauded. Schol.; so Wolf and Thiersch.) Hence. 2) to be honored for one's strength, night, &c., strong, brave, mighty, powerful, prim. as epith. of heroes po sessing physical power, hence also spoken of head and shoulders, 3, 336. 11, 55.

los, adv. (prob. an old dat. from is), strongly, powerfull-, with might, with power, avacareur, μάχασθαι, 1, 38. 2, 720; δαμήναι, Od. 18, 156.

'Ιφιάνασσα, ή (i. ruling with power), daughter of Agamemnon and Klytæmnêstra (Clytæmnestra). called in the tragic writers 'Idiyéveia, 9, 145.

Ίφιδάμας, αντος, δ (ε), son of Antênor and Theano, who was educated in Thrace with his grandfather Cisseus, 11, 221.

Ίφικλήειος, η, ον, Ερ. for Ίφικλείος, L 2

pertaining to Iphiclus, & Bin Touchnein. Od. 11, 290.

Tourios, 6 (7 in the beginning), son of Phylacus, from Phylace in Thessaly, father of Protesilaus and Podarces, noted as a runner. His noble herds of cattle were demanded by Neleus of Bias as a price for his daughter of Pero, 2, 705. 23,

536. Od. 11, 289, seq. Cf. Biac.
Τομμάδεια, ἡ (ī in the beginning),
daughter of Triops, wife of Alôcus, mother of Otus and Ephialtes by Poseidôn, Od. 11, 305 (from μέδομαι, the mighty ruler).

Topicos, δ (the first a long) son of Pexius, a Greek, slain by the Lycian, Glaucus, 7, 14.

Τόρις, ιος. δ (not Ἰφείς), accus. Ἰφες, ιος. δ (not Ἰφείς), accus. Ἰφες, α Τrojan, slain by Patroclus. 16, 417; accus. Topicos, 16, 417; accus. Topicos,

Buttm. Gr. Gram. § 51. Rem. 1. p. 192. °Iφις, ιος, ή, daughter of Enyeus, a

slave of Patroclus, 9, 667.

iφιος, η, ον (lφι), οτ lφις, lφι, strong, esply robust, fat, fatted, only iφια μηλα, 5, 556. Od. 11, 108 (the first ι long).

'Ιφιτίδης, ὁ, son of I phitus = Archepto-

lemus, 8, 128.

'Ιφιτίων, ωνος, ὁ (ι in the beginning), son of Otrynteus of Hyde, slain by Achilles, 20, 382. (From τίω, avenging power-

fully.)

"Ιφιτος, ὁ (ε in the beginning) 1) son of Eurytus, from Œchalia, brother of Jole, an Argonaut. On the journey, when he was seeking the mares which had been concealed by Hêraclês, he gave his bow to Odysseus (Ulysses), in Meshis own to senia. When he found them with Heracles, he was slain by him, Od. 21, 14, seq. 2) son of Naubolus, an Argonaut of Phocis, father of Schedius and Epistrophus, 2, 518. 17, 306. 3) father of Schedus and Epistrophus, 2, 518. 17, 306. 3) father of Schedustamus 8, 128. Archeptolemus, 8, 128.

ίχθυάω (ἰχθύς), Ep. iterat. form, imperf. ιχθυασκον, Od. 4, 368; to fish, to take fish, *Od. 12, 95.

ίχθυόεις, εσσα, εν (ἰχθύς), fishy, abounding in fish, epith. of the sea, and of Hyllus, 9, 4. 360. 20, 392; κέλευθα, Od. 3, 177.

ίχθύε, ύος, ὁ, nom. and accus. plur. ἰχθύες, ἰχθύας, contr. ἰχθῦς. Od. 5, 53. 12, 331; a fish; taking fish in nets was already customary, Od. 22, 384, seq. in nom. and accus. sing. long, 21, 127; elsewhere short.)

*izvalos. ain, alov (lzvos), tracing, tracking, epith. of Themis, who traces out the actions of men, h. in Ap. 94. According to the Gram. from the town Ichnæ in Thessaly, where she had a temple. The last derivation Herm. ad loc. prefers.

ίχνιον, τό (prop. dimin. of ίχνος), a race, a track, a footstep, 18, 321. h. Merc. 220. µer' ixvid rivos Baiveiv, to follow a man's steps, Od. 2, 405; tracks, Od. 19, 436. 2) Generally, gait, morement, 13, 71.

ίχνος, τό, a track, a footstep, a trace, Od. 17, 317.†

ίχώρ, ῶρος, ὁ, accus. ἰχῶ, Ep. for ἔχῶρα (Kühner, § 266, 1. Buttm. § 56, note δ, e); ichor, the blood of the gods,—a humsur similar to blood, and which supplies its place in the gods, °5, 340, 416.

ίψ, ἰπός, ὁ, nom. plur. ἴπες (ἴπτορεω), an insect which gnaws horn and vines,

Od. 21, 395.† іфао, вее інторац

ίωγή, ή, a shelter, a protection. Bepies, against the north wind, Od. 14, 533;† see

iωή, ή (iá, ĭ), a call, a voice, spoken of men, 10, 139; and generally, clomour, noise, of the lyre and the wind, Od. 17, 261. Il. 4, 276; of fire, 16, 127,

iūka, see iwkij.

ίωκα, του τωκη.

ιωκή, ή (from δίω and διώκω), metaplast. accus. ίωκα, as if from iώξ, 11, 601; prop. pursuit in battle; and generally, the tumuit of buttle, the noise o, battle, plur., 5, 521. 2) Luci, personified, like Έρις, *5, 740.

ωχμός, ὁ (ἰωκή), pursuit, the tumult of

battle, *8, 89. 158.

K.

K. the tenth letter of the Greek alphabet, and the sign of the tenth book. κάββαλε, Εp. for κατέβαλε, see κατα-

Καβησός, ή, a town in Thrace on the Hellespont, or in Lycia, from which is Καβησόθεν, from K. (ένδον refers to

Troy), 13, 363. κάγ, Ερ. for κατ' before γ; κὰγ γόνν, for κατὰ γόνυ (accord. to Bothe, καγγόνν), 20, 458.+

κάκγανος, ον (καίω with a kind of redupl.), that may be burned, dry, §úle, 21, 364. Od. 18, 308. h. Merc. 136.

καγχαλάω (Ep. pres. καγχαλόωσι, καγχαλόωσι for καγχαλώσι, καγχαλώσι, το lnugh aloud, to rejuice, 6, 514. Od. 23, 1. 59; to laugh to scorn, 3, 43, (From

ΧΑΩ, χαλάω, cachinnor.) κάγώ, contr. from καὶ τηώ, 21, 168;† yet rejected by Spitzner.

κάδ. Ep. for κατά before δ, e. g. καδ δέ, κὰδ δώματα, Od. 4, 72.

καδδραθέτην, see καταδαρθάνω. καδδύσαι. see καταδύω.

Καδμείος, η, ον (Κάδμος), derived from Cadmus, Cadmean, in Hom. plur. ed Kαδμείοι, the inhabitants of the citadel Cadmeia, i. c. the Thebans, 4, 391. Od. 11,

Καδμείων, ωνος, δ = Καδμείος, 4, 385.

Kαδμηίς, ίδος, ή, peculiar fem. of Kαδμείος, daughter of Cadmus = Semelé, h. 6. 57.

Káduos, ò (Herm. Instruus), Cadmus, son of the Phonician king Agenor, brother of Eurôpa, husband of Harmonia. In his journeyings in quest of Europa, who had been seduced by Zeus, he came at last to Bosotia, and founded the fortress Cadmeia. H. mentions him only as the father of Ino, Od. 5, 334.

KAΔ, see καίνυμαι. Κάτιρα, ή, fero. of Κάρ, a female Carian, prob. from the root Κάηρ, 4, 142.†

Kajuevai, see Kain.

καθαιρόω (αίρόω), (Ut. ήσω, anr. καθείλον, subj. Ep 3 sing. καθέλησι. I: to take (puit or tet) down, τί; ιστία, Od. 9. 149: ζυγόν, 24, 268: όσσε θανόντη, to close the eves of a corpse, 11, 435; and in tme-is, Od. 11, 426 2) Esply to take down with violence, to cast down, τικά, 21, 327; hence, to overpower, to carry off, spoken of Fate, Od. 2, 100; metaph. of sieep, Od. 9, 372, 373.

καθαίρω (καθαρός), sor. l ἐκάθηρα and Ep. κάθηρα, to purify, to cleanse, to wash, with accus. κρητής οας, θρόνους, τραπέ ζας ύδαπι, Od. 20, 152. 22, 439, 453; ουπόωντα, Od. 6, 87; trop. κάλλει προσώπατα καθαίρειν, to adorn with beauty, see κάλλος. Od. 18, 192. 2) to bring away by cleansing. to wash away; ἀπὸ χροδς λύματα, 14, 171; ρύπα, Od. 6, 93; with double accus. εἰ δ΄ άγε—αϊμα κάθη-ρου Έλθων ἐκ βελέων Σαρπηδόνα, 16, In this passage, which is variously explained, place with Spitzner a comma before and after ex βελέων, so that it may signify extra jactum telorum. Thus Voss Go. beloved Phœbus, to cleanse, beyond the reach of the enemy's spears, Sarpedon from his blood.' Instead of Zapπηδόνα, Aristarchus reads Σαρπηδόνι; Eustath., however, defends the double accus. and compares 1, 236, 237. 18, 345. b) In a religious signif. θεείφ δέπας, to purify a goblet by fumigation with brimstone, 16, 228,

καθάλλομαι, depon. mid. (ἄλλομαι), to leap down; metaph. to rush down, spoken of a tempest, 11, 298.†

καθάπαξ, adv. (ἄπαξ), once for all, entirely, Od. 21, 349.†

καθάπτομαι, depon. mid. (ἄπτω), to teuch. to attack, always τινὰ ἀπόσοτιν, to approach any one with words, a) In a good sense: ἐτ. μαλακοῦνῖ τινα, to address any one with kind words, 1, 582; οτ μειλιχίοις ἐπ., Od. 24, 393; absol. Od. 2, 39. 240, seq. b) In a bad signif. ἀντιβούς ἐπ., to attack or assail with angry words, Od. 18, 415. 20, 323; absol. 15, 127. 16, 421. (The dat. depends upon πάκλατο cf. Od. 2, 39.)

καθαρός, ή, όν, clean, suspotted, εμιατα, Od. 2) clean, clear, όν καθαρώ, subaud. τόπω, in a clear place (a place free from dead bodies), 8, 491. 10, 199. 3) Metaph. pur. biameless. καθαρώ θανάτω, by an honorable death, i. e. not by the halter, Od. 22, 462. Adv. καθαρώς, purety, h. Ap. 121.

καθέζομαι, depon. mid. (έζομαι), only pres. and imperf. to sit down, to sit, έπὶ

θρόνου, 1, 536; ἐπὶ λίθοισι, Od. 3, 406; to sit in council, to hold a session, Od. 1, 372. 2) to reside, to dwell, Od. 6, 295. καθέηκα, see καθίημι.

καθείατο, see κάθημα. καθείσα (εἶσα), defect. 2011. to seat, to cause any one to be sealed, τινὰ ἐπὶ θρόνου, 18, 389. 2) to set down, to place, to cause to remain, 2, 549. 3, 382; τινὰ σκοπόν, to place a man 2s a 297, Od. 4, 524.

καθείξαι, see κατέχω καθεύδω, imperf. Ep. καθεύδον, cnly pres. and imperf. to steep, to rest. 1. Gl1; έν ψιλότητι. Od. 8, 313. According to Eustath. [άναπίπτειν ὡς ἐπὶ ὑπτης], it signifies in 11. 1, Gl1. 'to lie down to sleep.' [This, however, is not the necessary sense, since the u-ual signif. does not conflict with 2. 2, where οὑκ ἔχε νήδυμος ὑπτος forms an antithesis with εδδον παινύχιοι, cf. Schol. ad 11. 2, 2. Am. Ed.]

καθεψιάομαι, depon. mid. (ἐψιάομαι), to deride, to mock, τινός, Od. 19, 372.†

κάθημαι (ήμαι), imperf. ἐκαθήμην, 3 sing. καθήστο and ἐκαθήτο. h. 6. 14; 3 plur. καθέστο. Ερ. for κάθητο. to sit down. παρά τινι, 7, 143; ἐν οτ ἐπί τινι, 11, 76. 14, 5; εργγ to sit at ense, to sit in sinte, to be thromed, Od. 16, 264.

κάθηρα, see καθαίρω. καθιόρύω (ἰδρύω), to seat, to cause to sit, τινά, Od. 20, 257.†

καθιζάνω (ἰζάνω), to seat oneself, θῶκόνδε, Od. 5, 3 †

os, Ou. 3, 3,7 καθίζον, once ἐκά-θιζον. Od. 16. 408 (Buttm. Lex. p. 122, would read δὲ κάθιζον), sor. ἐκάθισας, part. Ep. καθίσσας, 1) Trans. to εκαθισας το cause to sit, with accus. II.; ἀκδρῶν ἀγοράς, to constitute, to convoke assemblies of men, Od. 2, 69; proverbially, καθίζεν τινὰ ἀπ οὐδα, to seat any one upon the ground, i. e. to plunder him of his property, h. Merc. 284: see οὐδας. 2) Intrans. to seat oneself, to sit, ἐπζ, παρά τινι, 8, 436; and alone, 3, 426. Od. 0d. 4, 649.

καθίημι (ῖημι), aor. 1 καθέηκα, inf. aor. 2 καθέμαν, Ep. for καθεῖναι, 1) to send down, to cast down, with accus. eLow λαυκανίης, to send or pour wine down the throat, 24, 642: ἱππους ἐν δίναις, to sink the horses in the waters, in order to propilitate the river-god. 21, 132; κεραυνὸν χαμάζε, 8, 134 (by tmesis). 2) to let down, to lower, ἰστία ἐς νῆας. (d. 11, 72. h. Ap. 503. 481. (On the dual aor. 2 κάθετον, see Buttm. Ausf. Gram. § 38. 3. Rem. 3.)

καθικνόομαι (ἐκνόομαι) only nor. καθκόμην, to go to, to reach, to arrive at, to touch, to hit; only metaph; apoken only of disagreeable things. ἐμὰ καθίκετο πένθος, Od. 1, 342. μάλα πός με καθίκεο θυμὸν ἐνιπή, thou hast exceedingly touched (= wounded) my heart by reproach, 14, 104.

καθίστημι (Ιστημι), imperf. pres. Ep. καθίστα, 201. 1 κατέστησα, 201. 1 mid. κατεστησάμην, I) Only trans. to pus

L3

down, to set down, to put away; with | the smoke, Od. 1, 58. III) sai in conaccus. κρητήρα, the mixer, 9, 202; νήα, to direct the ship down, i. e. to shore [appelle navem], Od. 12, 185; hence IIvλονδε καταστήσαι τινα, to convey any one to Pylos (connected with εφέσσαι, to put ashore [but Fäsi aft. Schol. to take him on board: a hysteron-proteron]), Od. 13, 274. II) Mid. = act. to let down, λαίφος βοεύσιν, h. Ap. 407.

*καθοπλίζω (ὁπλίζω), to arm; mid. to arm oneself, Batr. 122.

καθοράω (ὸράω), επτ. κατείδον, part. κατιδών, to look down, ἐξ Ἰδης. 11, 337; with accus. to survey, to inspect any thing, h. Ap. 136. Mid. as depon. en

αΐαν, 13, 4. καθύπερθε, and before a vowel καθύπερθεν, adv. (υπερθε), 1) from above, down from above, 3, 337; with gen. Od. 8, 279. 2) abore, over, 2, 754. λαοίσιν καθύπερθε πεποιθότες, trusting to the men who were above (i. e. on the walls), 12, 153; of the situation of places, 24, 515; with gen. Xioo, above Chios, i. e. north of it, Od. 3, 170, 15, 404.

καί, conjunc. and, even, marking connexion or heightened force. I) As a copulative conjunc. καί connects 1) Ideas and sentences of every kind, whilst the enclit. vé connects only related ideas. 2) re-rai, as well-as, both - and, shows that the connected ideas stand in close and ne essary union; in H. the two words stand together, 1, 7. 17. Od. 3, 414. 3) kai re, the Lat. atque, annexes something homogeneous and equal (in quantity, &c.): it often points to some-thing special: and indeed, 1, 521. Od. 23, In like manner we have ήδὲ καί, Od.
 240 ; ἡμέν, ήδὲ καί, 5, 128. 4) The ori ginal enhancing power shows itself, although feebly, in sentences which annex an action quickly following what pre-cedes, ως ἄρ ἔφη, καὶ ἀναίξας—τίθει, 1, 58‡. 5) In an anacoluthon καί connects a partep. and a finite verh, ως φαμένη, και ἡγήσατο, 22, 247. In like manner in apodosis after temporal conjunctions, sai τότε, 1, 478. II) As an enhancing adverb : in the orig. signif. even, also, still, etiam, sai renders a single word or a sentence emphatic. According to the character of the antithesis, the augmenting force may be 1) Strengthening, a) With verbs, substantives, numerals : even. τάχα κεν καὶ ἀναίτιον αἰτιόωτο, he might easily blame even an innocent person, 12, 301. cf. 4, 181. b) Esply, καί with partep, and adj. forms an antithesis to the main verb of the sentence; in which case it may be translated by although, λουσους. Έκτορα, καὶ μεμαώτα (however impetuous) μάχης σχήσεσθαι δίως 9. 655. καὶ ἐσσύμενον, 13. 787. 16, 627. c) With compar. ετίτί. Θεθε καὶ ἀμαίνονας ϊπτους δωρήσαιτο, 10, 556. d) With adverbe: καὶ λίην, καὶ μάλα, 13, 237. 19, 405. Od. 1, 46. 2) Diminishing: iqueros kai kanròr-rongal, to see if but | Kaloogéwr, see Kalooeis.

nexion with conjunctions: καὶ γάρ, since indeed, for indeed; καὶ γὰρ δή, for certainly, for really, καὶ — γε, and tindeed); καὶ δέ, and γεt, but also: καὶ δέ, and now, and certainly; καὶ εἰ, even it; καὶ μέν = καὶ μήν, and certainly, and surely, surely also, 23, 410; also (indeed), Od. 11, 582; καί τοι, and yet, although, etc. [To the above may be added sai as an expletive. κασίγνητος καὶ οπατρος, 12, 371; as also the use between numerals. sometimes = or. era Kai δύο, 2, 346. cf. Od. 3, 113.]

Kaiveidns, o, son of Caneus = Coronus, 2, 746.

Kaiveves, nos, o, son of Elatus, king of the Lapithæ, father of the Argonaut Coronus, 1, 264. (From Kairouas, that overpowers.)

* kaivos, ή, όν, new, strange, unknown, τέχνη, Batr. 116.

καίνυμαι, p et. depon. (root KAΔ for καίδνυμαι), perf. κέκασμαι, pluperf. έκε-κάσμην, 1) to excel, τινά, Od. 3, 282. More freq. the peri, and pluperf. in the signif. of the pres. and imperf. κεκάσθαι τινά τινι, to excel a man in any thing, 2. 530. 13, 431. Od. 19, 395. Instead of the dat. the infin. stands in Od. 2, 159. 3 283. 2) Alone with dat, without accus, of pers. to be distinguished in any thing, to be remarkuble for any thing, to be adorned with, δόλοισι (for evil wiles renowned), 4, 339. c) With prep. accompanying the pers. and a dat. of the thing, παντοίης αρετήσε έν Δαναοίσε, Οd. 4, 725; μετά δμωήσε, Οd. 19,82; ἐπ' ἀθρώπους, 24,535. (Others suppose a root ΚΑΖΩ.)

Raineo, Ep. separated Rai mep, except Od. 7, 224; although, however, however much; πέρ takes its place after the emphatic word. καὶ ἀχνύμενοι περ, however grieved they are, 2, 270. 24, 20. Kai wpòs δαίμονά περ. 17, 104.

καίριος, η, ον (καιρός), happening at the right time, scasonable, hitting the right place; in H. only in the neut. καίριον, the vital part of the body, where wounds are fatal. ὅθι μάλιστα καίριόν ἐστιν, where the blow is fatal, 8, 84. 326. ἐν καιρίφ, κατά καίριον, in a mortal part, 4, 185. 11, 439.

kaipóeis, egra, ev, well-woven, close-woven, from kaipos, the threads which cross the chain or warp in weaving [the woof or filling], Lat. licia. καιροσέων οθονέων ἀπολείβεται ύγρον έλαιον, Od. 7, 107,† from the close-woven linen flows off the liquid oil, i. e. the linen is wrought so thick that even the penetrating oil flows off; καιροσέων is the reading of Aristarchus, and is, according to the Schol., gen. plur. for καιροεσσών, και-ροσσών, Ion. καιροσέων. Voss translates differently, 'and as the woven linen gleams with the dripping oil,' see Nitzsch ad loc. [Bright-as with oil the newwrought texture shone, Cp]

gain, Ep. for raw, sor, I erga and rija, plur. subj. enouser for ensurer, 3 sing. and plur. optat. kýai, kýaiev, infin. kýai, in the Od. also keiai, keiopev, keiavres, aot. 1 mid. ἐκηάμην, partep κηάμενος (in the Od. κείαντο, κειάμενος, Od. 16, 2. 23, 51); sor. pass. ἐκάην, infin. Ep. καήμεvas, 1) to kindle, to light up, to set in a blaze, πυρ, Il. 2) to consume, to burn, υπρία, νεκρούς, II.; hence pass. to burn, πυραία καίουτο, 1, 52. b) to be burnt, Od. 12, 13. II) Mid. only aor. 1, to enkindle for oneself, to kindle, with accus. πύρ, πυρά, 9, 88. Od. 16, 2. (On the exrop, wood, 9, oc. Out. 10, 2. (On the ex-change of η and εt, see Buttm. p. 287. Rost. p. 308; Külner, § 151. A. The forms κήω and κείω are doubtful.) κάκ, abbreviated κατά before κ; mly

Kaim

κάκ κεφαλήν, κάκ κόρυθα, 11, 351. Others, κακκεφαλήν, etc.

κακίζω (κακός), to render bad. 2) Mid. to make oneself bad, to show oneself comardly, 24, 214.†

κακκείαι, see κατακαίω, Od. 11, 74. κακκείοντες, 800 κατακείω.

κακκεφαλής, see κάκ.

κακκόρυθα, see κάκ.

*κακοδαίμων, ον (δαίμων), wretched, unhappy, miserable, Ep. 14, 21.

κακοείμων, ον, gen. ονος (είμα), wreichedly clothed, ill clad, πτωχοί, Od. 18, 1.† κακοεργίη, ή (κακοεργός), a bad deed, a wicked act, Od. 22, 374.†

κακοεργός, όν, poet. (εργον), wicked; γαστήρ, the abominable stomach [=hunger always counsellor of ill. Cp.], Od. 18, 54.†

Kanothios, & (Thios), wretched Ilium, Od. 19, 260. 23, 19.

*κακομηδής, ές (μῆδος), crafty, deceilful, h. Merc. 389.

κακομήχανος, ον (μηχανή), contriving enil, destructive, 6, 314. 9, 257. Od. 16. 418.

κακόξεινος, ον, Ion. and Ep. for κακόξεos (ξένος), inhrepitable, having had guests. Thus, Τηλέμαχ' ούτις σείο κακοξεινώτερος άλλος, no other one has wor-e guests, is more unfortunate in his guests than thou, Od. 20, 376 +

κακορραφίη, ή (ράπτω), the machination of evil things, craftiness, treachery, trickery, malice, 15, 16. Od. 12, 26; plur. Od.

κακός, ή, όν, bad, evil, hence 1) Spoken of external qualities of animate and inanimate things: of the external appearance of a person or thing, ugly, homely. κακὸς εἶδος, 10, 316. κακὰ είματα, eaply of persons, a) In point of rank, eaply of persons, a) in point or task, mean, valgar, ignoble, 14, 126. Od. 1, 411. 4, 64. b) bad, worthless, miserable, pourfies, Od. 17, 246. 2) Of conditions and circumstances: evil, bad, ruinous, injurious, wretched. Kipec, öddos, wife, davaros, etc. 3) Spoken of the character: bad, mean, wicked; in H. esply of warriors, cowardly, κακὸς καὶ ἀναλκις, 8, 153. 5, 643 Neut. κακὸν and κακά as ter: δαά, meen, ωτεκεα; in n. espij or mee cases of arrow them., σ., οτεκεα με warriors, cowardly, κακόν και δαλκες, δι καλών, infin. Ep. καλήμεναι, 10, 125; 153. 5, 643 Neut. κακόν and κακά as subst. δαάπειε, vileness, misfortune, mi- 532; aor. 1 ἐκάλεσα, Ep. σσ. aor. 1 mid. L 4

sery, wretchedness, evil: spoken of Ares, TUKTOV KOKOV, an unnatural, monstrous evil, 5, 831, see ructos; as an exclamation, μέγα κακόν, a great evil (V. 'O shame!'), 11, 404. κακόν τι ποιείν. to do some harm, 13, 120. κακόν οτ κακά ρέζειν τινά, to do harm to any one, 2, 195. 4, 32; rarely τινί, Od. 14, 289. κακά φέρειν τινί, 11. 2, 304; also absol. κακά Πριάμω for eig mand, to the ruin of Priam, 4, 28. 4) Adv. nanus, badly, wickedly, basely, insultingly, e. g. αφιέναι τινά, νοστείν, 1, 25. 2, 153. It often has a strenthening force. κακῶς ὑπερηνορέοντες, Od. 4, 766. 5) As a compar, in H. a) Regular: κακώτερος, η, ον, 19, 321. κακίων, ον, 9, 601; from which κακίους for κακίονας, Od. 2, 277. Superl. κάκιστος, η, ον, Il. and Od. b) Irregular: xepeiws, together with the forms χέρηϊ, χέρηα, etc., χερειότερος, ήσσων, α. ν.

κακότεχνος, ον (τέχνη), practising evil arts, deceitful, wily, 15, 14.

κακότης, ητος, ή (κακός), badness, worthlessness, 1) moral vileness, baseness, wickedness, 3, 366. 13, 108. Od. 24, 455; spoken of warriors, cowardice, timidity, 11. 2, 368. 15, 721. 2) evil, harm, mis-fortune, 10, 71. Od. 3, 175; esply the sufferings of war, Il. 11, 382. 12, 332.

κακοφραδής, ές (φράζομαι), evil-minded, irrational, foolish, 23, 483.†

*κακοφραδίη, η, evil intention, folly, in-discretion, plur. h. Cer. 227.

κακόω (κακός), aor. ἐκάκωσα, perf. pass. κεκάκωμαι, to do budly, to inflict evil upon, to make unhappy, to mailrent, to injure, rivá, 11, 690. Od. 16, 212. кекаκωμένοι ήμεν, we were in a bad case. 11, 689. κεκακωμένος άλμη, disfigured by seawater, Od. 6, 137; metaph. unoe yéporta KÁKOV (IMPETAL, fOR KÁKOE) KEKAKWILÉVOV. do not afflict the afflicted old man. Od. 4.

кактаче, все катактеїчы

κακώτερος, η, ον, see κακός. καλάμη, ή. 1) a stalk or straw or co..., 9. 222. 2) the stubble (in harvesting 19, 222. only the ears were cut off); hence metaph. the rest, the remnant. άλλ' έμπης καλάμην γέ σ' δίομαι εἰσορόωντα γιγνώorece, but still, I think, that on beholding, even the stubble, thou wilt recognize it, i. e. thou wilt recognize, in my still remaining strength, what I once was, Od. 14, 214. [But mark the stubble, and thou canst not much Misjudge the grain.

Cp.]
• Καλαμίνθιος, ὁ (καλαμίνθη), the lover of calamint, a frog's name, Batr. 227.

*κάλαμος, ο, α reed, h. Merc. 47. *καλαμοστεφής, ές (στέφω), crowned with reed, rush-covered; βυρσαί, coria calamie obducta, Batr. 127.

καλαῦροψ, οπος, ή, the herdsman's crook, which the herdsmen bore, and threw at the cattle to drive them, 23, 845.

έκαλεσάμην, Ευ. σσ. perf. pass. κέκλημαι, pluperf. 3 plur. κεκλήστο, fut. 3 κε κλήσομαι, Ion. iterative imperf. καλέεσκον and καλεσκόμην, I) to call, i. e. (1 to name, to call by name : τινὰ ἐπώνυμον or enindnow, to call one by a surname, 9, 562. 18, 487; hence pass. to be called, to be named, often, 2, 260, 684, 4, 61. έμη άλοχος κεκλήσεαι, h. Ven. 489. 2) to call, to call to; spoken of several, to call together, with accus. τινα είς αγορήν, είς Ολυμπόν Od. 1. 90. 11. 1, 402; also αγορήνδε, θάλαμόνδε οξεόνδε; with accus. alone, όσοι κεκλήστο βουλήν, whosoever had been called to the council, 10, 195; and with infin. to call upon, to require, to challenge, καταβήναι, 3, 250. 10. 197; to call, to invite to a repast, Od. 4, 532. oneself, to summon, 5, 427. h. Ven. 126; τινὰ φωνή, 3, 161; λαὸν ἀγορήνδε, 1, 54. καλήμεναι. see καλέω.

Καλήσιος. ο, a comrade and charioteer of Axvlus, from Arisbê in Thrace; slain by Diomêdês, 6, 18.

Καλητορίδης, ου, ο, son of Calêtor = Aphareus, 13, 541.

καλήτωρ, ορος, ὁ (καλέω), a crier, 24,

Καλήτωρ, ορος, ὁ (καλέω), pr. n. 1) son of Clytius, a kinsman of Priam, 15, 419. 2) father of Aphareus.

καλλείπω, Ευ. (οι καταλείπω Καλλιάνασσα, ή, daughter of Nereus

and Doris, 18, 46. Καλλιάνειρα, ή, daughter of Nereus, 18,

Καλλίαρος, ή, a town in Locris, in

Strabo's time destroyed, 2, 531.

καλλιγύναιξ. αικος (γυνή), abounding in kanayovate, akos (yorn), aoraming in beautiful women or virgins, epith. of Hellas [Achaia] and Sparta, only in accus., 2, 683 [3, 75]. Od. 13, 412.

*Kananowate, y, daughter of Keleos (Celeus) in Eleusis. h. in Cer. 109.

καλλίζωνος, ον (ζώνη), beautifully girdled or (rather having a beautiful girdle, cf. Od. 5, 231], epith. of noble women,

7, 139. Od. 23, 147.

*Καλλιθόη, ἡ, daughter of Keleos (Celeus) in Eleusis, h. in Cer. 110.

καλλίθριξ, τριχος (θρίξ) having beautiful hair; epith. of horses: having beautiful manes, 5, 323; epith. of sheep: having beautiful wool, Od. 9, 936. 469.

Καλλικολώνη. ή (κολώνη), Mount Beauty, a beautiful hill in the Trojan plain, not far from Troy, on the right side of the Simoeis, 20, 53, 151. Not far from it was the valley Θύμβρη.

καλλίκομος, ον (κόμη), having beautiful hair, having beautiful tresses, epith. of handsome women, 9, 449. Od. 15, 58.

καλλικρήδεμνος, ον (κρήδεμνον), having a beautiful head-band or fillet (beautifully veiled, V.), άλοχοι, Od. 4, 623.†

αάλλιμος, ον, poet. for καλός, beautiful, *Od. 4, 130, 11, 529, 640.

beautiful voice), the eldest of the nine Muses, later the goddess of Epic song, h. 31, 2.

καλλιπάρηος, ον (παρειά), having fair cheeks, epith. of beautiful women, 1, 143. Od. 15, 123.

κάλλιπε, καλλιπέειν, εσο καταλείπω. *καλλιπέδιλος, ον (πέδιλον,) kaving benutiful sandals, h. Merc. 57.

καλλιπλόκαμος, ον (πλόκαμος), having beautiful locks, having lovely tresses, epith. of fair women, Il. and Od.

καλλιρέεθρος, ον (ρέεθρον), beautifully flowing, κρήνη, Od. 10, 107.† h. Ap. 240.

καλλίροος, ον, poet. for καλίρροος. Καλλιρόη, η, poet. for Καλιβρόη, daughter of Oceanus and Tethys, wife of Chrysäör, h. in Cer. 419.

καλλίρροος, ον, Ερ. καλλίροος, Οπ. 5, 441. 17, 206 (poos), beautifully flowing, epith. of rivers and fountains, 2, 752, 22,

*καλλιστέφανος, ον (στέφανος), branti-fully crowned, epith. of Démêtêr, h. Cer. 252

κάλλιστος, η, ον, see καλός. καλλίσφυρος, ον (σφυρόν), prop having

beautiful ankles or feet, stender-forted, epith, of beautiful women, 9, 557. Od. 5,

καλλίτριχες, see καλλίθριξ.

κάλλιφ' for κατέλιπε, see καταλείπω.

καλλίχορος, ον (χορός), having beautiful dancing-places, or having brantiful plains, Πανοπεύς, Od. 11, 581; Θήβαι, h. 14. 2; see εὐρύχορος.

[Καλλίχορος ό, a sacred fountain near Eleusis, h. Cer. 273.]

κάλλος, τό (καλός), δεπκίγ, both of men and women, 3, 392. 6, 156. Od. 6, 18. 8, 457; spoken of Penelope, κάλλει μέν οι πρώτα πρόσωπα καλά κάθ, ρεν αμβροσίω, οίω 'Αφροδίτη χρίεται. Athene illumined her lovely countenance with ambrosial beauty, such as Aphrodité adorns herself with, Od. 18, 191. (Here critics take it, unnecessarily, for 'fragrant ointment.' Beauty, as Passow remarks, is in H. something corporeal, which the gods put on and take off from men like a garment, cf. Od. 23, 156. 162.)

*κάλον, τό, wood, esply dry wood for burning, h. in Merc. 112.

κάλός, ή, όν, compar. καλλίων, superl. κάλλιστος, beautiful. 1) Spoken of the external form both of animals and inanimate objects: beautiful, faseinating, lovely, agreeable, spoken of men, καλός τε μέγας τε, Il.; often of women; of parts of the body, of clothes, arms, furniture, regions, etc.; λιμήν, a beautiful harbour. Od. 6, 263. 2) Of internal quality: beautiful, noble, glorious, excellent; in H. only neut. καλόν ἐστι, it is well, it is becoming, with infin., 9, 615. 17, 19, νῦν δη κάλλιον μεταλλήσαι, now it is more fitting to ask, Od. 3, 69. ου μήν οὶ τόγε κάλλιον, this is by no means well, Il. 24, 52. Od. 7, 159. The neut. sing. κάλλιον, see καλός.

*Kαλλιόνη, ή (from όψ, having a καλόν and plur. καλά are often used by

H. as adv. well, filly, beautifully, καλόν, Od. 1, 155. 8, 266; in the Il. καλά, 6, 326. 8, 400. The adv. καλώς, only Od. 2, 64, see διόλλυμι.

κάλος, δ, Att. κάλως, a rope, a sail-rope, Od. 5, 260;† different from ὑπεραί Bud modes.

κάλπις, ιδος, ή, a vessel for drawing or scooping up water, a pitcher, an urn, Od. 7, 20.+ h. Cer. 207.

"καλύβη, ή (καλύπτω), a shelter, a hut, an harbour, Ba'r. 30.

Καλύδναι, at rigou, the Calydna islands, according to Strab. X. p. 489, the Sporades, near the island of Cos. which received their name from the larger. afterwards called Καλύμνα, but in earlier times Καλύδνα. Others understood by the word, the two islands Leros and Calymna. According to Demetrius, the island was called Καλύδναι, like Θή-Bas. 2, 677.

Καλυδών, ῶνος, ή, a very ancient town in Ætolia on the Evênus, famed on account of the Calydonian boar, 2, 640. 9, 340, 13, 217,

*καλυκώπις, ιδος, ή (ωψ), with a florid countenance, having a blooming face, h. Cer. 420. Ven. 285.

κάλυμμα, ατος. τό (καλύπτω), an enrelopment; esply the head-covering of the women, a veil=καλύπτρη. It is called κνάντον, dark-coloured, as used in mourning, 24, 93 † It would seem, however, to be more correct to distinguish κάλυμμα from καλύπτρη, and, with Voss, to translate it 'mourning robe,' since it is followed by τοῦ δ΄ οῦτε μελάντερον ἔπλετο ἔσθος, cf. h. Cer. 42.

κάλυξ, υκος, ή, 1) Prop. an envelope; hence a bud, esply a flower-bud, a flower-cup, or calyx. 2) In H., 18, 401, † as a female ornament, perhaps ear-pendants in the form of a flower-cup. According to some Gramm. they are the σωληνίσκοι, σύρεγγες (Voss, 'hair-pins'); al. small tubes to keep the hair in curl [pipes, Cp.], cf. h. Ven. 87, 164.

καλύπτρη, ή (καλύπτω), a covering, exply a reil, with which females cover the face upon going out, 22, 406. Od. 5, 232. 10, 543.

232. 10, 333.
παλύπτω, fut. ψω, aor. 1 ἐκάλυψα, Ερ. κάλυψα, aor. mid. ἐκαλυψάμην, perf. pass. κεκάλυμα, aor. pass. ἐκαλυψάμην.

1) to cover. to envelope, to wrap αround.
πέτρον περὶ χεὶρ ἐκάλυψεν, the hand [just] covered the stone, i. e. it was as great as the hand could grasp, 16,735. Mly constr. τί τινι, to cover something with something, 7, 462. 10, 29; more rarely, Ti TIVI, to (cover =) spread something over any τινός, e. g. σάκος, to hold a shield before any one, 17, 132. 22, 313. Pass. κεκά-λυπτο ἡέρε. 16, 790. ἀσπίδε κεκαλυμμένος ώμους, having the shoulders covered with a shield, 16, 360. 2) Metath. of death: τέλος θανάτοιο κάλυψεν αὐτόν, death en veloped him, 5, 553; with double

accus. τὸν δὲ σκότος ὄσσε κάλνψε, 4. 461; and often spoken also of swooning, oi öσσε νὺξ ἐκάλυψε μέλαινα, 14, 439. Spoken of a mental state, 11, 249. II) Mid. to envelope oneself with any thing, to corer, τινί; δθόνησιν, κρηδέμνω, 3, 141. 14, 184; with accus, πρόσωπα, h. Ven. 184.

Καλυψώ, οῦς, ἡ (the concealer, Occu-lina. Herm.), daughter of Atlas; she dweltin the island Ogygia, remote from all intercourse with gods or men, Od. 1. 50, 52. She received the shipwrecked Odysseus (Ulysses) into her abode, and wished ever to retain him with her, pro-mising to make him immortal, Od. 7, 244, seq. He spent here seven years, till at last, in the eighth, the gods piried him, and Hermes was sent by with the command to Calypso to permit him to return home, Od. 5, 28-31. willingly she obeyed the command of the gods. Odysseus (Ulysses) built a ship under her direction; and, after he was furnished by Calypso with the necessary implements and provisions, he departed with a favorable wind, which the goddess sent after him, Od. 7, 265, seq. 5, 160, seq. According to h. Cer. 422; Hes. Th. 1016, she was a daughter of Oceanus.

Κάλχας. αντος, ο, νος Κάλχαν, son of Thestor, a famous seer of the Greeks, who by his art guided the Grecian enterprises before Troy, since he knew the present, the past, and the future, 1, 69—72. 2, 300. 13, 45.

.e. ε., ουυ. 13, 49. κάμ, Ep. abbrev. κατά before μ. κὰμ μέσσον, 11, 172. κάμ μέν, Od. 20, 2. κάμαξ, ακος, ἡ, α stake, α pole; α vine-prop, to which the vines were bound, 18, 563.†

*καματηρός, ή, όν (κάματος), wearisome,

burdensome, γήρας. h. Ven. 247. κάματος, δ. 1) lubour, toil, hardship, 15, 365. ἄτερ καμάτοιο, Od. 7, 325. 2) fatigue, weariness, exhaustion, 4, 230, 13, 711 (see AAEQ). Od. 6, 2, 12, 281, woλυάιξ κάματος, fiercely assailing weariness, or the fatigue of impetuous battle. 5,811. 3) labour, i. e. the gains of labour, Od. 14, 417.

κάμε, Ep. for έκαμε, see κάμνω.

Κάμειρος, ή, Cameirus, a town on the western coast of the island of Rhodes. now Jerachio, 2, 656.

*κάμῖνος. ὁ, an oven for baking; an oven for burning potters' ware, Ep. Hom.

καμινώ, ους. ή, connected with γρήυς. an old oren-woman, with the implied

notion of loquacity, Od. 18, 27.† καμμονίη, ή (Ερ. for καταμονίη), pr. p. endurance, perseverance in battle; the victory thus obtained, *22, 257, 23, 661. κάμμορος (Ep. for κακόμορος, according to Ap.), ill-faled, miserable, unfortunate. Od. 2, 351. 5, 160.

*καμμύσαι, see καταμίω. Káurw, fut. Kauovnat, 201. čkanov. 3 sing. κάμε, Ep. subj. κεκάμω with redupl., sor. mid. έκαμόμην, perf. κέκμηκα, partep. κεκμηώς, gen. ώτος, accus. plur. κεκμηότας, 1) Intrans. to fatigue oneself with labour. a) to take pains, to toil, to suffer, μάλα πολλά, 8, 22. 448; with part. suger, μαλα πολλα, 5, 22. 145; With part. orbit τόξον δην έκαμον τανών», I did not long weary myself in drawing the bow [3π. δην τανών», Fäsi], Od. 21, 426; of works of art, κάμα ταίχων, II. 2, 101. 7, 220. 8, 195. b) to become fatigued, to become weary, to become relaxed; with accus. xeipa, in the hand, 2, 389. 5, 797; γυία, ώμον, often with a partep. έπην κο κάμω πολεμίζων, after I am fatigued in battle, 1, 168; so κάμνει θέων, έλαύνων, he is weary with running, rowing, 4, 244. 7, 5. κεκμηώς, a fatigued person, 6, 261. 11, 802; but οι καμόντες, the wearied ones; epith. of the dead who have escaped from their labours, 3, 278 (V. 'those who rest'). Od. 11, 476. According to Buttm, Lex. p. 371, 'the worn out, the enferbled as a kind of euphemism for Barorres, the word presenting, instead of the notion of non-existence, the lowest degree of life short of annihilation. 2) Trans. to make with toil, to prepare, with accus esply works of art in brass, μίτρην, 4, 187. 18, 614; νηας, Od. 9, 126. Mid. to work upon with pains-taking for oneself, to cultivate, with accus. vyoov, Od. 9, 130. 2) to earn by labour for oneself, to acquire, douple to, 11, 18, 341.

κάμπτω, fut. ψω, 201. έκαμψα, to bend, to curve, with accus. iruv, 4, 486; esply γόνυ, to bend the knee, in order to rest, , 118. 29, 72; γούνατα χειράς τε, Od. 5, 453.

καμπύλος, η, ον (κάμπτω). curved, crooked, bent, epith. of the bow, chariot and wheel, 5, 97. 231. 722. Od. 9, 156; άροτρον, h. Cer. 308.

*κάναστρον, τό (κάνη), a basket made of twisted osier; an earthen vessel, Ep. h. 14, 3,

καναχέω (καναχή), only aor. κανάχησε, to resound, to make a noise, to rattle, to ring, spoken of brass, Od. 19, 469.

καναχή, ή (κανάζω), noise, sound, rat-tling, ringing; spoken of brass, 16, 105; of the stamping of mules, Od. 6, 82; of the gnashing of teeth, Il. 19, 365; of the lyre, h. Ap. 185.
καναχίζω = καναχέω, only imperf. to

rattle, to ring, to resound. κανάχιζε δούρατα πύργων βαλλόμενα, the timbers of the towers being hit resounded, 12, 36. (The explanation 'δούρατα ἐπὶ τοὺς πύργονε ἀκοντιζόμενα' is contrary to the usus loquendi

κάνειον, τό, Ep. = κάνεον, Od. 10, 355.† κάνεον, τό, Ep. κάνειον (κάνη), prop. a basket make of twisted reeds; a reed basket; generally a basket, a vessel, a dish for bread and for the sacred barley in a sacrifice; spoken of brass, 11, 630; and of gold, Od. 10, 355.

καννεύσας, see κατανεύω.

any straight rule for measuring, etc.; in H. 1) κανόνες are two cross-bars (μάβδος. Hesych.) on the inside of a shield. The left arm was put through one of these. whilst the left hand grasped the other, when an attack was made upon the enemy; a handle. They were made of leather, and also of metal, 8, 193. 13, 407; later, όχανα. Others suppose these were two cross-bars to which the τελα-μών was attached, cf. Köpke, Kriegsw. d. Gr. S. 110. 2) A straight piece of wood, or spool, upon which the yarn of the woof was wound, in order to throw it through the warp; Yoss, the shuttle (it is incorrectly explained as 'the great beam of the loom') ετί δ' ώρντο διος 'Οδυσσείς Άγχι, μάλ' 'ως 'όντ τίς τε γενεικές εὐζώνοιο Στήθεός έστι κανών, 23, 760. Here the gen. στήθεος depends upon άγχι, for the sense is, Odysseus (Ulysses) was as near Ajax, as the instrument with which the woof is inserted in the warp is to the breast of the woman. (Bothe supposes an hypallage: κανών τις γυναικ. for κανών γυναικός τινος.) [Cp. "Near as some cinctured maid Industrious holds the distaff to her breast."]

κάπ, Ep. abbreviated for κατά before π and φ. κάπ πεδίον, κάπ φάλαρα, 11, 167. 16, 106.

Καπανεύς, ηος, δ, son of Hipponous and Laodice, father of Sthenelus, one of the seven princes before Thebes, was killed by lightning as he was mounting the walls, 2, 564.

Kaπανημάδης, ου, δ, and Kaπανημος νίος, son of Capaneus = Sihenoius, 5, 108, 109. 4, 367.

κάπετος, ή (σκάπτω), a ditch, a fass = τάφρος, 15, 356; a pit, a vault, 24, 797; and generally a trench, *18, 564.

κάπη, ή (κάπτω), a crib, a manger with the food, 18, 453, Od. 4, 40.

καπνίζω (καπνός), 201. έκάπνισα, Ερ. σσ. to make a smuke, to kindle a fre, 2, 399.†

καπνός, ὁ (ΚΑΠΩ), smoke, fume, distinct from κνίσση, 1, 317. Od. 1, 58; the vapour from waves, Od. 12, 219. κάππεσον, 800 καταπίπτω.

κάπριος. δ, for κάπρος. 11, 414. 12, 42; and συς κάπριος. 11, 293. 17, 282.

κάπρος, ο, a boar, a wild swine. The male swine was taken as an offering in forming a treaty, 19, 196. καπύω (ΚΑΠΩ), 20τ. ἐκάπυσα, Ερ. σσ,

to breathe, to breathe forth. and be worner ἐκάπυσσεν, 22, 467.†

Kánve, voc. o, son of Assaracus, father of Anchises, 20, 239.

ΚΑΠΩ, see ΚΑΦΩ.

κάρ, Ep. abbrev. κατά before δ. κάρ 660v, 12, 33.

κάρ, according to the Schol. an ancient Ep. abbrev. form for κάρη: hence ἐπὶ κάρ, upon the hend, headlong, 16, 392.† Later it was written ἐπίκαρ.

κανγεύσας, see κατανεύω.
κανών, όνος, ὁ (κάνη), prop. a reed rod, prob. an ancient word for θρίξ, in the

passage τίω δέ μιν έν καρὸς αἴση, I value him equally with a hair, i. e. not at all, 9. 378.† According to Clarke and Heyne, probably of a common origin with aκα-ρής, Hesych. τὸ βραχύ, ὁ οὐδὶ κείραι οἰον γε so that it has yielded a word κάρ (capilus rasus, from reipu), like the Latin nec kilum or flucci facere. The ancients take it. some for anpos, like death (cf. 3, 454); some for Kapos, like a Carian, because the Carians were despised as soldiers. The quantity is at variance with both, and with the last also the state of things when H. lived. [Död. accepts the explanation of the Schol. Ven.

 φθείρ, pediculus.]
 Κάρ, Κάρός, δ, a Carian, an inhabitant of Caria, the south-western country in Asia Minor, 2, 867. 10, 428.

Καρδαμύλη, ή, a town near Leuctra, in Messenia, which Agamemnon promised to give Achilles as a dowry; now Scardamoula, 9, 150.

καρδίη, ή, Ep. κραδίη, the last the common Ep. form; καρδίη only 2, 452.1) the heart, as a part of the human body, the sent of the circulation of the blood and of life, 10. 94. 13, 282. 2) Metaph. the heart, as the seat of the feelings, desires, impulses, and passions, 1, 223. 395. Od. 4, 293; connected with $\theta\nu\mu\phi$ c, 2, 171. Od. 4, 548. 3: As the seat of the faculty of thought, the soul, the mind, the understanding, 10, 244. 21, 441.

*κάρδοπος, δ, a kneeding-trough, a tray, Epigr. 15, 6.

κάρη, τό, Ion. and Ep. for κάρα, gen. κάρητος, καρήατος, dat. κάρητι. καρήατι, accus.κάρη, plur.nom.κάρα, h. Cer. 12 (from κάρατα, κάραα), καρήατα, 17, 437; accus. κράατα. Here belong the forms KPAΣ, gen. κρατός, κράατος, dat. κρατί, κράατι, accus. κράτα, Od. 8, 92; plur. gen. κράτων (more correctly, κρατών), dat. κρασί; and from κάρηνον: καρήνου, κάρηνα, κα-ρήνων, see Thiersch, § 197, 55. Rost, Dial. 39; the head, of men and of brutes, κάρη, only nom. and accus., Il. 2, 259. 6, 509; gen. κάρητος, Od. 6, 230; κάρητι, Il. 15, 75.

κάρηας, τό, a later nom., used of Anti-machus, probably formed from the Ep. forms καρήστος, καρήστι, καρήστα, 800

καρηκομάω, only in the pres. partcp. καρηκομόωντες, Ep. for καρηκομώντες (κομάω), long-haired, epith. of the Achseans, who were the hair long; opposed to δπιθεν κομόωντες, 2, 542.

οπιστ κομοωντες, 2, 312.
κάρηνον, τό. Ερ. form of κάρη, q. v. 1)
the head, καρήνου, h. 7, 12; often in
periphr. ἀνδρών, ἵππων κάρηνα, 9, 407.
11, 500. νεκύων κάρηνα, Od. 10, 521. 2)
Metaph. the top, the summit, of mountains, 1, 44. Od. 1, 102; citadels, the
strong-holds of cities, II. 2, 117. 9, 24.

Κάρησος, ὁ, a river in Mysia, which flowed into the Æsôpus; later Πέτυς, 12, 20. каркаіры, to shake, to tremble, to quake,

*καρκίνος, δ, a crab, Batr. 301. Kάρπαθος, ή, Ep. Κράπαθος, an island between Crete and Rhodes, in the sea

called from it the Carpathian: now Scarpanto, 2, 676. The first form is found in h. Ap. 43.

καρπάλιμος, ον (for άρπάλιμος from άρπάζω), fleet, rapid, hasty, πόδες, 16, 312. 809. Frequently the adv. καρπαλίμως, quickly, rapidly, hastily.

καρπός, δ, 1) fruit, both of trees and of the field, 6, 142. Od. 10, 242. 2) the wrist, the part of the hand near the wrist, 5, 458. 8, 328. Od. 18, 258.

καρρέζουσα, see καταρρέζω. καρτερόθυμος, ον (θυμος), of strong spirit, steadfast, courageous, epith. of Heracles, Achilles, and the Mysians, 5, 277. 13, 350. Od. 21, 25.

καρτερός, ή, όν (κάρτος). Ερ. for κρατεpos, strong, mighty, powerful, powerful, for the most part spoken of men and human affairs; chiefly bold, brave, θυμός, 5, 806. καρτεραὶ φάλαγγες, the mighty or brave squadrons, 5, 592. b) Of things: έργα, mighty deeds, 5, 757; ὅρκος, 19, 105. Od. 4, 253. EAROS, 16, 517.

*καρτερόχειρ, os, o, strong-handed, pow-

erful, epith. of Ares, h. 7, 3. κάρτιστος, η. ον, Ερ. for κράτιστος, superi. from sparus or sparos, the strongest, the mightiest, Il. and Od.

κάρτος, εος, τό, Ep. for κράτος, strength, might, power, 9, 254; and oftener connected with βίη and σθένος, see κράτος.

картени, Ер. for кратини (кратос), to make strong; only mid. to strengthen for oneself, always ἐκαρτύναντο φάλαγγας, *11, 215. 12, 415. 16, 563.

*κάρυον, τό, any kind of nut, esply wainui, Batr. 31.

Κάρυστος, ή, a city on the southern coast of Eubœa, famed for its marble: now Caristo, 2, 539.

καρφαλέος, η, ον (κάρφω), 1) dry, parched, ηια, Od. 5, 369. 2) Metaph. spoken of a sound, dull, hollow, ασπίς

πάρφω, του πουτική κατών, αστικ κάρφω, fut. κάρψω, ποτ. κάρψα, to draw together, to wrinkle, to wither; only χρόα, to wrinkle the skin, *Od. 13, 398. 430.

καρχαλίος, η, ον (κάρχαρος), rough, sharp; metaph. δίψη, rough (in the throat) from thirst, 21, 541.† (καρφαλίοι is a gloss.)

καρχαρόδους, όδοντος, ό, ή (όδούς), hav-ing sharp teeth, κύνες, °10, 360. 13, 198. κασιγνήτη, ή (fem. from κασίγνητος),

an own sister, a sister, 4, 441, and often. κασίγνητος, ὁ (κάσις, γεντάω), 1) a brother, a full, an own brother, όπα-τρος, 12, 371. 2) Generally a near kinsman, esply the child of a brother or sister, 15, 545. 16, 456. 3) As adj. for καστγγητικός, πόλλ αχέουσα καστγγητικός φόνοιο, on account of the slaughter of her brothers; for Meleager slew several brothers of Althma, Apd. 1, 8, 3. The poet, however, might mean Iphiclus, who contested with Meleager the honour of vic- | 23, 100; and generally of direction to an tory; hence Voss, 'on account of the slaughter of an own brother,' 9, 567.

Kάσος, ή, an island of the Ægean Sea near Cos. now Casso, 2, 676.

Κασσάνδρη, ή, daughter of Prism, had received from Apollo the gift of pro-phecy; but, because she did not return his love, he laid a curse upon her prophecies. She prophesied only misfortune, and no one believed her, 13, 366.
After the sack of Troy she became the stave of Agamemnon, and was slain by Klytæmnê-tra (Clytæmnestra) in Mycenæ, Od. 11, 420.

κασσίτερος. δ, tin, plumbum album, different from lead, plumbum nigrum. H. mentions it as an ornament of cuirasses and shields, 11, 25. 34. 18, 565. 575; and of charlots, 23, 503. Also greaves were made of tin, or for ornament coated with tin, 21, 592. 18, 613. According to 18, 474, it was melted and over other metal. χεύμα κασσιτέροιο, tin-casting, 23, 561. Probably, however, it was also beaten into plates with the hammer, 20, 271, and hence called eavos. Beckmann, Geschich, der Erfind, c. 4, 3, considers it the stannum of the Romans, a mixture of silver and lead, because soft tin would have afforded no protection in war. (Schneider in his Lex. agrees with this view). *Il.

Καστιάνειρα, η. Castianeira, mother of Gorgythion, 8, 305.

Kaστωρ, ορος, ό, son of King Tynda-reus and of Leda, or, by mythology, of Zeus, brother of Polydeukés (Polius and Helen, 3, 238, famed for his skill in managing horses. According to later mythology, he took part in the Calydonian hunt and in the Argonautic expedition. He was born mortal, and, when he was killed by Idas, Polydeukes (Pollux) shared immortality with him. Alternately they spent a day in the upper and a day in the under world, 3, 237.
Od. 11, 299, seq. Mly, Kastôr (Castor)
and Polydeukês (Pollux) together are called Dioscūri, i. e. sons of Zeus, see Διόσκουροι. 2) Castor, son of Hylacus, a fictitious personage, Od. 14, 204.

*καστορνύσα, 866 καταστορέννυμι.

κασχέθε, see κατέχω. κατα, I) Prep. with gen. and socus., prim. signif. down from above 1) With the gen. spoken only of place: a) To indicate a downward motion, down from, down. Βη δὲ κατ Οὐλύμππιο καρήνων, i, 44. καθ απων ἄλτο: hence also with the implied notion of extension, down from above. κατ ὀφθαλμών κέχυτο νέξ, down over the eyes the night was poured; again, κατ ἄκρης, prop. from the summit down, i. e. entirely, 13, 772. cf. ἄκρος. b) To indicate direction to a place in a

object, Od 9, 330. 2) With accus. a) Spoken of place (here it forms an antithesis with ava, in reference to the commencing-point, but agrees with it in expressing expansion over an object). a) To indicate direction to an object, mostly one in a lower situation, in, upon, into. βάλλειν κατὰ γαστέρα; in like manner, νύσσειν, οὐτᾶν κατά τι, κατ' ὅσσε ἰδών, looking into the eyes, 17, 167. β) Το indicate extension from above downwards, through, over, along upon. Katà στρατόν through the army, in the army. κατὰ λαόν, κατὰ γαίαν. Thus often κατὰ θυμόν, in the heart. b) In reference to cause, manner, etc. a) To denote design, purpose: πλεῖν κατὰ πρῆξυ, on business, Od. 3, 72. κατὰ χρόος ἀλθεῖν, Od. 11, 479. β) Το denote suitableness, according to, secundum: karà poi pay, according to propriety, Kara Suyaμιν, according to a man's power. γ) To denote the manner, etc. Kara λοπον κρομύοιο, after the manner of an onion-skin, Ud. 19, 233. κατὰ μέρος, part by part, h. Merc. 53. κατ' ἐμ' αὐτόν, by myself, 11. 1, 271. κατὰ σφέας, by themselves, 2, 366. κατὰ φῦλα, by tribes, 2, 362. II Adv. without case. kará as an adv. has the signif. down, downward, down from above, 1, 40. 436; again, fully, utterly, entirely. κατὰ πάντα φαγείν, Od. 3, 315. signif., and often strengthens the notion.

IV) κατά may be placed after the subst., and then the accent is retracted : δόμον κάτα. In the poets it is sometimes elided into κατ even before consonants. The accent is retracted and the - assimilated to the following consonant: xàô δύναμιν. Others connect the prep. with the following word: καδδύναμιν.

καταβαίνω (βαίνω), fut. καταβήσομαι, aor. 2 κατάβην, from this I plut. subj. καταβείομεν. Ερ. for καταβώμεν, aor. 1 mid. κατεβησάμην; also the Ep. forms καταβήσετο and imper. καταβήσεο, to descend, to come down, to alight, ex rivos, or with gen. alone, 5, 109; with the question whither, we have a and and with the accus. 3, 252. 10, 541; or the accus. alone. κατεβήσατο θάλαμον, he descended to the chamber, Od. 2, 337. 2) With accus. to descend any thing. 331. 2) with accus. to aescente any tinng. κλίμακα κατεβόρατο, he descended, went down, the stairs, Od. 1, 330. ξεστὸν ἐφόλκαιον καταβόρατα, to silde down by the smooth rudder (into the deep), Od. 14, 350; in a similar manner, ὑναφαία κατέβαινε, she descended the upper chamber, i. e. from the chamber, Od. 18, 206. 23, 85.

καταβάλλω (βάλλω), 201. 2 κατάβαλον, Ep. 3 sing. κάββαλε for κατέβαλε, 1) to cast down, to teur down, to demolish, with accus., 12, 206; to dash into, 15, 357; lower situation, down spon, down so, and kará πρηνές βαλέκιν μάλαβορο, i. c. susder. κατά χθονὸς διματα πῆξαι, to kasten the eyes upon the ground, 3, 217. upon the land, Od. 6, 172. 2) to key ψυχή κατά χθονὸς ψχετο, under the earth, down: κρεῖον ἐν πυρὸς αὐγής, 9, 208. 3) to cause to fall, 5, 343. 8, 249; hence | 471; only in the Ep. aor. to go to sleep, of a dog: σύατα κάββαλεν, he dropt his to sleep. σύπω τοιώνδε κατέδραθον, subaud. ears (on recognizing his master), Od. 17, υπνον, I never slept so soundly, *Od. 23, 302

καταβείομεν, 800 καταβαίνω.

καταβήσετο, see καταβαίνω. *καταβιβρώσκω (βιβρώσκω), sot. 2 κατέβρων, to devour, to consume, h. Ap.

*καταβλάπτω (βλάπτω), to kurt, to injure, with accus. h. Merc. 93.

καταβλώσκω (βλώσκω), only pres. to σο or pass through, with accus, acro [to range the city-streets Cp.], Od. 16, 466.

(καταβρόχω), only 3 sing, optat. sor. act. καταβρόξειε, to swallow, to swallow down, φάρμακον, Od. 4, 222;† see avaβρόγω.

καταγηράσκω and καταγηράω (γηράω), from which κατεγήρα, to grow old, *Od. 9, 510, 19, 360,

καταγίνόω, Ep. form of κατάγω, to bring down, to convey, to bring, with accus. ύλην, Od. 10, 104.†

κατάγνυμι (άγνυμι), fut. κατάξω, 80r. κατέαξα, to break, to dash in pieces, with accus. 8, 403. Od. 9, 283. τὸ κατεάξαμεν, δ πρίν έχεσκον, we broke this (spear) which I was before accustomed to carry 13, 257. That the plur, should be used is surprising, since the sing. follows; still it may be very well accounted for: we (Idomeneus and Meriones), says the latter, broke, in our conflict, the spear which I used to bear, cf. Spitzner ad

κατάγω (άγω), fut. κατάξω, Ep. infin. καταξέμεν, sor. sct. κατήγαγον, sor mid. κατηγαγομην. 1) to conduct down. to κατηγαγόμην, 1) to conduct down to bring down, with accus. τινὰ εἰν Δίδαο, Od. 11, 164. 24, 100. 2) Generally, to lead away, to conduct, for the most part from a bighar to a lower region as from a lower region as from the conduction of the conduction o from a higher to a lower region, as iππους έπὶ νηας, 5, 26. 6, 53. τινά Κρήτηνδε, to drive a man to Crete (of a wind), Od. 19, 186. Mid. to proceed from the high sea into port, to put into harbour, op-posed to ἀνάγεσθαι, spoken of ships, Od. , 10; es Γεραιστόν. Od. 3, 178; 'Ιθάκηνδε, Od. 16, 322; spoken of seamen: νητ κατάγεσθαι, Od. 10, 140.

καταδαίομαι (δαίω), fut. δάσομαι, tear in pieces, to devour, only in tmesis, κατά πάντα δάσονται, 22, 354.†

* καταδάκνω (δάκνω), to bite severely,

*καταδάμναμαι, depon. mid. (δάμναμαι), poet. for καταδαμάω, to tame, to subdue, to overpower, h. Merc. 137. καταδάπτω (δάπτω). ποτ. κατέδαψα,

to lear in pieces, to lacerate, with accus. spoken of dogs and birds of prey, 22, 339. Od. 3, 259. 2) Metaph. ήτορ κατα-Sáwrerat, my (tortured) soul is rent= wounded. distressed, Od. 16, 92.

καταδαρθάνω (δαρθάνω), 201. κατέδαρ-θον, poet. κατέδραθον, 3 dual. Ep. καδδραθέτην for κατεδραθέτην, Od. 15, 494; of the slain). 7, 409. Od. 22, 448. subj. καταδραθώ, which sor. sometimes passes into the pass. form ἐδάρθην, Od. 5, and ἀνθρωπος, 6, 123. Od. 3, 114.

καταδέρκομαι, poet. (δέρκομαι), to look down, rue, upon any one, Od. 11, 15.†

καταδεύω (δεύω), 80°. κατάδευσα, 16

wet, 16 drench, χιτώνα οἰγου, to deluge

my vest with wine [Cp.], 9, 490.†

καταδέω (δέω), 201. κατέδησα, bind, to bind fast, innove ent kany 8,

434. Od. 4, 40; iστον προτόνοισιν, the mast with ropes, Od. 2, 425. 2) to bind toyether, to lock up, to obstruct, with accus ανέμων κελεύθους, Od. 5, 383. 10, 20. καταδημοβορέω (δημοβόρος), prop. to

consume the property of the people. 2) to consume in common, 18, 301.

καταδραθώ, see καταδαρθάνω. *καταδύνω, a form of καταδύω, h. Merc. 237.

καταδύω (δύω), aor. 2 κατέδυν. partep. καταδύς, nom. plur. fem. καδδύσαι for καταδύσαι, 19, 25; fut. mid. καταδύσομαι. sor. I mid κατεδυσάμην, with the Ep. form garadogeo, only in an intrans. signif. 1) to descend into, to go into, to penetrate, eis 'Atbao bouous, Od. 10, 174; κατά ώτειλας, to enter into the wounds, Il. 19, 25; with accus. δόμον, to go into a house; πόλιν, Od. 4, 246; often δμι-λον, Il. 4, 86. 10, 517; in like manner μάχην, μώλον Αρηος, 18, 134. 2) to put on, spoken of arms, τεύχεα, 7, 103. 3) Absol to set, to go down, spoken of the sun, ηέλιος κατέδυ, 1, 475. 592, and

καταειμένος, η. ον, see καταέννυμι. κατατίνυον, εσε καταέννυμι. καταείσατο, 800 κάτειμι.

καταέννυμι, poet. for καθέννυμι (έννυ μι), imperf. καταείνυον, 23, 135 (as if rom εἰνύω); perí. pass. κατειμένος, to clothe, to coper, with accus. νέκυν, 23, 135; metaph. δρος καταειμένον ύλη. a mountain clothed with wood, Od. 13, 351. 19, 431.

καταζαίνω (άζαίνω), to wither up, to cause to dry, with accus. Ep. iterat. aor. καταζήνασκε, Od. 11, 587.†

καταθάντω (θάντω), 20τ. 1 infin. κατ-θάψαι, Ερ. for καταθάψαι 24, 611; to bury, to inter, τινά, *19, 228.

καταθείομαι, καταθείομεν, 800 κατατίθημι.

καταθέλγω (θέλγω), 201. l κατέθελξα, to charm, to transform, spoken of Circs [Kirke], who metamorphosed the companions of Odysseus (Ulysses) into brutes, Od. 10, 213.+ cf. θέλγω.

καταθνήσκω (θνήσκω), 201. κατέθανον, Ερ. κάτθανε, perf. κατατέθνηκα, infin. κατατεθνάναι, Ερ. κατατεθνάμεν, partep. κατατεθνηώς, to die, to expire, to decease; chiefly the partcp. perf. dead, deceased άνήρ, 7, 89; plur. νεκροί and νέκνες κατατεθνηώτες (the dead, the slain; the corpses

καταθρώσκω (θρώσκω), only in tmesis, κὰδ δ΄ έθορε, to teap down, 4, 79. h. Cer. 285.

καταθύμιος, ον (θυμός), lying in the mind, in the heart, μηδέ τί τοι θάνατος καταθύμιος έστω, let not death come into thy mind, i. e. entertain no thought of it [Cp.], 10, 383. 17, 201. έπος, τό μοι ασταθύμιον έστιν, (such) order as is in my mind, as my mind suggests. Others (aft. Eust., τὸ κατὰ νοῦν νόημα), transl. it according to my mind, as I wish, Od. 22, 392. [Cf. Jahr. Jahn und K. p. 269, where the last signif. is rejected.] Ratalántes See lántu.

καταιβατός, ή, όν, pret. καταβατός (βαίνω), descerding, lending downwards, θύραι καταιβαταὶ ἀνθρώποισιν, doors, by which men descend, Od. 13, 110.†

καταικίζω (αἰκίζω), perf. pass. κατ-ήκισμαι, to abuse, to disfigure, τεύχεα катукста: (by smoke and dirt), .Od. 16, 290. 19, 9,

καταισχόνω (αισχύνω). to shame, to insull, lo disgrace, lo dishonour, maré-pur yéros, Od. 24, 508. 512; δαίτα, *Od. 16, 293.

καταίσχω, poet. for κατίσχω=κατέχω: εντ' άρα ποίμνησιν καταίσχεται, it (the island) was not inhabited by shepherds, *Od. 9, 122.†

καταῖτυξ, υγος, ἡ, a head-piece, a low, light helmet [or casque, Cp.], without a cone or crest, 10, 258. (Prob. from Kará and τεύχω.)t

κατακαίω (καίω), infin. pres. κατακαι-έμεν (κατακηέμεν ed. Wolf), 7, 408; aor. 1 κατέκηα, su"j. l plur. Ep. κατακήομεν, infin. sor. κατακείαι, Od. 10, 533; Ep. каккеїаь, Od. 11, 74; пот. 2 pass. катeκάην, to burn up, to consume, with accus. of victims and of the dead, It. 1, 40. 6, 418. In the pass. intrans, κατά πῦρ ἐκάη, the fire burnt down [the flame declined. Cp.], 9, 212. The infin. pres. κατακηέμεν οτ κατακειέμεν is doubtful, for which reason Spitzner has adopted κατακαιέμεν, see Thiersch, § 213, 38. Buttm, p. 287.

κατακαλύπτω (καλύπτω), 201. κατεκά-Awha, only in tmesis, to envelope entirely, to cover, with the accus. μηρούς κνίσση, to wrap the thigh-bones with fat, 1, 460. 2, 423, Od. 3, 464.

Karakeiai, see Karakaiw.

Katakelépev OT Kataknépev, see Kata-

garágeman depon. mid. (geings), to lie down, to lay oneself down, 17, 677; metaph. to rest: ἄλγεα ἐν θυμῷ κατακείσθαι easoner, we will permit the pange to rest in the mind, 24, 523. 2) to lie, to be in store, 24, 527. Od. 19, 489.

κατακείρω (κείρω), prop. to cut off; hence to consume, to plunder, βίστον. οδκον, *Od. 4, 686. 22. 36; μήλα, *Od. 23, 356.

κατακείω (κείω), partop. κακκείοντες, Ep for κατακείοντες, desider., to desire to lie down, to go to rest, 1, 606. Od. 1, 424 Isoe Kein).

κατακήσμεν, see κατακαίω. κατακλάω (κλάω), sor. l pass. κατεκλ σθην, to break in pieces, to break, with accus. 13, 608. 20, 227; metaph. εμοιγε κατεκλάσθη ήτορ, my heart was broken, 1 e. overcome, distressed, Od. 4, 481. 9,

κατακλίνω (λίνω), 201. κατέκλινα, 10 bend down, to lay down, boov est yain. O.I. 10, 165.+

Κατακλώθες, αὶ (κατακλώθω), according to Eustath. metaplast. plur. for Karaκλωθοί, from Κλωθώ, prop. the spinners, for the Parcæ, the Fates. Od 7, 197. πείσεται, άσσα οι Αίσα Κατακλί βαρείαι Γεινομένο νήσαντα, which Fate and the inexorable sisters spun for him. Plainly the Cataclothes are here ar nexed to Aisa, as the special to the generic, although we cannot reter them to the three post-Homeric Moiræ. The figurative expression to spin is current in H., see ἐπικλώθω. The other reading, καταλώθησι βαρεία, must be rejected, see Nitzsch ad loc.

κατακοιμάω (κοιμάω), only aor. pass. κατεκοιμήθην, lo put to sirep. Pass. to go to strep, to rest, mapa tive, 2, 355. 9. 427; ev erecev, *11, 730.

κατακοσμέω (κοσμέω), 1) to adjust, to put arright, with accus. δίστον έπι νευρή, 4, 118. 2) Mid. to put in order, δόμον, Od. 22. 4.0.

κατακρεμάννυμι (κρεμάννυμι), 201. κατεκρέμασα, to hang up, to suspend, φόρ-μιγγα. Od. 8, 67; τόξα, h. 27, 16.

κατάκρηθεν, adv. according to Aristarch. ατά κρήθεν), from above, down from the κατά κρηθεν), from above, down from the head, Od. 11, 588. h. Cer. 182, metaph. from the top to the bottom, entirely, thoroughly. Τρώας κατάκρηθεν λάβε πέν-θος, grief took complete possession of the Trojans, 16, 548. (Prob. from κάρη. tine trojaus, 10, 516. (From them sape, sapeness, syncop, κρήθεν, which is found as an Ep. gen. in Hes. sc. 7, on which account it is better written separately; others say from Kará and akonder, see Spitzner ad Il. 16, 548)

*κατακρημνάω (κρημνάω), to hang down (trans.), only mid. to hang down (intrans.), κατεκρημέωντο βότρυες, h. 6, 39.

*κατακρημνος, ον (κρημνός), precipi-ious, steep, Batt. 154.

κατακρύπτω (κρύπτω), fut. ψω, to conceal, to kide, to dissemble, ti, 22, 120. outs κατακρύπτουστι, they (the gods) con-ceal nothing from him, Od. 7, 205; apparently intrans.: άλλω δ αυτον (tor έαυτον) φωτί κατακρύπτων ήϊσκεν, dis-guising he made himself like another man, (airor is to be referred to both verbs,) Od. 4, 247.

KATAKTÉMEV BII KATAKTÉMEVAL, SEE KATA-

κατακτάς, 800 κατακτείνω.

κατακτείνω (κτείνω), fut. act. κατακτεра, 23, 412; катактарею, Ep. for ктара 6. 409 : BOT. 1 Katértelva. BOT. 2 Katértavor, imperat. κάκτανε, Ep. for κατάκτανε, 6, 164; also the Ep. sor, κατέκταν, infin. Kataktáper and Kataktáperal, partcp. Kaτακτάς, aor. I pass. κατεκτάθην, fut. mid. κατακτανέσμαι, with pass. signif .- to kill, to slay, to slaughter, τινά; ώδε κατακτανέεσθε καὶ υμμες, thus will you also be slain, 14, 481; κατέκταθεν, Ep. for κατεκτάθησαν, Il. and Od.

κατακύπτω (κύπτω), αυτ. κατέκυφα, to stoop (bend or bow) the head forward, *16. 611, 17, 527,

καταλαμβάνω (λαμβάνω), lo lake possession of, to seize, only in tmesis, see λαμβάνω.

καταλέγω, Εp. (λέγω), fut. καταλέξω, aor. 1 κατέλεξα, fut. mid. καταλέξομαι, wor. I κατελεξάμην and Ep. aor. syncop. 3 sing. κατέλεκτο, infin. καταλέχθαι, Od. 15, 304; partcp. καταλέγμενος, prim. to lay duwn. I) Act. to lay down, to tell, to relate, to recount, ti tivi, often with atpenting and ev, 9, 115. 10, 413; nataλέξαι τινά, to relate of any one, Od. 4, 832. II) Mid. to lay oneself down, to lie, to rest. 9, 662. Od. 3, 353. (On the deriv. see λέγω.)

καταλείβω (λείβω), to pour down. Mid. to drop down, to trickle down, 18, 109.

καταλείπω, and Ep. καλλείπω (λείπω), fut. καταλείψω, Ερ. καλλείψω, aor 2 κατέλιπον, Ep. 3 sing. κάλλιπε and κάλλιφ', 6, 223: infin. καλλιπέειν, Od. 16, 296; 1) to leave, with accus. Il. 6, 223; of battle, 12, 226. Od. 13, 208. 2) to leave behind, to leave, spoken esply of persons dying and departing on a journey, τινὰ χήρην, 24, 726; τύχωλήν τινι, 10 leave an oject of desire to any one, 4, 173; τινὶ δδύνας, Od. 1, 243. 3) to abandon, to give up, τινά, with infin. έλωρ γενέσθαι, 17, 151. Od. 3, 271.

καταλέω (άλέω), 201. κατήλεσα, Ερ σσ, to grind, +i, in tmesis, Od. 20, 109. καταλήθομαι : λήθομαι, Ερ. (οτ λανθάνο-

μαι), to forget envirely, 22, 389.† κατάλοφάδια, adv. (λόφος), on the neck,

φέρειν, Od. 10, 169.† (a and ι are Ep. used as long.)

καταλύω (λύω), fut. καταλόσω, sor. 1 κατέλυσα, to dissolve; hence. 1) to destroy, to d-molish, πολέων κάρηνα, 2, 117. 9, 74. 2) to loose, to unyoke, inπους, Od. 4, 28.

καταλωφάω (λωφάω), to rest (from), to become free, τινός; κάδ δέ κ΄ εμόν κῆρ λωφήσειε κακῶν (would lighter feel my wrong. Cp.], only in tmesis, Od. 9, 460.†

καταμάρπτω (μάρπτω), 201. 1 κατέμαρ-ψα, to seize, to overtake, to lay hold of, Tura, 5, 65, 16, 598; metaph, spoken of age, Od. 24, 390,

καταμάω (ἀμάω), only sor. l mid. καταμησάμην, to amass, to heap up, κόπρον, 24, 165.1

καταμίγνθμι and καταμίσγω (μίγνυμι), to mingle; καμμίξας, 24, 529; for which Wolf has adopted κ' άμμίξας. Mid. to mingle themselves, h. 18, 26.

scratch. Mid. to scratch oneself, yeipa. to scratch one's hand, 5, 425.+

*καταμύω, Εp. καμμύω (μύω), aor. Ep. infin. καμμύσαι, to close the eyes, to sleep, Batr. 192

κατανεύω (νεύω), fut. (once, 1, 524), κατανεύσομαι, aor. 1 κατένευσα, partcp. καννύσας, Ep. for κατανεύσας, to nod, to becken, κεφαλή οτ κρατί, with the head, i. e. to assent, to grant, τινί τι, any thing to any one; νίατη, κύδος, 8, 175; with the infin. 2, 112. 10, 393.

κατάνομαι, Ep. for κατανύομαι (άνω), nonly pass. πολλά κατάνεται, much is finished, i. e. much is destroyed, consumed, *Od. 2, 58. 17, 537.

κάταντα, adv. (κατάντης), downwards, 23, 116.†

κατάντηστιν, adv. (ἀντάω). opposite, Od. 20, 387.† ed. Wolf, where others rend κατ άντηστιν οι άντησιν Αccording to Eustath. from κατάντητος with epenth. σ, 24 in προμνηστίνοι.

καταντικού, adv. (άντικού), down, with gen. τέγεος, *Od.10, 539. 11, 64. καταπάλλω (πάλλω), Ep. aor. sync. mid. κατέπαλτο, to hurl down. Pass. to huri oneself down, to leap down, to descend, ovparov ex. 19, 351.† (The Schol. explain it: καθηλατο, and write κατεπάλτο, as if from κατεφάλλεσθαι), cf. πάλλω.

καταπατέω (πατέω), 201. κατεπάτησα. to tread down, to trample under foot, i. e. to despise, with accus. δρκια, in tmesis, 4, 157.†

κατάπαυμα, τό (καταπαύω), cessation,

rest, alteriation, quiet, γόου, 17, 38.† καταπαύω (παύω), 10t. σω, 20τ. κατάπαυσα. 1) to cause to cease, to stop, to end, with accus. πόλεμον, 7, 36; μηνιθμόν, 16, 62; to appease, χόλον θεών, Od. 4. 583. 2) Spoken of persons: τινά, to stop any one, to check, to restrain, 16, 618. Od. 2, 618. ἡμέας ὀτρύνων καταπανέμεν (Εp. infin.), Od. 2, 244 (construct: ὀτρ. [sc. 'Ιθακησίους] ήμ. κατ. exhorting [the people] to restrain us; to put an end to our proceedings;) τινά τινος, to restrain a man from any thing; ἀγηνορίης, 22, 457; ἀφροσυνάων, Od. 24, 457.

καταπεδάω (πεδάω), BOI. κατεπέδησα, prop. to bind with foot fetters: hence. to fetter, to bind, riva, only in tmesis, 19, 94. Od. 11, 292; see πεδάω.

καταπέσσω (πέσσω), 2011. κατέπεψα, to boil down, to digest, with accus. χόλον, to restrain anger (V. to check), 1, 81.† καταστάντυμι (πετάντυμι), to spread over, to cover, only in timesis. κατά λίτα πετάσσας, 8, 441-1 (καταστάρτω), defect obsol. pres. to the

aor. κατέπεφνον, to which belongs the irregularly accented partep. καταπέφνων, to kill, to slay, τινά, 17, 539. (cf. ΦΕΝΩ,) Il. and Od.

καταπήγνυμι (πήγνυμι), 801. 1 κατέπηξα, Ep. sor. syncop. mid. 3 sing. κατέπηκτο, I) Act. to strike into the earth, to infix, καταμώσσω (ἀμύσσω), 201. 1 mid. κατα- 1) Act. to strike into the earth, to infix, αυξάμην Εp. for κατήμ., to lacerate, to ξγχος έπὶ χθονί, 6, 213; σκόλοπας, 7, 441. II) Mid. to remain fixed, to stand firm, Ep. anr. ev yain, *11, 378.

ΕΡ. ΔΥ. (ΕΥ Υσιη, 11, 310. κατάπεσον, Ερ. καπακτινω (κίπτω), 30Γ. κατάπεσον, Ερ. κάπεσον, 1) to fall down, από πύργου, 12, 386; απ' ἰκριόφιν, ΟΔ. 12, 414. 2) to fall down, ἐν Δήμνφ. II. 1, 593; ἐν κονίησιν, 4, 523: to fall, in battle, 15, 538; metaph. πάσιν παραί ποσί κάππεσε θυμός. the courage of all fell before their feet, i.e. sunk entirely, 15, 280.

καταπλέω (πλέω), to sail down, from the high sea to the coast, to make the land, Od 9, 142.†

καταπλήσσω (πλήσσω), only aor. pass. κατεπλήγην. Εμ. for κατεπλάγην, act. prop. to strike down; pass. metaph., to be terrified, to be amazed or confounded, 3,

*καταπνείω, poet. for καταπνέω (πνέω), to breathe upon, to blow against, h. Cer. 239

καταπρηνής, és (πρηνής), prone down-wards, epith. only of χείρ, the flat hand (the palm downwards), to represent the action of striking [or pressing forcibly down], 15, 114. Od. 13, 164. h. Ap.

καταπτήσσω (πτήσσω), 201. 1 κατέπτηξα, Ep. aor. 2 sync. κατέπτην (from ΠΤΑΩ), to stoop down from feur, to conceal oneself, Od. 8, 190; ὑπὸ θάμνω, Il. 22, 191; metaph. to be terrified, to be frightened. ιππω καταπτήτην, the horses were terrified, 8, 136.

καταπτώσσω (πτώσσω) = καταπτήσσω. only pres. to hide oneself fearfully, to cringe, 4, 224. 340. 5, 254; metaph. to be terrified, to be dismayed, *5, 476.

καταπύθω (πύθω), 201. κατέπυσα, to render putrid, to let putrefy, with accus. h. Ap. 371. Mid. to become putrid, to putrefy, 23, 328.†

καταράομαι, depon. mid. (ἀράομαι). to invoke any thing upon a man, eaply evil, to imprecate: ἄλγεά τινι, Od. 19, 330; absol. πολλά κατηράτο, he cursed much, Il. 9, 454.

καταρόζω, poet for καταρρόζω. καταρίγηλός, ή, όν (ριγόω), horrible, terrible, odious, Od. 14, 226 †

καταρρέζω (ρέζω), aor. 1 Ep. κατέρεξα, partcp. pass. καρρέζουσα, Ep. for καταρρέ covea. 5, 424: to put down, to stroke down, and thus put down; metaph. to carees, to soothe, τινά χειρί, 1, 361. Od. 4,

καταρρέω (ρέω), to flow down, Od. 17, 209; έξ ώτειλης, Il. 4, 149; and with gen. xeipós, 13, 539.

κατάρχομαι, mid. (άρχω), in a religious signif. to begin a sacrifice, spoken of the ceremony which precedes the proper act of sacrifice, rarely with accus. χέρνιβά τ' οὐλοχύτας, to begin the sacrifice with the lustral water and the sacred barley, Od. 3, 445, †

κατασβέννυμι (σβέννυμι), 201. 1 κατέσβεσα, to extinguish, quench, πῦρ, *21, 381; in tmesis, 16, 292.

aor. 2. mid. κατέσσυτο, to rush down; with accus. ρέεθρα, to rush into the stream, 21, 382.†

κατασκιάω, poet. for κατασκιάζω (σκιά-(w). to shade, to cover, with accus. Od. 12. 436.+

κατασμύχω (σμύχω). to burn down, only in imesis, see σμύχω.
*καταστείβω (στείβω), to tread upon, with accus. h. 18, 4.

*καταστίλβω (στίλβω), to beam down, to shine upon; transit. πρηθ σέλας, to send down mild beams, h. 7, 10.

катавторенчиці (вторенчиці) and катаστόρνυμι, partep. καστορνύσα, Ep. for κα-ταστορνύσα, Od. 17, 32; aor. 1 κατεστό-1) to spread out, to spread upon, to lay down, with accus. ρηγος. Od. 13, 73; κωτα, Od. 17, 32. 2) to cover over: καπετον λάεσσιν, the pit with stones, Il. 24,

καταστόρνυμι, see καταστορέννυμι,

*καταστρέφω (στρέφω), aor. 1 κατέστρε-ψα, la lurn about, la overlurn; ποσσί τι, pedibus evertere, h. Ap. 73.

καταστυγέω (στυγέω), 201. κατέστυγου 1) to be amazed terrified, to start back terrified, absol, 17, 694. 2) Transit. with accus. to be terrified at, Od. 10, 113.

καταστύφελος, ον (στυφελός), very hard, firm. πέτρη, h. Merc. 124. κατασχεθείν, poet. for κατασχείν, see KGTÉYW.

κατασχείν, see κατέχω.

*κατατανύω (τανύω), poet for κατατείνω, aor. l καττάνυσα, Ερ. for κατετάνυσα, to pull down, to draw down, onka, h. 6,

κατατείνω (τείνω), 201. κατέτεινα, prop. to pull down; in tmesis, κατά δ΄ ήνία τείνεν όπίσσω, he drew the reins back, 3, 261. 19, 311.+

κατατήκω (τήκω), aor. 1 act. κατέτηξα, Act. trans. to mett, with accur. χιόνα, Od. 19, 206.
 Mid. intrans. to mett, to dissolve; metaph. to consume oneself, to pine away; ήτορ, at heart, *Od. 19, 136.

κατατίθημι (τίθημι), fut. καταθήσω, 801. l κατέθηκα, aor. 2 only plur in the Ep. forms катвенет. катвете, катвеват, for катевенеч, катевете, etc., subj. катаθείομεν, Ep. for καταθώμεν, infin. κατθέμεν, Ep. for καταθείναι, sor. 2 mid. plur. κατθέμεθα, κατθέσθην, Ερ. for κατεθέμεθα, κατεθέσθην, and 3 plur. κατέθεντο, subj. катавеюцан, Ер. for катавыцан, 21, 111; to set down, to put down, to lay down, to place in, to put away, with accus. ἐπὶ χθονός and ἐπὶ χθονί, 3, 293. 6, 473; τινὰ ἐν λεχέσσα, 18, 233; τόξα 0, 7/3; τινα εν Αγκεσστ. 10, 230; τοςα es μυχόν, Od. 16, 285; τί τινε, to propose as a combat-prize, 23, 267. 851; ἀθλον, to propose a contest, Od. 19, 572 (cf. 576); τινά eic 'Bekry, to land any one in lthaca, Od. 16, 230. Mid. to lay down for oneself (with reference to the subrβera, to extinguish, quench, πῦρ, °21, ject); τεύχεα ἐπὶ γαίη, II. 3, 114. 22, 111; ἀπλα νηός, h. Αρ. 457; of the dea, κατασεύομαι, poet. (σεύω), only Ερ. to lay out, to inter, Od. 24, 190. 2) to

lay up, to keep, τὶ ἐπὶ δόρπψ, Od. 18,

*κατατρίζω (τρίζω), spoken of the piercing cry of birds, mice, etc., to squeak, to squeal; and generally, to wail, to lament, Batr. 88.

κατατρύχω (τρύχω), to wear out, to con-ume, to exhaust, λαοὺς δώροις, 17, 225. Od. 15, 309. 16, 84.

*κατατρώγω (τρώγω), 201. κατέτρωξα, to gnaw, to corrode, to consume, Batr. 126.

καταύθι, adv. on the spot, there, 13 253. Od. 10, 567; a false reading for Kar

καταφαγείν, infin. sor. to κατεσθίω. катафаі́гы (фаі́гы), to show; mid. to become visible, to show oneself, h. Ap.

καταφέρω (φέρω), only fut. mid. κατοί σομαι, to bear down, to bring or conduct down. Mid. as depon. τινά 'Αίδος είσω, any one to the realms of Hades, 22, 425.

καταφθινύθω, a form of καταφθίω. only pres. to destroy, to annihilate, τιμήν, h. Cer. 334.

καταφθίω (φθίω), fut. καταφθίσω, perf. pass. κατέφθιμαι, pluperf. κατεφθίμην, which is at the same time a syncop, aor. mid. influ. καταφθίσθαι, partep. καταφθίμενος, 1) Act. trans. to destroy, to kill, to annihilate, rivá, Od. 5, 341. 2) Intrans. in the pass, and mid. to perish, to go to mine pass, and mid. to periss, to go to ruin, to vanish away, rick acréditro, the stores had vanished, Od. 4, 363; emply parten. sor. destroyed, dead, Il. 22, 288; plur. subst. the dead, the shades, h. Cer. 347.

καταφλέγω (φλέγω), fut. ξω, to burn down, to consume, πάντα πυρί, 22, 512.† καταφυλαδόν, adv. (φυλή), by tribes, dirided into tribes, 2, 668.† _ καταχέω (χέω), Ep. sor. 1 κατέχευα

καταχέω (χέω), Ep. 20τ. 1 κατάχευς, Ep. 20τ. syncop. mid. κατέχευτο, 1) Prop. spoken of fluids: to pour over, to pour upon, to pour out. Έλαιον χαιτάων τω, to pour oil upon any one's hair, 23, 232; εδωρ,14, 435. 2) Of dry things: to pour dieum, to let fall, χόνα, νιφάδας, Od. 19, 206. II. 12, 158: κάτλον τὰ "ούδει, το let the τορω fall on the flow. I. 734. to let the robe fall on the floor, 1. 734; θύσθλα χαμαί, to let the staves, the thyrsi, fall to the ground, 6, 134; τεῖχος eis aλa, 7, 461. 3) Metaph. to pour out, in spread out, τί τινι; ομίχλην τινί, 3, 10: άχλιν τινι, Οd. 7, 42; χάριν τινί, Οd. 2, 12. 8, 19: άλεγχείην, αίσχός τινι, το pour reproach, insult upon nuy man, 408. Od. 11, 433; πλοῦτόν τινι, Il. 2, 670. Mid. to flow down, to fall down, only Ep. sync. sor. eig aprilop, Od. 12,

καταχθόνιος, ον (χθών), subterranean, Zeúς=Hades (Pluso), 9, 457.† κατέαξα, 800 κατάγνυμ

Ravedu (cou), Ep. for the prose Raverbim, fut. narédonas, perf. act. narédyda, in tmesis. 17. 542; to eat up, to devour, to consume, prim. spoken of brutes; with accus. Il. metaph. to consume, to waste,

οίκον. κτήματα, Od. 2, 237. δν θυμόν κατέδειν, to consume (devour, prey upon) one's own heart, to feed on grief [Cp.], 11. 6. 202.

•катееруш (егруш), вог. катеерва, drive in, to shut up, Bous, h. Merc. 356. κατείβω (είβω), poet. = καταλείβω. Act. 10 let flow down, to shed, bakpu. Od. 21, 86. 2) Mid. to flow down, to trickie down, with gen. waperer, 11. 24, 794; spoken of the water of the Styx, 15, 37; meraph. κατείβετο αίων, life flowed away, Od. 5, 152.+

κατείδον (ΕΙΔΩ), partep. κατιδών, 4, 508. Batr. 11; defect. nor. 2 of gatopaw, to look down

κατειλύω (εἰλύω), fut. όσω, to surround. to cover, τινά ψαμάθοις, any one with sand, 21, 318.† in truesis.

κάτειμι (είμι), partcp. pres. κατιών, Ep. and aor. mid. καταεισάμην for κατεισ., 1) to descend, to go down; δόμον Aiδos, into the abode of Hades 14, 457. 2) Metaph. spoken of a river, to flow down, 11, 492; of a ship, to proceed, èς λιμένα. Od. 16, 472; of missiles: δόρυ καταείσατο yains, the spear entered the earth, Il. 11, 358.

κατέκταθεν, 300 κατακτείνω.

κατεναίρω (ἐναίρω), only sor. mid. κατ-ενηράμην, to slay, to kill, τινὰ χαλκῷ, Od. 11, 519.+

KATEVAPTION, ad v. (evartior), over

against, opposite, τινί, 21, 567.1

*κατενήνοθε (ἐνήνοθα), an old perf.
with the signif. of the pres. and imperf., to lie upon, to be upon. κόμαι κατενήνοθεν ώμους, hairs covered the shoulders, h. Cer. 280; the connexion of the subst. fem. plur. with a verb in the sing. is called schema Pindaricum, cf. Rost Gram. § 100, p. 478. Kühner, § 370.

κατένωπα, adv. (ένωπή), directly before the face, opposite, with gen. Δαναών. 15, 320.† More correctly, κατ' ἐνώπα, see ἐνώψ.

κατεπάλμενος, see κατεφάλλομαι. κατέπαλτο, ενε καταπάλλω.

κατερείπω (ἐρείπω), prop. to snatch down; in the sor, and perf., sor, κατήριπον, perf. κατερήριπα, intrans. to full down, to tumble down, spoken of a wall, 14, 55. Metaph. κατήριπεν έργα αίζηῶν, the labours of the youths perished, Vo. s. T1. 5. 92.

κατερητύω (ἐρητύω), to restrain, to check, τινά, 9, 465. Od. 3, 31. катериканы, poet. for катерикы, 24,

κατεράκω (ἐράκω), 1) to stop, to check, narquam (quorm), 11 so stop, so check, rund, 6, 190. Od. 3, 345. 2) to retard, to detain, to hinder; in a bad sense, rund, 23, 734. Od. 2, 242; hence pass. to linger, Od. 1, 197. 4, 498.

κατερύω (ἐρύω), 201. 1 κατείρυσα, perf. pass. κατείρυσμαι, to pull down, to draw down, always of ships, which are drawn down from the shore into the sea, with accus. Od. 5, 261. Pass. *Od. 8, 151.

κατέρχομαι, depon. (έρχομαι), fut. κατελεύσομαι, 201. κατηλθον, poet. κατ-

ήλυθον, infin. κατελθέμεν, Ep. for κατελθείν, 1) to come down, to go down, Od. 1, 304; emply "Αϊδόσδε or "Αϊδός είσω, to descend to the realms of Hades, 6, 284. 7, 330. Od. 10, 560. 2) Metaph. spoken of a fragment of rock, to ruck down, Od. 9,

κατεσθίω (ἐσθίω), imperf. κατήσθιε, sor. karépayor, only in timesis, to est up.

κατέσσυτο, εθθ κατασεύομαι.

κατευνάζω (εὐνάζω), also κατευνάω, fut άσω, aor. I pass. κατευνάσθην, to put in bed, to lull to sleep, only pass, to lie d ion, to go to sleep, 3, 448.†
κατευνάω = κατευνάζω, from which the

fut. 1700, 20r. karevinga, 20r. pass. karevinghe, to put in bed, to lull to sleep, rira, 14, 245. 248. Pass. to lie down, Od. 4, 414.

κατεφάλλομαι (άλλομαι), Ep. partep. sor. sync. κατεπάλμενος, to leap down wpon, 11, 94.

κατέχω (έχω), fut. καθέξω, 20r. 2 κάτεσχου, sor. 2 mid. κατεσχόμην, partep κατεσχόμενος, also the Ep lengthened aor. 2 κατέσχεθον and 3 sing. κάσχεθε for κατέσχεθε, 11, 702. 1) Trans. a) to hold down, κεφαλήν. Od. 24, 242. b) to stop, to restrain, to check, to hinder, tiva, 11, 702. Od. 3, 284. ἡέρι κατέχοντο, they were checked by a cloud, 17, 368. 644. e) to lake possession of, to occupy; αλα-λητώ πῶν πεδίου, to fill the whole plain with shouting, 16, 79; hence d) to hold concealed, to cover, spoken esply of the grave, 3, 243. Od. 11, 301. 549; spoken of night, οὐρανόν. Od. 13, 269. σελήνη κατείχετο νεφέσσα, Od. 9, 419. 2) Intrans. to hold on, to proceed. κατέσχεθον Described b. Car 198. Μίδι (h. hold) Oopikovõe, h. Cer. 126. Mid. to hold b-fore oneself, to cover oneself; eave, with a veil, 3, 419; πρόσωπα χερσί. Od. 19, 361.

κατηπιάω (ἡπιάω), to assuage, to soothe, to mitigate; pass. δδύναι κατηπιόωντο, Ep. for κατηπιώντο. 5, 417.†

κατηρεφής, ές (ἐρέφω), prop. ronfed, covered over, i. e. furnished with a roof, xhiriai, 18, 589; hence raulted, orios, Od. 13, 349; δάφνησι, shaded with laurels, Od. 9, 183. Metaph. κῦμα κατηρεφές, an overhanging wave, Od. 5, 367.

κατήριπε, 801. 2 οί κατερείπω

κατηφείη, ή, Ερ. for κατήφεια (κατnon's), prop. the casting down of the eyes, dejection, sadness, shame, 43, 51, 16, 498. κατηφέω (κατηφής), 20τ. 1 κατήφησα,

prop. to cast down the eyes, to be cast down, sad, dejected, 22, 293. Od. 16, 342. Karnon's, es, cast down, dejected, askingd, Od. 24, 432.† (Prob. from kará and φάος, having the eyes cast down.)
κατηφών, όνος, δ. according to Aristarch.

= karnhein, sadness, shame, probrum, dedecus; the abstract for the concrete, causing dejection, sadness, shame, 24, 253.† Thus Priam calls his sons κατηφόνες, ye who cause me shame. κάτθανε, see καταθνήσκω.

катвашац, вее катаваяты.

κατθέμεν, κάτθεμεν, κάτθετε, κάτθεσαν, see κατατίθημι.

κατίμεν, Ep. for κατιέναι, see κάτειμι κατισχάνω = κατίσχω, to hold back, to restrain, only in tmesis. κατὰ τὸν σὸν νόον ίσχανε, Od. 19, 42.+

κατίσχω (ίσχω), a form from κατέχω, only pres. and imperf. 1) to stop, to check, Ιππουε, 23, 321; metaph. θυμοῦ μένος, h. 7, 14. 2) to take possession of, to ος μης spoken of an island: οὐ ποίμνησιν καταίσχεται, it is not pastured by herds, Od. 9, 122. 3) to hold towards, to direct from the sea to the shore, via. Od. 11, 456. Mid. to retain, to hold for oneself, to hold back, riva. 11. 2, 233.

κατοίσομαι, εςς καταφέρω. κατόπισθε, before a vowel κατόπισθεν, adv. (ὁπισθε), 1) Of place: ὁελείαd, after, with gen. νῆος, Od. 12, 148. 2) Of time: afterwards. in future, Od 22, 40. 24, 546. κατόπισθε λιπέσθαι, to remain behind, Od 21, 116,

*κατόπτης, ον, ὁ (ὁπτής), απ observer, α spy, h. Merc. 372. *κατορούω (ὀρούω), ἐο τωιλ down, h. Cer.

342.

* natovôalos, ov (ovoas), under the earth, subterranean, h. Merc. 112.

*καττάνυσαν, see κατατανύω. каты, adv. (ката), down, downwards,

έλκειν, 17, 136: ὀρόων, Od. 23, 91. κατωθέω (ώθέω), to push or hurt down, to throw, in tmesis, 16, 410.+

κατωμάδιος, η, ον (δμος), from over the shoulder, spoken of the discus, which is thrown with hand extended far from the shoulder. δσσα δὶ δίσκου οδρα κατωμαδίοιο πέλονται, 23, 431.† (' As far as the discus flies from the sweep of the up-raised arm,' Voss.)

κατωμαδόν (ώμος), from the shoulder, exagreer, according to Eustath, with reference to the driver, 'to strike with outstretched hand,' *15. 352. 23, 500; but most Gramm, refer it to the horses, 'to strike over the shoulders.' Thus Voss and Spitzner.

«κάτωρ, opos, ο, a word of unknown origin in h. 6, 55; it is explained by deriving it from KAZΩ; ruler. Some would read κράτωρ οτ άκτωρ; cf. Herm.

κατωρυχής. ές, poet. for κατώρυξ, υχος, δ. η (κατορύσσω). buried. deposited in the earth κατωρυχέεσσι λίθοισι, Od. 6, 267. 9, 185

Καύκωνες, οί, 1) a nation who were not of Hellenian origin, in Asia Minor; at a later date they inhabited Bithynia, from the Mariandyni to the river Parthenius, and were neighbours of the Psphiagonians, 10, 429, 20, 329. In Strabo's time they had disappeared. 2) a nation which dwelt in Triphylia, in the south-eastern part of Elis, Od. 3, 366. According to Strab. VIII. p. 345, there were different traditions, some of which made all the Epeans Caucônes, and others gave them a re-idence in lower Elis and Triphylia, Propably they

a part of whom migrated to Asia, Hdt. 1, 146. cf. Mannert. VIII. s. 352.

καυλός, ò, prop. a stem, a handle; in H. according to the Schol., the end of the shaft which was inserted into the socket of the spear's head, the spearshaft, 13, 162. 16, 115; but 16, 338, the hand-quard of the sword. *Il.

καθμα, τό (καίω). a fire, heat, esply the heat of the sun, 5, 865.

Acas of the sum, 5, 305. τ καυστερός, ή, όν (καίω), burning, hot, μάχη, *4, 342. 12, 316. Καθστριος, ό, Ερ. for Κάυστρος, Cay-ster, a river in Ionia, which rises in Lydia, and flows into the sea near Ephesus, 2, 461 (ως διά κεκαυμένης ρέων).

KAΦΩ. Ep. obsol pres. akin to κάπτω and καιτύω, to gasp, to breathe forth, from which only partep, perf. in the accus, κακαφήστα θυμόν, the gasping soul, occurs 5, 698. Od. 5, 468.

Ke, before a vowel Kev, an enclit. particle, Ep. and Ion. for av, q. v.

Keadns, ov, o, son of Keas = Trazenius,

κεάζω (κέω), 201. Ι ἐκέασα, Ερ. σσ. perf. pass. κεκέασμαι, aor. pass. ἐκεάσθην. to split, to cleave, prop. spoken of splitting wood, Od.; to split in pieces, to crash, spoken of lightning, Od. 5, 132. Pass. κεφαλη ανδιχα κεάσθην, the head was split in two pieces, 16, 412. 578. 20, 387.

*κέαρ, αρος, τό, contr. κῆρ, the heart, Batr. 212.

κέαται, κέατο, Ep. and Ion. for κείνται, exervto, from Keimar.

* Κεβρήνιος, ίη. ιου, Cebrenian, belong-ing to the town Kebren Cebren) in Æolia; subst. the inhabitants of Kebren, Ep. 10.

Keβριόνης, ου, o, son of Prium, and charioteer of Hector, slain by Patroclus,

8, 318. 16, 738, seq.

κεδαννύμι, Ερ. for σκεδάννυμι, 201. ἐκέ-δασα, Ερ. σσ, 201. pass. ἐκεδάσθην, to εcatter, to disperse, to dissipate, κύνας, φάλαγγας, 17, 283. 285. Od. 3, 131; pass. Il. 2, 398. κεδασθείσης ὑσμίνης, when the battle had scattered, i. e when it was no longer fought in dense crowds, 15, 328. 16, 366. b) Of lifeless things, rare: to tear away, to prostrate, spoken of a torrent, yepipas, 5, 88. (H. has not the pre.)

κεδυός, ή, όν (κήδος), superl. κεδυότα ros, 9. 586. 1) Act. careful, prudent, provident, trusty, epith. of persons upon whom the conscientious attendance upon some duty rests, Od.; hence neut. plur. as adv. κέδν είδυία, of a careful, faithful disposition, Od. 1, 428. 2) Pass. worthy of care, estimable, dear, evaluo, 9, 586; roknes. 17, 28. Od. 10, 225.

κέδρινος, η, ον (κέδρος), of cedar, θάλαμος, 24, 192.†

κέδρος, ή, the cedar-tree, whose fra-grant wood was used for fumigation, and of which a species is yet produced

were a remnant of the ancient Pelasgians, | in Greece, Od. 5, 60; prob. juniperus oxycedrus, Linn.t

reiauevos, reiautes, see raio.

rejatai, rejato, see reîpai. κείθεν, adv. Ion. and Ep. for eκείθεν, from there, thence, Il. and Od Reiber φράσομαι έργον, then I will consider

what is to be done, 11. 15, 234.

κείθι, adv. Ion. and Ep. for ἐκείθι, there, in that place, 3, 402. Qd. 3, 116. κάκείθι, another reading for καὶ κείθι, Il. 22, 390.

κείμαι (prop. perf. pass. from κέω), 2 sing. κείσαι Εp. also κείαι, h. Merc. 254; 3 plur. κείνται, Ep. κέαται, κείαται and κέονται, 22, 5:0: subj. κέωμαι, 3 sing. κήται. 19, 32. Od. 2, 102; for the earlier reading seiras (which Burtm. Gram. § 109, prefers), infin. κείσθαι, imperf. ἐκείμην, Ερ κείμην, 3 plur. ἔκειντο. Ep. κέατο and κείατο, 3 sing. iterat. πέσκετο, Od. 21, 41: fut. κείσομαι; primary signif. prop. to be laid; hence to lie. 1) Spoken of animate beings; of men: to lie, to repose, to rest, spoken of the sleeping, the inactive, the sick, the weak, the wounded, the miserable, and the dead; esply to lie unburied, 5, 685. 19, 32. 21 Spoken of inanimate things : a) Of regions, countries, islands : to lie : to be situated, Od. 7, 244. 9, 25. b) Of things: to lie, to be, eaply of valuable objects, to be treasured up, to be in store. κτήματα, κειμήλια κείται ἐν δόμοις, 9, 382. 11, 132. κείται ἄεθλον, the prize is fixed, 23, 273: also spoken of chariots, αρματα κείτο, 2, 777 c) Metaph. spo-ken of conditions: πένθος ένὶ φρεσὶ κείras, sadness is in the soul, Od. 24, 423; and often raura bear er youvage keital, εσε γόνυ.

κειμήλιον, τό (κείμαι), a valuable article which is laid aside and preserved, a valuable, a jewel, 6, 47. 9, 330; esoly spoken of gifts of hospitality, Od. 1, 312. 4, 600. In the most general signif, it means property stored up, in opposition to herds and flocks. κειμήλιά τε πρόβασίς τε, stores and grazing animals, Voss, Od. 2, 75.

κείνος, κείνη, κείνο, that one, he, she,

it, Ep. and Ion. for ekeivos, q. v.; κείνη, subaud. δδφ. in that way, Od. 13, 111. κεινός, κεινή, κεινόν, Ep. for κενός, empty, 3, 376. 4, 181. 11, 160. 15, 433.

κείρω. fut. κερώ, infin. κερέειν, aor. 1 Ep. exepora, sor. 1 mid. exerpauny, 1) to cut off, to shear off. κόμην τινί. 23, 146; δουρα, 24, 450. 2) to consume, to devour, to graze, spoken of brutes, Anicov, 11, 560; δημόν, 21, 204; ήπαρ, Od. 11, 578. S) to eat up, to waste, to destroy, κτήμα-τα, Od. 2, 312; in like manner βίστον, Od. 1, 378. 2, 143; meraph. to render void, see entreiow. Mid. to cut off a min's hair, which the mourner consecrated to the dead, as an offering, κόμην, χαίτας, 23, 46. Od. 4, 198. 24, 46.

keide, adv. Ion. and Ep. for excide,

which is not found in H., thither, 12, 356. Od. 4, 274.

κείω and κέω, Ep. fut. without the characteristic of the tense, from the obsolete racteristic of the tense, from the considere root KEΩ, to wish to lie down, to desire to sleep or rest, Od. 19, 340; often as partep. βη δε κείων, Od. 14, 532. τομεν κείοντες, 14, 340 δρσο κείων Od. 7, 342; infin. κειέμεν, Od. 8, 315.

κείω, ground form of κεάζω, I split, Od. 14, 425.+

κεκαδήσομαι, see κήδω. κεκαδήσω, see χάζομαι. κεκάδοντο, 80Ι. οξ χάζομαι. κεκαδών, see χάζομαι. κεκάμω, see κάμνω. κέκασμαι, εσε καίνυμα κεκαφηώς, see ΚΑΦΩ. κέκλετο, δου κέλομαι. κέκληγα. see κλάζω. κεκλήστο, 800 καλέω. κεκλόμενος. see κέλομαι κέκλυθι, κέκλυτε, 500 κλύω. κέκμηκα, see κάμνω. κεκοπώς, δεο κόπτω. κεκόρημαι and κεκορηότε, see κορέννυμι. κεκορυθμένος, see κορύσσω. KEKOTYWS, SEE KOTÉW.

κεκράανται, κεκράαντο, see κραίνω κεκρύφαλος, ο (κρύπτω), a net, knit or with which women confined

their hair, a head-net, a net cap, 22,

κεκύθωσι, see κεύθω, Od.

κελαδεινός, ή, όν (κέλαδος), rusking, noisy. Ζέφυρος, 23, 208. h. Merc. 95; chiefly an epith. of Artemis, as goddess of the chase, 16, 183; as prop. name, 21,

κελαδέω, poet. (κέλαδος), anr. 1 κελάδηora. to rush, to make a noise, to cry, to make a tumuit, spoken of men, 23, 869. εσο έπικελαδέω.

κέλαδος, δ, a rushing noise, a tumult, a ery, esply of the chase, Il.; spoken of

the suitors, Od. 18, 402.
κελάδω = κελάδώ, poet. only partcp. pres. κελάδων, rushing, roaring, spoken of water, 18, 576. 21, 16; of wind, Od. 2, 421

Κελάδων, οντος, ό, prop. name, a little river, in Elis or Arcadia, which flows into the Alpheus, 7, 133. According to Strab. VIII. p. 348, some critics would here read 'Artibury, cf. Ottfr. Müller, Orchom. p. 372.

κελαινεφής, és, poet. (νέφος), cloudy, generally black, dark, αίμα, 4, 140. 16, 667. 2) Freq. an epith. of Zeus, enveloped in black clouds, as the god of rain and tempest, 2, 412; as prop. name, Od. 13, 147. (Some Gramm. and the Etym. M., p. 501, explain it actively, Modern critics have cloud-darkener. even derived it from xélle, cloud-com-

which Spitzner, far better, reads zedauff. in reference to λαίλαπι.

κελαρύζω, poet. to rush, to roar, to gush, to flow, spoken of blood, 11, 813; of water, 21, 261. Od. 5, 523.

*Keheos, o, Celeus, son of Eleusis, father of Triptolemus, king of Eleusis." h. Cer. 105.

κέλευθος, ή (κέλλω), plur. οὶ κέλευθοι, and τὰ κέλευθα, in H., 1) a way, a path, a course, often ψγρά and ίχθυσεντα κέλευ- θa , the watery and fishy paths, spoken of the voyages of scauen. 1, 312. Od. 3, 71. 177; also ανέμων, Od. 5. 383. έγγυς νυκτός τε καὶ ηματός εἰσι κέλευθοι, the paths of night and day are near, Od. 10, 86. The ancient critics in part understood it of place (τοπικώς) in the sense, that the pastures of the night, (for the kine,) and of the day, (for the sheep,) were situated near the city; and in part of time, as a figurative representation of the short nights and long days, the rising of Helios, as it were, coinciding with the night; hence a sleepless man might earn double wages. This last explanation, proposed by Crates, seems to be required by the context, as Nitzsch ad loc. shows at large. The poet presupposes the well-known custom of driving out the kine very early, and folding the sheep very late. A man, therefore, who should renounce all sleep, might earn double wages, first with the kine driving them out at day break, and secondly with the sheep, since it is scarcely dark before it becomes light again. The poet does not indeed here consider whether the herdsman is at home when the sheep must be driven out. It only occurred to him that the returning shepherd, if willing to forego sleep, might become the out-driving herdsman. 2) the act of going, the course which a man takes, a journey χάζεσθαι κελεύθου, to retire from one's course, i. e. place, 11. 504. 12, 262. 14, 282. 3) Metaph. walk, course of life, θεών, 3, 406 ; see άποειπείν.

κελευτιάω (frequentat. from κελεύω), only partep. pres. κελευτιόων, Ep. tor κε-Acution, to commund now here and now there, to exhort frequently, *12, 265, 13,

κελεύω (κέλομαι). fut. κελεύσω, 201. 1 έκέλευσα, Εp. κέλευσα, prop to urge on, to drive, μάστιγι, 23, 642; hence, 1) to call to, to exhart, to order, to command, to demand, spoken not only of rulers, but is demand. spoken not only of rulers, but also 2) Of equals: to desire, to wish, 11, 781 Od. 10, 17. It is construed a) With the dat τινί, very often: to call to any one, to command, 2, 151. 442; or with dat. of pers. and accus. of the thing, dupterokosor ispus, 6, 324; and instead of the accus, with the infin. 2, peller, like reφεληγερέτης:)
κελαινός, ή, όν. Ερ. for μέλας (Buttm.
Gram. § 16, 2), black, dark, often αίμα,
also δέρμα, νύξ, κύμα, λαίλαψ. *5, 310, 6,
117. 11, 747. κελαινή χθών, 16, 384; for 4, 274. 8, 204. 9, 278; and c) With double accus., 7, 68. 349. 20, 87. κέλης, ητος, ο (κέλλω), a racer, race-

horse, courser, a riding-horse for runningraces, immos. Od. 5, 371.+

κελητίζω (κέλης), to ride upon a racehorse, and generally, to ride, inmotor. 15. 679.t

κέλλω [~ pello : cf. κύαμος, πύαμος. &c., or rie as obsol. citto ~ cio. Loh. Techn. 117], poet aor. 1 ἔκελσα, only in the aor. 1) Trans. to drive, to urge on; νηα, to propel the ship to land, appellere, Od. 9, 549. 10, 511. 12, 5. 2) Intrans. to strike the ground [Cp.], to run in to a low sandy shore. ἡ νηθς ἐκελσε, *Od. 9, 144.

κέλομαι. pnet. (κέλλω), fut. κελήσομαι, aor. 2 Ep. ἐκεκλόμην, κεκλόμην. partcp. κεκλόμενος, 1) = κελεύω, to urge un, to exhort, to command, to bid, to advise; an unusual meaning is: ἐπεὶ κέλετο μεάλη is (the wax melted), since a great force constrained it, Od. 12, 175; viz. the wax became soft through the strong pressure of the hands, since the follow-ing verse (176), which refers it to the sun, is probably not genuine. Construct. as with κελεύω, chiefly with accus. of pers. and with accus. and infin. 2) to call to, to call, chiefly in aor. with dat. of pers. 6, 66. 110. 8, 172; with accus. Нфаготог, 18, 391.

κέλσαι, see κέλλω.

κεμάς, άδος, η, poet, according to the Gramm, a kind of deer or roe [hind. Cp.]; according to Aristot. Hist. A. 9. 6, 2, a two-year old deer, il. 10, 361.

KÉV, SEE KÉ.

κενεανχής, ές, poet. (αὐχή) empty-boasting, vain-glorious [Cp.], 8, 230 † κενεός, ή, όν. Ep and Ion. for κενός, empty, void, χείρ, Od. 10, 42. 2) κενεόν νέεσθαι, to return empty, i. e. with unaccomplished object [re infecta], 2, 298.

κενεών, ῶνος, ὁ (κενεός), prop. any void space, esply the fank, the sides of the abdomen between the hips and the ribs, 5, 284. 11, 381. Od. 22, 295.

κενός, ή, όν, emply, vain, metaph. idle, groundless. κενά εύγματα, Od. 22, 249. Hom. uses elsewhere κενεός and κεινός,

κένσαι, 800 κεντέω.

Kévraupot, oi, the Centaurs. 1) In H., an ancient savage tribe in Thessaly, between Pelion and Ossa, who were expelled by the neighbouring Lapithæ. According to H. I, 268, they were rough mountaineers of great stature (φηρες δρεσκώροι), 11, 382. Od. 21, 295. 2) Later, prob. in Pindar's age, they were fabu-lously represented as possessing horses' feet, prob. because they were good riders, and gradually they were converted into monsters, half man, half horse, Batr. cf. Voss. Myth. Br. II. 33; Κενταύρου for ker ravpor is the reading of Herm. h. Merc. 224. (Prob. from ravpor and ker-Téw. ox hunter.)

κεντέω, Ep. sor. infin. κένσαι, to prick, to goad, in order to urge on, επον, 23, 337.†

kerrpnvekás, és (ávekás). urged with a goad. spurred, *5, 752. 8, 396.

κέντρον, τό (κεντέω), a goad with which horses, oxen, and other draught-cattle are urged on, 23, 387. 430; the horse goad, or a whip ending in a goad (Vo-a).

κέντωρ, opos, δ, pnet. (κεντέω), a goader, a driver, immur, an honorable epith. of the Cadmeans and Trojans, *4, 391. 5, 102. Reouse, Ep. and Ion, for Reinas, from

which kéovtal.

περαίζω (akin to πείρω), to destroy utterly, to lay waste, to raze, with accus. πόλιν, σταθμούς, 5, 557. 24, 245. Od. 8, 2) Of living beings: to kill, to sluy, 2, 861.

κεραίνω, κεραίρω, another form of κεραίω. in 9, 203.

*repaïστής. οῦ, ὁ (κεραίζω), a destroyer, a plunderer, h. Merc. 336. κεραίω, Ep. for κεράννυμι, to mingle, te

mix, only imperat. répaie, 9, 203. κεραμεύς, έως, ὁ (κέραμος), a potter, 18,

*κεραμήτος, τη, τον (κέραμος), Ep. for repaperos, of clay, earthern, Ep. 14.

κέραμος, ὁ (έρα), 1) potter's earth, pot-ter's clay, Ep. 14. 2) all kinds of ware burned of clay, a bowl, a versel, a pitcher. 9, 469. 3) a prison, so called, according to the Schol., amongst the Cypriaus, either from its form, or because any one was kept in it, as it were in a jug, χαλκέφ έν κεράμω, 5, 387. κεράννυμι, Εμ. κεράω and κεραίω, also

the poet. forms κιρνάω and κίρνημι, nor. l act. exépasa, Ep. so, aor. 1 mid. exeρασάμην, Ep. σσ; H. uses in the pres. act. κεράω, from which the partcy. κεшитая, Od. 24, 364; imper. керале, Il. 9, 203, and κίρνημι, q. v., subj. pres. mid. κέρωνται, as if from κέραμαι, imperf. ἐκίρνα and κίρνη. imperf. mid. κερόωντο, Ep. 10τ ἐκερῶντο from κηράω, Od. 8, 470; 1) to mingle, to mix, esply spoken of the mixing of wine and water, victap, olvov. Od. 5, 93. 24, 364; evi sonthout, Il. 4, 260. 2) to temper, to soften, by mixing, spoken of bathing water, Od. 10, 362. Mid. to mix for oneself, often olvor ev κρητήρσι, to mingle wine for oneself in the mixers, Il. 4, 260: olvov alone Od. 3, 332. 8. 47; also κρητήρα σίνου, to mingle a mixer of wine, Od. 3, 393; and without gen. Od. 7. 179. 13, 50.

Repacifoc, or (ξέω), smoothing or working horn, réscue, 4, 110 †
κεραός, ή, όν, hornrd, έλαφος, 3, 24. 11,

475; apres, Od. 4, 85.

κέρας, τό, gen. Ερ. κέραος, dat. κέρα, plur. nom. κέρα, gen. κεράων, dat. κέρασε Ερ. κεράεστε. The α in κέρα is mly short. 1) a horn, chiefly of the bovine

genus, as an image of fixedness, Od. 19, 211. 2) horn, as a material for artificial products, Od. 19, 563. 3) every thing made of horn, esply the bour, Od. 21,

395. κέρφ ἀγλαέ, thou that shinest with the bow [naming the material in con-tempt], Il. 11, 385. Thus Köppen, Voss according to Aristarch. (The other explanation of a high dressing of hair, Schol. τρίχωσις, is foreign from H.) 4) the horn, on the fish-line, according to Aristarch, a horn tube above the hook. to prevent the fish from biting off the line, 24, 81, Od. 12, 251.

κεραυνός, ο, a thunder-bolt, i. e. a stroke of lightn ng which is immediately followed by thunder (cf. βροντή and acrepowi), the common weapon of Zeus, 8, 133. Od. 5, 128.

κεράω, Ep. form from κεράννυμι, q. ▼ * repšairu (ripšos), nor. iripšonva, to gain, to derive profit, Ep. 14, 6.

περδαλέος, η. ον. 1) gainful, profitable, βουλή, 10, 44; hence, crafty. wise, μῦθος, Od. 6, 148; νόημα, Od. 8, 548. 2) Of men: eager for gain; and in a good sense, wise, intelligent, Od. 13, 291, 15, 451.

κερδαλεόφρων, ον (φρήν), whose mind is set upon gain, subtle, crafty, selfi.h.

*1, 149. 4, 339.

κερδίων, ον, Ερ. compar., and κέρδιστος, η, ον, superl. derived from κέρδος, more gainful, more advantageous, better ; compar. only neut. 3, 41. Od. 2, 74; superl. most crafty, 11, 6, 153.†

κέρδος, cos, τό (prob. from κείρω, prop. what is scraped off), gain, profit, ud-cantage, 10, 225. Od. 16, 311. 2) crafty counsel, cunning, mly in the plut. κέρδεα ciderat, to understand crafty counsels, 23, 709. κέρδεα νωμάν ἐνὶ φρεσί, to have crafty designs in the mind, Od. 18, 216. 23, 140; in a had sense, crusty devices, tricks, Od. 2, 88; κακὰ κέρδεα, Od. 23, 217. κερδοσύνη, ή (κέρδος), craftiness, cun-ning, wiliness, only dat. as adv. 21, 247.

κερκίς, ίδος, ή, a rod or staff used in the ancient mode of weaving, for striking home the threads, now called a wearer's reed stay or comb, later σπάθη. Thus Schneider in Lex. Il. 22, 448. Od. 5, 62. Some ancient Gramm, understand by it, the shuttle. (Prob. from κέρκω=κρέκω)

κέρσας, see κείρω κερτομέω (κέρτομος), to nettle, to good, to jeer or mock, to deride, with accus. riva, Od. 16, 87. 18, 350; often with enéeσσιν, and in the partep. with ayo-peveιν, 2, 251. Od. 8, 153; generally. to provoke, to irritate, σφήκας, Il 16, 261. h. Merc. 56.

κερτομίη, ή (κερτόμιος), jeering, taunting, derision, sarcasm, only plur. 20, 202. Od 20. 263.

κερτόμιος, ον (κέρτομος), irritating, deriding, jeering, provoking, mocking, only nepr enea, 4, 6, 5, 419; also repropula, ubuse, 1, 539. Od. 9, 474.

κέρτομος (κέαρ, τέμνω), prop heartcutting; hence, stinying, cutting, insulting. 2) deceifful, crafty, h. Merc. 338.

κάρωνται, 500 κεράννυμι.

KÉTKETO, SEE KEÎHAL κεστός, ή, όν (κεντέω), stilched (with a needle), sowed, embroidered; iμές, an embroidered girdle, 14, 214.+

κευθάνω, poet. for κεύθω, 3, 453.† κευθμός, ο = κευθμών; έκ κευθμών, 13,

κευθμών, ώνος, ὁ (κεύθω), any concealed place, a hiding-place, a hole, Od. 13, 167. 2) a lair of animals. πυκινοί κευθμί (the close-locked sties of the swine. Voss), Od. 10, 283.

κεύθος, εος, τό (κεύθω), port. form of κευθμών, only dat. plur. κεύθεσε γαίης, in the depths of the earth, spoken of the dwelling of Hades (Piuto), 22, 482. Od. 24. 204.

κεύθω, fut. κεύσω, perf. κέκευθα, 201. 2 έκυθον and κύθον, and with Ep. redupl. subj. κεκύθω, Od. 6, 303. The perf. has the signif. of the pres. 1) to hide, to conceal, with accus. 22, 118: Sanpua, Od. 19, 212; spoken of a residence in a Od. 19, 212; Spoken of a residence in a place, τινά, Od. 6, 303. 9, 348; chiefly of the dead: ὅπου κύθε γαία, Od. 3, 16; hence pass. κευθεσθαι Αιδι, to be concealed in the realms of Hades, II. 23, 244. 2) Esply to concent in ourself, to hide in one's bosom, to be silent, with vow, θυμφ, ενὶ στήθεσσιν, absol. and with accus, μητιν, Ud. 3, 318. οὐκέτι κεύθετε θυμφ βρωτύν οὐδὲ ποτήτα, no longer concenl in your mind meat and drink, i. e. you show that you have raten and drunk immoderately (Voss, 'your open hearts tell of meat and drink'), Od. 18, 404; κεύθειν, with accus, of pers. τινά, to con-

ceal any thing from any one, Od. 3, 187. ceat any thing from any one, od. 3, 181.

κεφαλή ή, κεφαλήφι. Ep. as gen. 11,
350: and dat. κεφαλήφι, 10, 30. 1) the
head, of men and brutes, 11, 72. 2) the head, as the noblest part, for the whole person, like κάρη, δέμας, 11, 55. τον τίον cov εμη κεφαλή, I honoured him as myself, 18, 82. cf. 16, 77. Od. 1, 343; hence, the oath by the head. 13, 39; as an address, φίλη κεφαλή, dear head, dear soui, 8, 281. 24, 94. 3) the head, as the seat of life: ἀποτίειν σὺν κεφαλή σιν, to expiate with the heads, i. e. wi'h their lives, 4, 162. 17, 242. mapabéobas

κεφαλάς, to expose their heads, Od. 2, 237. Κεφαλλήν, ήνος, δ, plur. Κεφαλλήνες, the Cephallenians, the subjects of Odys-eus (Ulyses), the inhabitants of Same, Ithaca, Zacynthus, Dulichium, and the main-land, 2, 631. Od. 20, 210. 24, 354. 377; later, the inhabitants of the island Cephallenia.

κέχανδα, see χανδάνω.

κεχαρησέμεν, κεχαρήσεται, κεχαρηώς, κεχαροίατο, κεχάροντο, Ερ. forms from χαίοω.

κεχαρισμένος, η, ον, εσε χαρίζομαι.

rexyrus, see xairu. κεχόλωμαι, see χολόω.

κεχρημένος, η, ον, see χράομαι.

κέχυμαι, see χέω. κέω 1) Ep. form of κείω, q. v. only δρσο κέων, go, in order to lie down to

sleep, Od. 7, 342, † 2) as a form of raise, it is doubtful, see Buttm. Gramm., § 114. p. 287.

κήαι, κήαι (3 optat. sor.), κηάμενος, Ep. sor. forms from Kaiw

κήδειος, ον (κήδος), Ep. also κήδεος, q. V. worth care, dear, beloved, 19, 224. (The other explanation: 'to be buried by us, does not suit the connexion, 19, 294.) Superl. κήδιστος.

κηδεμών, όνος, ὁ (κηδέω), one who has the charge, a guardian, a protector, in *23, 163. 674, those who have charge of

the interment of the dead.

κήδεος, ον, Εμ. for κήδειος, οίσι κήδεός έστι νέκυς, either generally, dear, or [less propably], according to Voss, 'upon whom devolves the care of the corpse, 23, 160. + (Some Gramm. considered the word as gen. of knoos: 'to whom the dead is an object of care.')

κηδέω, absol. pres. of the fut. κηδήσω

κήδοτος, η, ον (superl. formed from κήδος, in signif. belonging to κήδειος), dearest, most beloved. 9, 642. Od. 10, 225. (In like manner, Od. 8, 583, without exactly indicating the nearest kindred.)

κήδος, cos, τό, care, sadness, trouble, κηθος, αυς. το, care, saaness, cruose, grief, των άλλων ον κηθος, about the others there is no care, i. e. there is no trouble with the others, Od. 22, 254. δσ' ἐμῷ ἐψ κηθεα θυμῶ, ll. 18, 53. κηθέα θυμωύ, heart-troubles, Od. 14, 197; distinguished from axos, Od. 4, 108; esply grief for the death of one dear to us, Il. 4. 270. 5, 156. 13, 464. 18, 8. 2) that which occasions care, need, misery, wretchedness; esply in the plur. 1, 445. 9, 592. Od. 1, 214; and often. (The signif, relationship, Voss, Il. 13, 464, 'if relationship touches thy soul,' is justly rejected by Passow.)

κήδω (ΚΑΔΩ), fut. κηδήσω, fut. mid. κεκαδήσομαι, iterat. imperf. κηδέσκετο, 1) Act. only Ep. a) to render anxious, to sadden, to trouble, to distress, τινά. 9, 615; θυμόν, 5, 400. 11, 458. δ) More frequently: to injure externally, to violate, to harass, θεούς τόξοισιν, 5, 404; μηλα, 17, 550: οἰκον, Οd. 23, 9. 2) Mid. to be anxiuus, sad, to trouble oneself, always partep. 1, 196. Od. 3, 240. 3) to be anxious about any man, to care for ου απτούς αυσι: αιγ ματι, το επτε τοτ any man, τινός, Il. 1, 56: Δαναών, 8, 353; βιότοιο, Od. 14, 4. (The sor. 2 κέκαδον and fut. κεκαδήσω, in the signif. to deprive, belongs to xácoual.)

KĥEV. SEE KOÚM

κηκίω, to gush forth, to stream (from), spoken of water, αν στόμα, out of the mouth. Od. 5, 455.† (from κίω, with reduplicat.)

κήλειος, ον, Ion. and Ep. for κήλεος, 15, 744.†

κήλεος, ον (κάω, καίω, like δαιδαλέος), burning, flaming, always πυρί κηλέφ (the last dissyllabic), 8, 217. Od. 9, 328. κηληθμός, δ (κηλέω), enchantment, pleasure, transport, *Od. 11, 334. 13, 2.

κήλον, τό (καίω), prop. a dry stick of wood, esply the shajt of an arrow: an arrow itself in H.; in the plur. κήλα, missiles, shajts: used only of the gods, *1, 53. 12, 280. h. Ap. 444.

*Knyalov, 76, a promontory on the north-west coast of the island Eubora, now Cap Lithoda, h. in Ap. 219. $\kappa \dot{\eta} \dot{\xi}$, $\kappa \dot{\phi} \dot{s}$, $\dot{\eta} = \kappa \dot{\eta} \ddot{u} \dot{\xi}$, a sea-bird, the sea-

hen, or sew-mew, Od. 15, 479.+

κήσμεν, Ep. for κήωμεν, see καίω κήπος, ό, a garden, and generally a piece of laud, inclosed and set with trees or other vegetation, 8, 305. Od. 4, 737. 7, 129.

Kήρ, κηρός. ή, the goddess of death, (distinct from Moioa and Alσa), the personified power of death, which brings death in a particular form : as death in battle, sickness, drowning in the sea, etc., hence, in sing. and plur. Κήρες θανάτοιο, 2, 302. 11, 332; and Κήρ in connexion with φόνος, θάνατος. 2, 352. Od. 4, 273. 5, 387. 16, 169. He who was to die by a violent death had the Kήρ allotted him at birth, 23, 79. To Achilles were two Knpes allotted, 9, 411. Zeus laid the Kapes of Achilles and Hector in the scales, to determine which was to die first, 22, 210. The Knoes are uvoias. since one is allotted to each person who is destined to a violent death, 12, 326, 327. 2) As an appell. fate, death. in Wolf's ed. only once : τὸ δέ τοι κὴρ είδεται εἶναι, that seems to thee to be death, 1, 228. Bothe has it in many passages beside, 2, 352 3, 32. 5, 22. etc. which also Passow prefers. In 1, 97, Wolf, after a con-jecture of Markland, has λοιμοΐο Κῆρας ἀφέξει instead of the reading of the Cdd. χείρας (κήρ prob. from κέρω, κείρω).

κήρ, κήρος, τό, contr. from κέαρ, Batr. the heart, esply, 1) the sout, the mind, as the seat of the feelings and passions, 1, 44; chiefly the dative knot as adv. in the heart, for the most part with meou preceding, (ed. Wolf) much at heart, 4, 46. 53. 13, 119. 430. Od. 5, 36, where πέρι is an adv. according to Passow, Spitzner rejects this and writes with the ancients περὶ κήρι, in heart. That this is the true explanation is shown by the kindred phrases περί θυμφ, περί φρεσίν, 22, 70, 16, 157. cf. περί, and Thiersch, § 264. p. 458. 2) As a periphrasis of the person, like βίη: Πυλαιμένεος λάσιον κήρ, 2, 851. cf. Od. 4, 270.

ρεσσιφόρητος, ον (φορέω), bronght hy the Fales, or impelled by the Fales [iniquo fato advectus. Db.], [these aggs, Kives, whom Ilsum's unpropitious fates Have wafted hither. Cp.], i. e. the Greeks sent by the Kapes for the destruction of Troy 8, 527.

Κήρινθος, ή, a town in Eubœa, northeast of Chalcis, 2, 538.

eκηρίον, τό (κηρός), a cake of honey, a honey-comb, h. Merc. 559. κηρόθι, adv. (κήρ), in the heart, heartily, strengthened by μάλλον, 9, 300. Od. 15,

κηρός, δ, wax, *Od. 12.48. 173. 175. κήρυξ, ῦκος, δ, a herald. The heralds were most respectable royal servants, and even of noble and often of royal blood. 1. \$21. 3, 116. They receive as epithets, ayanoi, 3, 268; ecios, 4, 192. Their office was to convoke assemblies, and to preserve order in them, 2, 50. 280. In war they were employed to treat with the enemy, 7, 274, seq. Esply in time of peace all care of sacrifices and sacrificial feasts devolved upon them, Od. 1, 110. 3, 472. As an ensign of office they carned a sceptre, Il. 18, 505. Od. 2, 38. They were under the immediate protection of Zeus, Διὸς άγγελοι, Διᾶ φίλοι, Ι, 834. 8, 517. They placed the sceptre in the hand of one about to speak in the assembly, 24, 567, seq. Od. 2, 38; they waited at meals, Od. 1, 143. 146.
κηρύσσω (κήρυξ), 1) to be a herald, to

hold the office of herald, 17, 325. 2) to proclaim as a herald, to cry out, 2, 438; with accus. λαὸν ἀγορήνδε, 2, 51. Od. 2, 7: πόλεμόνδε, Il. 2, 4+3.

kĥtai, for kéntai, see keiµai.

Kýretot, oi, the Ceteans, an unknown tribe in Mysia, so called from the river Kyrocce in the region of the later Elea or Pergamus, Od. 11, 521. (The old Gramm. were uncertain about them: Aristarchus explains έταιροι κήτειοι by μεγάλοι from κήτος; others read κή Seine)

κήτος, eos, τό (according to Buttm., Lex. p. 378, from ΧΑΩ. χάσκω, prop. a Lea. p. ore, from Anal. Xaores, prop. a hollow, a charm, as appears in the deriv.), any large sea-animal, a seamonster, 20, 147. Od. 5, 421; in Od. 4, 443, 446, 452 = фair., arrivers, array, er (kirror), only as an although a conductor.

epith. of Lacedæmon, having many chasms and hollows; cf. Aarebaiuwr, 2, 581. Od. 4, 1; because it [the valley of the Eurotas] lies in a hollow, surrounded with mountains and narrow passes. Thus Buttm., Lex. p. 378, and Nitzsch; others, as Heyne, Voss, spacious, rast, huge, a definition less suited to fact

Κηφισίες, ίδος, ή λίμνη, the Cephisian luke, 5, 709; elsewhere ή Kurals λίμνη, the lake Copais, in Bosotia, which was nine geographical miles in circumfer-ence, and often occasioned a flood, now the lake of Livadia or Topolia. (It received its name from the river Knowors, q v.)

ρίσος, δ. a river in Phocis; it rises pals, now Mauro-Nero, 2, 522. (Kychorofe, a later form, cf. Buttm. Gram.
§ 21.)

κηώδης, eς (κάω, καίω), exhaling va-pour, sweet-scented, fragrant, κόλπος, 6, 467.† (according to Passow from an old

giovauas (intrans.). En mid. from gio τημι, poet. form of σκεδάντυμι, lo spread, to extend, 'His έκιδνατο πάσαν έπ alav, '8, 1. 24, 695. ὑπεὶρ άλα, 23, 227. κιθάρα, η = κίθαρις, a later form, h.

Merc. 509. 515.

merc. 303. 313. κιθαρίζω (κίθαρις), to play upon the harp, and generally, to play upon a stringed instrument, φόρμιγγι, 18, 570;† λύρη, h. Merc. 433.

κίθαρις, ιος, ή, arcus. κίθαριν, a har s lute, a stringed instrument which differed in form from the lyre. According to Buretti in the Mémoir. des Inscript. de l'Acad. des Sciences à Paris IV. p. 116, the cithera had two curved horns, which at the top turned outwards and at the bottom inwards, and stood upon a hollow-sounding stand. Above and below were two cross-pieces for fastening the strings (ὑπολύριον and ζυγόν). The strings were strained above by pegs (xoh-howes). The cithara had a soft tone, and was closely related to the coppany? 3, 54. Od. 1, 153. 21 the act of playing upon the harp, the tone of stringed instruments, Il. 13, 731, Od. 8, 248. κιθαριστύς, ύος, ή, the art of playing

upon the cithara, harp playing, 2, 600.+

*κιθαριστής, οῦ. ὁ (κιθαρίζω), α harpplayer, a harper, h. 24, 3.

κικλήσκω, Ion. and Ep. form for καλέω in the pres. and imperf. 1) to cull, τινά, 2, 404. 9, 11; to call upon, to ery to, Att., v, 9, 569. 2) to name, with accus. of the pers. and of the name, 2, 813. Od. 4, 355; and exikthour kirthoreur, to call by surname, Il. 7, 139. Mid. Batr.

Kikoves, oi, sing. Kikov, ovos, a people in Thrace, who dwelt along the southern coast of Ismarus to Lissus, 2, 846. Od. 9. 39. seq.

κίκυς, ή, an ancient poet. word, strength,

Od. 11, 393.† h. Ven. 238. (According to Eustath. from κίω, to go; others write κηκίς, and explain it, moisture, blood.) Kiluces, oi, sing. Kiluf; the Cilicians

had their seat in H.'s time in greater Phrygia. Here they were governed in two kingdoms, of which one had its capital at Thebe, at mount Placus, the other at Lyrnessus, 6, 397. 415. cf. 2, 692 At a later date they emigrated to the country called by their name.

Κιλλα, ή, a small town in Tross or in Æolis in Asia Minor, having a temple of Apollo, 1, 38, 452.

Κιμμέριοι, οἰ, Cimmerii, in H. a fabulous people, who dwelt in the western part of the earth, on Oceanus, north of the entrance to the under world; they are wrapped in clouds and storms, and live in perpetual night, Od. 11, 14, seq. 467. † (according to Passow from an old subst. προς = θύος.)
πρώεις, eeva, er = πρώδης, fragrant, always epith. of θέλαμος, 3, 382. Od. 15, rian night indicates the extreme north, cannot be denied; and we may certainly suppose that a dark rumour of a night lasting many months may have had a place in the poet's imagination, though he thought of no definite country. Vöicker, Hom. Geogr. p. 154, derives the name from χειμέριος; Voss, on the other hand, from the Phænician word Kamar, Kimmer.

*κίνδύνος. δ, peril, danger, Batt. 9. κίνεω (κίνω), poet. form, mid. κίνυμαι, fut. κινήσω, aor. 1 ἐκίνησα, aor. pass. excenθην, to put in mution, to move, to excite, to urge in; often καρ., to move the head. 17, 200. Od. 5, 285; σφηκας, to excite the wasps, Il. 16. 264: νεφέλην, 16, 297; κυμα (spoken of wind), 2. 395; τινὰ λάξ, to thrust a man with one's foot (to awaken him), 10, 158; θύρην, Od. 22, 394. Mid and pass. to more oneself, to more. κινήθη ἀγορή, ἐκίνηθεν φάλαγγες, 11. 2. 141. 16, 280; to move oneself forward, i. e. to go, 1, 47.

*κινητήρ, ήρος, ὁ (κινέω), a mover, one who shakes; γαίης, a shaker of the earth, h. 21, 2.

κίνυμαι, mid. poet. form of κινέω, to be mured. κινύμενον έλαιον, 14, 173; often to move oneself, i. e. to go, es πόλεμον. 4, 281. 332. 10, 280.

Κινύρης, αο, ο, Ion. for Κινύρας. ruler in Cyprus, 11, 20. Apd. 3, 14, 4; son of Sandacus, grandson of Phaëthon, at first king of Syria; he went afterwards to Cyprus and built Paphos, cf. Kirupov πλουσιώτερος, Tyrt. III. 6.

κινρός, ή, όν, wailing, moaning, plaintive, 17.5 †
Κίρκη, ἡ, Κίρκε (Circe), daughter of Helios and Perse, sister of Æêtês, a nymph, skilled in magic, who dwelt on the island Ææa. Od. 10, 126; see Ala. Odysseus (Ulysses), having escaped from the terrible Læstrygones, landed on her island. The enchantress metamorphosed his companions into swine; he compelled her to disenchant them, Od. 10, 230— 364. He lived a year with Circe in perpetual feasting; and, in order to procure intelligence concerning his return, he visited, by her advice, the entrance of the infernal regions, Od. 10, 466, seq. 11, 1, seq. According to Hes. Th. 759, she bore two sons by Odysseus (Ulysses), Agrius and Latinus. (Herm. de Myth. Græc. Antiq. explains the name, navigatio in orbem facta.)

κίρκος, o, a huuk, a sind of falcon, which describes circles in flying, 17, 757. 22, 139. Because his flight was regarded 22, 155. Dots he was called 'Απόλλωνος άγγολος, Od. 15, 526; and also τρηξ κίρκος, the circling hawk, Od. 13, 87.

κιρνάω and κίρνημι, poet. form of κε-pάννυμι, to mingle, to min, from which we have partep κιρνάς, Od. 16, 14; imperf. ἐκίρνα, Od. 7, 182. 10, 356; and from κίρνημι, imperf. κίρνη, *Od. 14, 78.

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Kierrie, ibos, i, daughter of Kieses

(Cisses). Theano, 6, 299.

K. order, oi. d. contr. from K. ordes, later K. order, east, king of Thrace. father of Theäno. 11, 223. (K. order, from across, crowned with ivy.)

*κισσοκόμης, ου, ο (κομάω), λανίης tress s of icy, having the hair decorated with iry, h. 25, 1.

*κισσός, ὁ, iry, a plant sacred to Dio-nysos, h. 6, 40. πισσύβιον, τό, a goblet, a cup, prop. made of ivy wood, *Od. 9, 346. 14, 78.

16, 52.

κίστη, η, chest, a box, Od. 6, 76. κιχάνω and κιχάνομαι. Ep. imperf. έκίχανον, 2 sing. έκίχεις (cf. έτίθεις), dua έκιχήτην, 1 plur. έκιχημεν. fut. κιχήσο μαι (as if from κιχέω). 20r. 2 έκιχον, τ aor. l mid. ἐκιχήσατο, partep. pres. m. κιχήμενος; also from an obsol. form κίχημι. pres. subj. κιχώ, Ep. κιχείω, optat. κιχείην. inf. κιχήναι, partep. κιχείς, 1) to reach, to attain, to overlake; with accus. ποσσὶ τινά, to overtake a man with the feet, i. e. in running, 6, 228; δουρί, 10, 370; metaph. spoken of death and destruction, 9, 416. 11, 441. 451. κιχάνει δίψα τε καὶ λιμός, 19, 165. cf. κιχήμενον βέλος, a hitting arrow, with gen. of pers. 5, 187. 2) to hit, to meet with, to find, rivà mapà vyvoi, 1, 26. Od. 13, 228.

κίχλη, ή, the thrush, Od. 22, 468.† *κίχρημι (χράω), fut. χρήσω, to len mid. to borrow, only χρησαμένη, Bat

κίω, poet. form from είμι, ΊΩ, in pre indicat. obsol., only optat. κίοιμι, partel κιών, imperf. ἔκιον, κίου, to go, to g away, like elus, spoken of living beir only, 2, 509, κίον νήες.

κτων, ονος, η, and mase, δ, Od. 8 473. 17, 29. 19, 38; α pillar, α cole mly spoken of the pillars which ported the roof of the eating-room, O 127. 6, 307. 19, 38, seq. 22, 466; met spoken of Atlas, exec κίονας μακράς, s. Ατλας. Od.

κλαγγή, ή (κλάζω), generally an inari culate sound, produced by animate a inanimate objects; a sound, a noi spoken of men; a cry, a tumult, spok of warriors, 2, 100. 10, 523; of the de. Od. 11, 604; of animals, esply of cranes.
11. 3, 2: of swine, Od. 14, 412; of the roar of lions, h. 13, 4; of the twang of the bow, Il. 1, 49.

κλαγγηδόν, adv. (κλαγγή), with a cry, with a clamour, 2, 463.†
κλάζω, aor. 1 έκλαγξα, Ερ. perf. with

pres. signif. κέκληγα, partcp. κεκληγάς, of this the plur. is κεκλήγοντες (as if from a pres. neahipps), sor. 2 enhapov. spoken of any articulate sound, to resound, to clung, to ring, to cry, spoken o the cry of men. 2, 222. 12, 125; of the cr of the eagle, 12, 207. 16, 429; of heron and jackdaws, 10, 276. 17, 756; of the barking of dogs, Od. 14, 30; lo resown to whis or hum, spoken of arrows, 11.

46; to roar or hiss, spoken of the wind, Od. 12, 408. exhaper clos, in h. 18, 14, according to Herm. ad loc. solus sub ves-

peram fistula canit (Pan).

κλαίω, fut. κλαύσομαι, εστ. 1 έκλαυσα, Ep. κλαῦσα, Ep. iterat. imperi. κλαί-eσκον, 1) to weep, to waii, to lameni, absol. κλαίοντά σε ἀφήσω, I will send thee forth weeping, i. c. I will punish thee, 2, 263; esply to weep for the dead, 7, 427. 19, 75. 2) With accus. to weep for any man, to bewail, 22, 87. 210. Od. 1, 363, and often.

*Κλάρος, ή, a small town near Colophon in Ionia, upon a point of land, with a temple and oracle of Apollo; now Zille,

Ap. 40. τυθμός, ὁ (κλαίω), the act of weeping eailing, lamentation, 24, 717, and often

κλάω, sor. l Ep. κλάσε, sor. pass. ἐκλάσθην, to break, to break of, with accus.

συμν. to oreak, to oreak og, with accus, πτορθον, Od. 6, 128. Pass. intrans. to break in pieces, Il. 11, 584. κλεηδών, όνος, η, once κληηδών, Od. 4, 317; Ion. and Ερ. for κληδών (κλέος), 1) report, rumour, fame: marpos, intelli-gence about one's father, Od 4, 317. 2; Esply a divine voice, an omen, like oora,

·Od. 18, 117. 20, 120.

Κλεισιδίκη, daughter of Keleos (Ce-14), in Eleusis, h. in Cer. 109.

: λαιτός, ή. όν (κλείω), famous, glorious. :-llent, il/nstrious, spoken of persons, 131. Od. 6, 54; of things: ἐκατόμβη en Il.; Πανοπεύς, 17, 307.

κλείτος, ο. Clitus, son of Pisenor, a ojan, 15, 445, seq. 2) son of Mantius, indson of Melampus, Od. 15, 249.

ίω, poet. for κλέω (from κλέω; Η. nly pres. pass. Adopas, imperf. for extee, 24, 202; also fut. act. s. h. 31, 19); to make known, to od. 1, 338. 17, 418. Pas. to be known, to be famous, en ανθρώπους, 24, 202; whereby κέρδεσιν, Od. 13,

Cλεόβουλος, δ, a Trojan, slain by Ajax, of Ulieus, 16, 330.
λεοπάτρη, ἡ, daughter of Idas and

pessa, wife of Meleagros (Meleager), Αλκυόνη, 9, 556.

κλέος, cos, τό (κλέω), 1) report, rumour. ime, 2, 486; with gen. κλέος Αχοιών, se report of the Greeks, 11, 227; πολέмо, 13. 364; жатро́с, Od. 2, 308. 3, 83; κλός, intelligence of thee, Od. 13, 5; ἐμόν, Od. 18, 255. 2) a good report. me, glory, honour, in connexion with θλόν, μέγα, εὐρύ, and alone Il. 4, 197; d often in the plur. κλέα ἀνδρῶν, for éea. famous deeds, laudes, 9, 189. 524.

ελέπτης, ου, δ (κλέπτω), thief, robber. 11.+

cheπτοσύνη, ή, thievery, knavery, de-tion, Od. 19, 396.†

: Aérro. sor. l enheya, curs by stealth, 5, 268. 24, 24. 2) which is obtained by lot, exply an in

Metaph. to decoive, to cheef, to correct, roov τινός, 14, 217; abool. μλ κλέπτε νόφ, cherish not deception in thy soul (Voss, ' meditate not deceit'), l. 132.

κλέω, from which pass. κλέομαι, see

Khewrai, ai, Clebna, a town in Argo-

lis, south-west of Corinth, 2, 570.

**αλεψίφρων, ον (φρήν), having deceiful purposes, cunning, crafty, h. Mere. 413. κληδήν, aCV. (καλέω), by name, namely. 9, 11.†

κληηδών, όνος, Ep. form of κλεηδών,

q. v. κλήθρη, ή, Ion. for κλήθρα, the alder, lnus, *Od. 5, 64. 239.

alnus, *Od. 5, 64. 239.
κληίζω, as a form of κλείω, κληίω is incorrect, see Buttm. Ausführ. Gram.

Th. 2, p. 169.
*κλήθρον, τό, Ion. and Ep. for κλήopor, a lock, a bolt, h. Merc. 146.

κληίς, ιδος(i), ή, Ion. and Ep. for κλείς, (only in the Ion. form), 1) Prop. that which locks, a) the bolt or bar, which locks the door inside, and which from without is pulled forward with a thong; to unlock, after untying the thong, the bolt is pressed back with a hook. end κληίδ'(ϊ) ετάνυσσεν ιμάντι, Od. 1, 442. 11. 24, 455. This bolt is also called ἐπιβλής, 24, 453; and ὀχεύς, 12, 121. b) the bolt, which locked together two corresponding bars, 12, 456. 14, 168. Esply a key, of brass, with ivory handle, with which the door was locked and opened, Od. 21, 6. Il. 6, 89. It was a curved hook with which, in locking, the bolt was thrust forward; in opening, pushed back through a hole, into which the key was introduced, Od. 21, 6, 47, the key was introduced, Od. 21, 6. 27, 241. d) the hook of a clasp, Od. 18, 294. 2) the clavicle, the bone between the neck and breast II. 5, 146. 8, 325. plus 22, 324; (in the Od. if has not this signif. 3) xhqides(i), only in the plus the rowers' seals in the ship, i. e. the seats where the oars were worked in leather thongs in the manner of a key, Od. 2, 419. 4, 579. Il. 16, 170. cf. Voss ad Arat. Phænom. 191.

κληϊστός, ή, όν (κληίω), Ion. for κλειστός, locked, that may be locked. Od. 2,

κλητω, Ion. and Ep. for κλείω (κληίς), aor. 1 εκλήσα, to shut up, to lock, with accus. θύρας, Od. 19. 30. 24, 166 (κλήσσσεν with σσ is incorrect, as ι is long), *Od,

*κληροπαλής, ές (πάλλω), distributed by shaking lots, by lot, h. Merc. 129.
κλήρος, ο, 1) a lot, any thing used

for casting lots; in the earliest times. stones, pieces of wood, etc., marked by those who were casting lots, 7, 175. In H. the lots are placed in a helmet, shaken, and he whose lot first leapt out of the helmet, was the individual destined by 1) to steat, to the lot, 3, 316. 325. Od. 10, 206. 2) that heritance, Il. 15, 498. Od. 14, 64. (From ghám, because a fragment was used for

κλητός, ή, όν (καλέω), 1) called, called out, hence chosen, 9, 165. 2) summoned, invited, Od. 17, 386.

*κλήω = κλείω, to celebrate, to render famous, κλήω, h. 31, 16; κλήσαι, Ep. 4,

κλίμαξ, ακος, ή (κλίνω), a ladder, a staircase, *Od. 1, 330. 10, 558. 21, 5. κλιντήρ. ήρος, ὁ (κλίνω), an easy chair,

a couch, Od. 18, 190.†
κλίνω, aor. 1. εκλίνα, perf. pass. κέnhunat. 3 plur. Ep. nenhiarat, aur. pass. έκλίθην, Ευ. έκλίνθην, ground signif., Act. to incline, to bend. 1) to incline, to lean, ti tire, any thing against another: σάκεα ωμοισι, 11, 593. 13, 488; αρματα πρὸς ἐνώπια, 8, 435; τόξον πρὸς ἐνώπια, Od. 22, 121. 2) to incline, to change the direction, τάλαντα, to bend the balances, so that one scale rises and the other falls, 19, 223: δσσε πάλιν, to turn back, 3, 427. Esply 3) to bend, to firee to yield, to put to fight, μάχην, Τρώας, 14, 510. 5, 37. Od. 9, 59. 11) Mid. with nor. pass. to incline oneself to one side, to lie down, Od. 19, 470. Il. 10, 350; and perf. and pluperf. pass. a) to be inclined, to support oneself, rivi, on or against any thing. κεκλιμένος στήλη, inclined against a pillar, 11, 371. Od. 6, 307; άσπίσε, leaning upon the shields, 11. 3, 335. b) to lie, 10, 472. Od. 11, 194; spoken exply of places, to lie, to be siinated, ali. towards the sea, Od. 4, 608. 13, 235; also of persons, κεκλιμένος λίμνη, inclined to the lake, i. e. dwelling at, 11. 5, 709, 16, 68, 2) to bend oneself, to sink, esply in acr. pass. 3, 360. 7, 254. 13, 543.

κλισίη, ή (κλίνω), Ep. dat. κλισίηφι, 13, 168: prop. a place where a man may lie down or recline; hence 1) a lodge, a hut, a tent, made of posts, inwoven with ozier twigs and covered above with reeds. a) the huts of herdsmen, 18, 589. Od. 14, 45. 16, 1. b) Esply the lodges of warriors, which were in like manner built of wood, often in the plur. 1, 306. 2, 91, seq The lodge of Achilles is described, 24, 450. Tents like those now scribed, 21, 450. Tents like those now used were probably of later invention, see Mitford's Greece, I. § iii. p. 147. 2) an easy-chair, an arm-chair, Od. 4, 123. 19, 55; mly κλισμός, q. v.
 κλισίηθεν. from the lodge, from the tent,

*1, 391. 11, 603; and often.

κλισίηνδε, adv. (κλισίη), to the lodge, to the tent, 9, 712. Od. 14, 45. 48.

κλισίον, τό (κλισίη), the domestics' house, a dwelling for the servants of a

family, Od. 24, 208.†

κλισμός, ὁ (κλίνω), an easy-chair, an arm-chair, distinct from 8povos, Od. 3, 389; prob. somewhat lower, often elegantly wrought, and decked with shining Orestes avenged his fath ornaments, Od. 1, 132 11.8, 435; also the murder of his mother; sometimes with a foot-stool, Od. 4, 138. | mour, Od. 1, 300. 11. 409.

κλίτύς, ύος, poet. accus. plur. κλιτύς, inclination, declivity, a descent, 16, 390. Od. 5, 470.

κλονόω, for the most part poet, only pres. and imperf. 1) Act. to put in violent motion, to drive before a man, to chase, with accus. palayyas, 5, 96; spoken of lions: ayekny, 15, 324; absol. to make a tumult, 11, 496. 526. 14, 14; metaph. of the wind : to drive, vedea, 23, 213; φλόγα, 20, 492. 2) Mid. and pass. to put oneself in disorderly motion, to be in confusion, to be lumulturus, 11, 148. 15, 448; ομίλφ, 4, 302; ὑπό τινι, *5, 93. Khorios, o, son of Alector, and leader of the Bœotians before Troy, 2, 495.

khóvos, ò, poet. any violent motion, a press, a tumult, a confusion, esply of warriors, who are thrown into disorder. 16, 331. 713. 729; έγχειάων, a press of spears, *5, 167.

κλόπιος, η. ον (κλώψ), thievish, stolen,

stealthy, crafty. Od. 13, 295.†
«κλόπος, ὁ κλώψ), a thirf, h. Merc. 276.
κλοτοπεύω. 19, 149.† οὐ γὰρ χρὴ κλοτοπεύει», from the connexion it seems to signify, 'it is not proper to employ fine words,' or 'to use plausible pre-texts.' (The deriv. is uncertain, Hesych and other Gramm. explain it by παραλογίζεσθαι, απατάν, and derive it from KAénto, supposing it to be equivalent to κλοποτεύειν, to delay by plausible pretexts. One Schol. B. explains its καλλιλογείν καὶ κλυτοίς έπεσιν ἐνδιατρί-Beir, 'to employ fine words,' and derives it from κλυτός and δψ, proposing to write κλυτοπεύειν οτ κλύτ' ὁπεύειν.)

κλύδων, ωνος (κλύζω), a wave, a dashing of the surge, Od. 12, 421.†
κλύζω, κλύσω, fut. Ep. σσ, aor. pass.

ἐκλύσθην, prob. a word formed to imitate the sound of agitated water. 1) to dash upon, to plash, to beat, spoken of waves, en nióros, 23, 61. b) τινά, h. Ap. 74. 2) Pass to roll in waves, to dash in waves. ἐκλύσθη θάλασσα ποτὶ κλισίας, 14, 392. Od. 9, 484. Batr. 76.

κλύθι, see κλύω

Κλυμένη, ή, 1) a Nereid, 18, 47. 2) a handmaid of Helen, 3, 144. 3) daughter of Minyas or Iphis, wife of Phylacus, mother of Iphicius, Od. 11, 326.

Κλύμενος, ò, son of Presbon, king of the Minyæ in Orchomenes, father of Erginus and Eurydice, who was mortally wounded at Thebes, on a feast of Poseidon, Od. 3, 452. Apd. 2, 4. 11.

(κλύμι), an assumed root of κλύθι Κλυσώνυμος, è, son of Amphidamas,

slain by Patrocius, 23, 88.

Κλυταιμνήστρη. ή, daughter of Tyndareus and Leda, sister of Helen, wife of Agamemnon, q. v., 1, 113. Od. 3, 264. She lived in illicit intercourse with Ægisthus, who with her aid slew her husband upon his return from Troy. Orestes avenged his father's death, by the murder of his mother and her para-

Kλυτίδης, ου, δ. son of Clytius, 1) = | connexion with πείθομαι, IL 7, 379. 9, Piraus. of Elis, Od. 15, 539. 16, 327. 2) 79. Od. 3, 477.

= Dolops, 11. 11, 302.

Κλυτίος, ό, 1) son of Laomedon, and brother of Priam, father of Calêtor, one of the counsellors, 3, 147. 15. 419. 2) father of Pirmus of Ithaca. Od. 16. 327. 15, 539. 3) a Greek, father of Dolops, Il. 11, 302. The accentuation Κλύτιος is incorrect, cf. Göttling, Lehre vom Accent, § 23.

κλυτοεργός, όν, poet. (εργον), famed by works, illustrious by his products, an illustrious artist, epith. of Hephæstus, Od. 8, 345.†

Κλυτομήδης, cos, &, son of Enops from Ætolia, whom Nestor conquered in a pugilistic combat, 23, 634

*κλυτόμητις, ι. poet. (μῆτις), famed for knowledge, intelligent, h. 19, 1.

Κλυτόνηος, o, son of Alcinous, a fleet

runner, Od. 8, 119. 122. runner, Oil. 9, 198-122.

αλυτόπωλος, ον, poet. (πώλος), famed
for horses, or rather, having famous horses,
cf. Schol. ad 11. 5, 734; and κλυτότοξος; in the 11. an epith. of Hades, 5,
654. 11, 445. 16, 625; of the country

Dardania, Fr. 38. πλυτός, ή, όν, rarely ός, όν. poet. 2, 742; and Od. 5, 422; (κλύω), prop. heard, hence: of which one hears much. i. e. famed, famous, glorious, often an epith. of gods and men; κλυτά φύλα ανθρώπων in opposition to brutes, 14, 361; generally, spoken of animate and inanimate objects: famed, glorious, splendid, μήλα, τούχεα, δώματα, άλσος. (The signif. roaring, soisy, that makes itself heard, has been given to the word, in connexion with μήλα, λιμήν, Od. 9, 308. 10, 87; although the signif. glorious is

kλυτοτέχνης, αυ, ὁ, poet. (τέχνη), famous for art, an illustrious artist, i, 571. Od. 8, 286.

κλυτότοξος, αν. poet. (τάξον), famed by the bow, or, rather, having a famous bow, cf. appropriofos, ayruhorofos: an illustrious archer, epith. of Apollo, 4, 101. Od. 17, 494.

κλύω, poet. (akin to κλόω), imperf. εκλύω, poet. (akin to κλόω), imperf. εκλύον κλύθε, κλύθε, κλύθε, ακίνες, and with redupl. εκλύθε, κάκλυτε, 1) to hear, to apprehend, mly with accus. δούπον, αὐδήν, 4, 455. 13, 757; more rarely with gen. of pers. and parter. exhuor audifarros, I heard him speaking, 10, 47; with gen. of pers. and thing, 16, 76: ἐκύρης ἀπός, 22, 451; κέκλυτέ μευ μύθων, Od. 10, 189. 311. 481. 12, 271. 340; ἔκ τωος, to hear of any man, Od. 19, 93; generally, to learn, to become acquainted with, Od. 6, sears, 10 second acquaintes with, Oil. 5, 185. 2) to hear, to listen to, mly with gen. of pers. Il. 1, 43. 218; with dat. after κλύθι and κλύτε, 5, 115. Od. 2, 262, is rather dat. commod., yield to my desires; in like manner, θεά οἱ ἄκλυεν ἀρῆς. sires; in like manner, each of dever dope, the goddess listened to her prayer, Od. 4. Kworóc, j. (also Krworóc), the chief 767. 31 to hear to any man, to obey, in lown of the island of Crete, on the Cæra-

κλωμακόεις, εσσα, εν (κλώμαξ), slony, rocky, poet. 1θώμη, 2, 729.†

κνάω, imperf. κνή, Ep. for έκνη, to scrape, to rub, τυρόν, 11, 639.† (κνή is not aor. cf. Buttm. Gram. § 105, note 5. Rost, p. 234.)

κνέφας, αυς, τό (akin to νέφος), darkness, gloominess, caply the obscurity of evening twilight, 1, 475. Od. 5, 225; only nomin. and accus.

· κνή, see κνάω.

ανήμη, ή, the leg between the knee and ankle, the shank, the tibia, 4, 147.

519. Od. 19, 469.

κνημίς, ίδος, ή (κνήμη), armour for the legs, greaves, a covering worn for protection in war. It consisted of two metailic plates, fastened together with buckles or clasps (ἐπισφύρια). 3, 330; prob. they were of tin or plated with tin, 18, 613. 21, 392. In Od. 24, 228, leathern greaves or gailers are mentioned, a kind of boots worn for a protection against thorns.

κνημός, δ, a mountain height, a mourtain forest, the Lat. salins, Pass.; plur. 2, 281, 11, 105, Od. 4, 337; sing. h. Ap.

κνήστις, ιος, ή (κνάω), a scraping knife, a scraper, a rusp, dat. κνήστι for κνήστιϊ, 11. 640.4

*Κνίδος, ή, Cnidus, a town on the promontory Triopium, upon an isthmus, with a temple of Aphrodite, h. in Apoll.

κνίσση, ή, also κνίση, ed. Spitzn. and Dindorf.) 1) vapour from the iat of burnt meat, the odour or rapour of fat. exply the sacrificial rapour, 1, 66. 317. 8, 549. 2) fat, esply the fat of the kidneys, mly called suet or tallow, in which the sacrifice was enveloped, 1, 460. Od. 3, 457; see Voss, mythol. Brief. 2. p. 316; according to Heyne the fat caul about the stomach and intestines, omentum, which is justly rejected by Voss.

κνισσήτις, εσσα, εν (κνίσση). full of the rapour of fat, full of sacrificial vapour, Od. 10, 10.†

*κνισσοδιώκτης, ὁ (διώκω), fat-smeller, that runs after roast meat, Bair. 231.

πυτήθμός, δ (κτυζω), the whine, hout, or growl of a dog, Od. 18, 163.* κτυζώ, fut. ώσω, sor. ἐκτυζωσα (skin to κυω), to render οδοςωτε, to becloud,

τινὶ όσσε. •Od. 13, 401. 453.

κνώδαλον, τό, 1) any living thing which is monstrous and dangerous of its kind, a monster, a reptile, a wild beast, Od. 17, 317. † 2) Adj. monstrous, horrible, γέρων, h. Merc. 188, according to Voss. and Passow. But this is not suitable, hence Herm. conjectures payalór, i. e. ράθυμον.

κνώσσω, poet. to sleep, to slumber, Od.

tus, in H. the residence of Minos at a leter | and generally, joined together, δίφρος, period famous for its Labyrinth, 2. 646. Od. 19, 178. From this Κνώσιος, ίη, ιον, Cnossian, from Cnossus.

κοίλος, η, ον (akin to κύω), 1) hollow, excavaled, deep, often epith. of ships. κοίλος δόμος, the hollow structure, spoken of a wasp's nest, 12. 169; κοίλον δόρυ, the hollow wood; of the Trojan horse, Od. 8, 507; oweos, a deep cave, Od. 2) Esply of places which lie in the valleys between mountains : κοίλη όδός, a hollow рава, a defile, Il. 23, 419. когду Лакебаїwe, the hollow Lacedæmon (i. e. lying in a deep situation), 2, 581: metaph. Atμήν, a harbour encompassed by hills, Od. 10, 92.

κοιμάω (κείμαι), 201. ἐκοίμησα, 201. mid. ἐκοιμησάμην, partep. aor. pass. κοιμηθείς, 1) Act. prop to lay down, to lay to rest, to put to bed, riva, Od. 3, 397; spoken of animals: e. g. of a hart laying her fawns to rest, Od. 4, 336. 17, 127. 2) to close in sleep, to lull, δσσε, 11. 14, 236; τινὰ ΰπνφ, Od. 12, 372; metaph. to calm, to still, to hush, avenous, Il. 12, 281; κύματα, Od. 12, 169; to assuage, οδύνας, Il. 16, 524. II) Mid. and aor. pass., to go to bed, to lie down to sleep, to gn to sleep, often in H. χάλκεον υπνον, to sleep the brazen sleep, i. e. the sleep of death, 11, 241; spoken of animals: to sleep, Od. 14, 411.

"Kotos, o, Cous, son of Uranus and Gaza (Tellus), husband of Phoebe, father of Latona, h. Ap. 62. (With or shortened in Koioto)

poet. (κοίρανος), 1) to be κοιρανέω, ruler, to rule, to command, spoken both of war: κατά πόλεμον, άνά μάχην, 2, 207. 5, 824: πολέας διά, 4, 230. πόλεμον κάτα κοιρανέουσιν, 5, 332; and of peace, 12, 318; 'Ιθάκην κάτα, Od. 1, 247. 2) to domineer, to play the master, spoken of the suitors, Od. 20, 234.

κοίρανος, ὁ (akin to κῦρος), ruler, commander, Aawr. 7, 234. 2) Generally, lord. master, Od. 18, 106.

Koiparos, è, 1) a Lycian, slain by Odysseus (Ulysses), 5, 677. 2) a Cretan, from Lyctus, 17, 611.

κοίτη, ή (κείμαι), a couch, a bed, Od. 19,

κοιτος, δ=κοίτη, 1) a couch, a bed. 2) the going to sleep, sleep, *Od. 19, 510. 515. [κοίτοιο μέδεσθαι, to think about going to bed. 2, 358.]

*kókkos, ò, the k-rnel or stone [granum] of fruits; of the pomegranate, h. Cer.

κολεόν, τό, Εp. κουλεόν, a scabbard of a sword, made of metal, or decorated with it, 11, 29, seq. H. has it only an neut. κολεόν, Od. 8, 404. μέγα κουλεόν, Il. 3, 372. 11, 30. The nom. κολεός does not occur in H.

κολλήεις, εσσα, ev, poet. κολλάω. glued logether, fastened together, ξυστά, 15, 389.+

άρματα, ξυστόν, 15, 678; σανίδες, Od. 21, 137. 164.

κόλλοψ, οπος, ο, the key or peg of a lyre, to which the strings were attached, Od. 21, 407. † (Prop. the thick skin on the neck of oxen.)

κολοιός, ό, the jackdaw, graculus, °16, 583. 17. 755 (akin to κολφός). *κολοκύντη, ή (also κολυκύνθη), round gourd, the pumpkin, Batr. 53.

κόλος, ον (akin to κυλλός), mangled, maimed; δόρυ, a spear with its head lopped off [his mutilated beam, Cp.], 16,

κολοσυρτός, ὁ poet. (akin to κολωός), noise, tumult, uprour, hubbub, of men and dogs, *12, 147. 13, 472.

κολούω (κόλος), to maim, to cut short, to curtail; only metaph. το μέν τελέει (τό relates by synes. to μῦθος), τὸ δὲ καὶ μεσσηγύ κολούει, one he fulfils, another he cuts short in the midst, i. e. leaves half accomplished, 20, 370. To & αὐτοῦ πάντα κολούει. Cp. 'he cripples his own interest,' Od. 8, 211; δῶρα, to curtail your gifts [scantily to impart, Cp.]. Od 11, 340.

κόλπος. ò, 1) the bosom of the human body. δέχεσθαι κόλπω, 6. 483. παιδ' έπὶ κόλπφ έχειν, as an expression of tender maternai love, 6, 400. 2) the bosom, the swell of the garment formed by the girdle, 22, 80. Od. 15, 469; plur. II. 9. 570. 3) any thing formed like a bosom. a gulf of the sea, 2, 560; the bosom of the deep, 18, 140. Od. 5, 52. h. Ap. 431.

κολωάω (κολωός), to screech, to cry, to clamour, to wrangle [in piercing accents stridulous, Cp.], spoken of Thersites, 2, 212.+

κολώνη, ή, a hill, an elecation, *2, 811. 11, 711.

*κολωνός, δ=κολώνη, h. Cer. 273. κολφός. οῦ, poet. a screech, a cry, scolding strife [prop. a shrill chattering, B.]. κολούν έλαυνευν, to make an uproor, to quarrel, 1, 575.† (according to Buttm. Lex. p. 391, akin to κολούς, κέλω, κέλομαι; but, according to Böderlein, L. Hom. Sp. 1, p. 4, κολωάω is a collateral form of realism).

κομάω (κόμη), fut. ήσω, to let the hair κομάω (κομη), Ιυ. ηυω, το αντικής grow long, to have long hair, in Il. only partep. Δβαντες δπιθεν κομόωντες, the hantas long-haired behind, 2, 512 Abantes, long-haired behind, 2, that no (Strabo assigns as a reason, enemy might seize them by the hair); spoken of horses: furnished with manes, 8, 42. 13, 24. 2) Metaph. of fields and plants : to be overgrown, to be verdant, in wave, fut. aσταχύεσσι, h. Cer. 454.

κομέω, poet. to take care of, to t-nd, lo provide for, νίους, γέροντα, Od. 11, 250. 24, 212; ἵππους, Il. 8, 109. 113; κῦνας, Od. 17, 310. 319.

κόμη, η, the hair, the hair of the head, more rarely plur. κόμαι Χαρίτεσσιν ομοίκολλητός, ή, όν (κολλάω), glued together, a., 17, 51 (see δμοιος). Od. 6, 231. 2) Metaph. κόμα ελαίης, the foliage of the olive-tree, Od. 23, 195.

κομιδή (κομίζω), care, attendance, the care of feeding, in the II. spoken of burses, 8, 186. 23, 411; in the Od. -puken of men, and of the care of the garden, Od. 24, 245. 247. enei ov комеву kard via fer inneravis, since I have not uil along had (ample or) good accommo-dation in a ship: he had lost his ship uid been obliged to swim, Od. 8, 232; see Damm and Nitzsch. Passow unnecessarily assumes here the signif. nourishment, provisions.' So also Cp.

κομίζω (κομέω), 801. εκόμισα, Ερ. σσ, sor. mid. ἐκομισάμην, 1) to take care of, to attend upon, to provide for, like κομέω, spoken of things and persons: έργα, 6, 490. Od. 1, 356. 21, 350; κτήлата, to manage possessions, Od. 23, 355; τινά, to take care of any man, esply to entertain as a host, often in the Od. (in the Il. in this signif. only in the mid.). 2) to take up any thing, to bear away, to carry away, prim. to take care of, χλαίναν, τρυφάλειαν, 2, 183. 13, 578; and generally, to bear off, to carry off, to take away, in a good and bad sense: νεκρόν, 13, 196; εππους, Il.; ακοντα κόμισε χροί, he bore off the spear in his body, i. e. he received it in the body, 14, 456. 463. Mid. to provide for in a man's house, to altend upon, to entertain, τινά, 8, 284. Od. 6, 278. 14, 316. 2) to take up for oneself, to receive. Σίντιες ἐκομίτο αὐτόν, the Sintians took him up, 1, 594; τινά, to convey away (from the battle), 5, 359. έγχος ἐνὶ χροί κομίσασθαι, to receive a spear in the body, 22, 286, cf. Act. 2.

κομπέω (κόμπος), to resound, to rattle, to clash or clang, spoken of brass, 12, 151.4

κόμπος, δ, a rattling, a noise, a clashing, a sound arising from striking upon a body; spoken of the tread or stamping of dancers, Od. 8, 380; οδόντων, of the noise of the tusks of the wild boar, Il. 11, 417. 12, 149.

κοναβέω, kindr. from κοναβίζω, poet. (κόναβος), aor. 1 κονάβησα, to resound, to rattle, to ring, spoken of brass, 15, 648. 21, 593; to resound, to re-echo, νη̂ες, δωμα, 2, 334. 16, 277. Od. 17, 542. (κοναβέω only in the aor.)

κοναβίζω = κοναβέω, only in the imperf.

2, 466. 13, 498. 21, 255.

κόναβος, ό, poet. a sound, a clashing, a noise, Od. 10, 122.† (Prob. from κόμ-

κονίη, η, poet. form κόνις, η, 1) dust, eaply the powdered dust of the earth, orden in plur. & κονίησι πίπτειν, Π. & κονίησι βάλλειν τινά, to cast any one into the dust, i. e. to slay him, 8, 156. 2) sand, river-sand, 21, 271. 3) asker, Od. 7, 153. 160 (t. in the arsis of the sixth foot to read by W. elsen). foot is used by H. as long).

number, 9, 385. (κόνῖ, Ep. dat. far κόνιῖ, 24, 18. Od. 11, 191.) 2) askes, κόνις 2) ashes, zórus αἰθαλόεσσα, Il. 18, 23.

κονί σαλος οτ κονίσσαλος, & (πόνες), dust, a whirlwind of dust *3, 13, 5, 508. 22, 401.

κονίω (κόνις), fut. κονί σω, sor. ἐκόνίσα perf. pass. rerovium, 1) to fill with dust, to cover with dust, with accusacing. 21, 407; pass. 21, 405; redior, to fill the plain with dust, spoken of the flying Trojans, 14, 145; hence accorded-POL, covered with dust, 21, 541. 2) Intrans. to excite dust, spoken of fleet horses and men; always gove δίοιο, raising a dust through the plain, 13, 820. 23, 372. Od. 8, 122.

κοντός, δ, a pole, a stick, Od. 9, 487.† *κοπόω (κόπος), to weary, to fatigue;

pass. to become weary. Batr. 190. Koπρεύς, ηος, ο, son of Pelops, from Elis, a herald of Eurystheus, 15, 639,

seq. κοπρίζω (κόπρος), fut. isw, to manure with dang, Od. 17, 299.† κόπρος, δ. 1) manure, dung. Od. 9, 329. 17, 297: and generally, dirt, filth. II. 22, 414. 24, 164. 2) a siable, u yard for cattle, 18, 575. Od. 10, 411.

κόπτω, aor. 1 έκοψα, perf. κέκοπα, aor. mid. έκοψάμην, 1) to strike, to thrust, τινά, spoken of persons fighting, Od. 18, 28. 335. κώληπα, Il. 23, 726; with double accus. τινά παρήτον, 23, 690; and with dat. instrum. imπους τόξη, with the bow, σκηπανίφ, 10, 514. 13, 60; spoken of a serpent: κόψα αἰστὸν κατὰ στῆθος, it struck or bit the eagle in the breast, 12, 204; also spoken of the blow with which oxen were stunned when they were to be slaughtered, 17, 521. Od. 14, 425. to strike of, to cut of, nechalipe and δειρής, 11. 13, 203. Od. 22, 477. 3) to hammer, to forge, δευρώς, 11. 18, 379. Od. 8, 274. Mid. to smite onesetf, κεφαλήν χερσύς, to beat a man's head, 12. 22, 23.

Κόρακος πέτρη, η, the rock Korax, in Ithaca, near the fountain Arethusa, according to Gell, on the south-east end of the island, still called Koraka Petra; according to Voss, in the middle of the island upon the east side, on Neion; Völcker, Hom. Geogr., places it on the west side as a part of Neritus, Od. 13, 408. It received its name, according to the Schol., from Korax, son of Arethusa, who in a hunt fell from this rock.

κορέννυμι, fut. κορέσω, Ερ. κορέω, 8, 379. 13, 831; aor. 1 exépera, Ep. or, sor. i mid. ἐκορεσάμην, perf. len. κεκά aor. 1 mid. ἐκοροσάμη», perf. Ion. κακό-σημαι, also Ep. partep. perf. act. with pass signif. κακορήως, Od. 18, 372; aor. pass. ἐκορόσθη», to satiste, to satisfy, τυκά, any man. Il. 16, 747; with any thing, τυκί: κύνας, ηδ' οἰωνοὸς δημώ καὶ σάρκασσι, spohen of the corpoes which lie unburied, Il. 8, 379. 13, 831. 17, 241. Mid. to satiste onseif, to be sated or satisfed, have (had) cost sill, also perf. pass. and πόνις, ιος, ή=πονίη, dust, in connexion to satisfe onsself, to be sated or settefed, with ψάμαθος, to indicate infinity of have (had) one's fill, also perf. pass. and

aor. pass. 1) With gen. φορβής, 11, 562; 13, 131. 16, 215; the helmet; it was σίτου, Od. 14, 46; also with θυκὸυ δαιτός. coated with brass, χαλνεήρης χαλκείη, Od. 8, 98; metaph. θυλόπιδος κορέσσα- and differed in this respect from the σθαι, to be sated with battle, Il. 13, 635; also ἀέθλων, Od. 23, 350. 2) Often with partep. κλαίουσα ἐκορέσσατο, she sated herself with weeping, Od. 20, 59. κλαίων ἐκορέσθην, Od. 4, 541. ἐκορέσσατο χείρας τάμνων, he was satisted in his hands with cutting, i. e. tired, Il. 11, 87. ούπω κεκόρησθε ἐελμένοι; are ye not yet satisfied with being enclosed? 18, 287. (H. has not the pres. κορέννυμι.)

κορέω, fut. ήσω, to sweep, to take care of, to clean, δώμα, Od. 20, 149.†

κόρη, ή, Ερ. κούρη, q. v., h. Cer. 439.† κορθύω (κόρθυς), to lift up, only mid. to lift oneself. κύμα κορθύεται, the wave

Kóρινθος, η, Corinthus, mentioned 2, 570; afterwards, one of the most flourishing cities of the old world, situated on the isthmus According to Pausan. 2, 1. 1, built by Ephyra, daughter of Oceanus, According to Pausan. 2, 1. 1, of whom a descendant Corinthus changed the name; according to Apd. 1, 9. 3, by Sisyphus, son of Æolus, cf. Εφύρη. In Hom. Kop. is prob. fem., for appeads is common, as in Soph. and Herod. It is found mase, in an oracle, Herod. 5, 92, and in Strab. ὁ δὲ Κόρ. ἀφνειός, p. 580. From this the adv. Κορινθόθι, at Corinth, 13,

κορμός, δ (κείρω), a piece cut off, a billet, a log, Od. 23, 196.1

κόρος, δ (κορέννυμι), satisty, the state of satisty, (one's) fill, φυλόπιδος, γοοίο, 19, 221. Od. 4, 103. πάντων κόρος ἐστί, there is a satiety of all, Il. 13, 636.

κόρος, ό, Ep. and Ion. κούρος, q. v. κόρος, ή, Èp. and Ion. for κόρη, the temples of the head, *4, 502. 13, 574.

κορυθάϊξ, ίκος, ὁ (ῖ, ἀίσσω), helmshaking, crest-waving, i. q. κορυθαίολος epith. of Ares, 22, 132.

κορυθαίολος, ον (αιόλος), helm-shaking, crest-waving, often an epith. of Hector, 2, 816; once of Ares, 20, 38. (Others explain it, 'with variegated helmet,' see αιόλος.)

κόρυμβος, δ, plur. τὰ κόρυμβα (κορυφή), prop. the upper part of a thing, the point, the top, the peak, ακρα κόρυμβα νηών, the extreme points of the curved sterns of the ships = aplacera (aplastria), which were commonly adorned with ornaments. 9, 241.† Thus Heyne after Hesych. Voss, on the other hand, 'the splendid beaks,' after Etym. Μ. άφλαστα μὲν λέγεται τὰ πρυμνήσια, κόρυμβα τὰ πρωρη σια; or the Schol. κάκροστόλια, 'th ships' beaks which were erected as trophies.' This was, however, a later custom. [our vessel-heads, Cp.]

κορύνη, ή, a club, a mace; iron or covered with iron, *7, 141. 143. rior armed with a club, *7, 9, 138.

κόρυς, υθος, ή, accus. κόρυθα and κόρυν,

leathern κυνέη, although this difference is not always regarded, 12, 184. helmet had a crest, λόφος, made of horse-hair (ἐπποδάσεια, ἔππουρις); this was put into a conical elevation (φάλος), and many helmets had several φάλοι, hence ἀμφίφαλος, τετράφαλος, etc. The helmet itself was fastened with a strap (ôxeús) under the neck.

κορύσσω (κόρυς), aor. 1 mid. Ep. κορυσσάμενος, perf. pass. Ep. κεκοουθμένος. 1) Prop. to put on a helmet, hence generally, to equip, to arm, rivá, Batr. 123. 2) to raise, to excite, πόλεμον, 2, 273; κύμα, 21, 306. Mid. often: 1) to equip oneself, to arm oneself for war, absol. 10. oneses, to arm oneses; 101 was, about 2, 37. Od. 12, 121: with dat. instrun. χαλκφ, τεύχεσι, II. 7, 206. 17, 199; in the partep. κεκορυθμένος χαλκφ, 4, 495. 5, 562. Od. 21, 434; metaph. spoken of arms: δούρα κεκορυθμένα χαλκώ, spears armed with brass, 11. 3, 18. 11, 43. 16. 802. 2) to raise oneself, to rise, prop. for battle, meraph. spoken of strife, 4, 442. κύμα κορύσσεται. the wave swells, 4, 424; in the Od. rarely.

κορυστής, οῦ, ὁ (κορύσσω), prop. one wearing a helmet; then generally, one armed, ἀνήρ, 4, 457, and often. • Il.

κορυφή, ή (κόρυς), prop. the extreme part of any thing, hence 1) the crown of the head, 8, 83. h. Ap. 309. 2) the top, of a mountain, the summit, often plur.

with δρεος οτ δρέων, Il. and Od.
κορυφόω (κορυφή), to carry any thing
to the highest point, hence mid. to reach the highest point, to tower aloft; only κύμα κορυφούται, the wave towers aloft [curls its head on high. Cp.], 4, 426.+

Κορώντια, ή, a town in Bœotia on the west side of the lake Couāis, now Diminia,2, 503.

κορώνη (κορώνός), prop. any thing curved, hence 1) the crow (from the curved beak), always the sea-crow or cormorant, eivakin, Od 5. 66. 12, 418. 14, 308. 2) the ring on the house-door with which it is shut, Od. 1, 441. 7, 90. 21, 46. 3) the curved end of a bow, which was furnished with a knob or ring to which the string was fastened, Il. 4, 111. Od. 21, 138. 4) the curved stern of a ship, see κορωνίς. [Dod. thinks κορωνίζειν was=κρώζειν: corniz=coronix.]

κορωνίς, ίδος, ή (κορώνη), curved, beaked, epith. of ships, from the curved stern, il. often, once Od. 19, 182.

*Kopwis, idos, n, daughter of Phlegyas of Laceria in Magnesia, sister of Ixion, who bore Asklêpios (Æsculapius), to Apollo on the plain of Dotium, h. 15. cf. Apd. 3, 10, 8.

Kópwros, o (appell. κορωνός), son of Cæneus, father of Leonteus, king of the Lapithm, at Gyrton in Thessaly, 2, 746. κοσμέω (κόσμος), 201. 1 Ερ. κόσμησα,

aor. mid. ἐκοσμησάμην, sor pass. ἐκοσμή- | θην, 1) to put in order, to arrange, to draw up in line, with accus, of warriors: ιππους τε καὶ ἀνέρας, 2, 554. 704, 14, 379. πένταχα κοσμηθέντες, arranged in five troops, 12, 87. διά τρέχα κοσμηθέντες, see διακοσμέω. Φθάν μεγ ιππήων έπὶ τάφρω κοσμηθέντες, they were drawn up at the trench befo e the charioteers, 11, 51. (The gen ἐππήων depends upon φθάνω, since this contains a notion of comparison, and not upon ποσμέω, cf. Thiersch, Gram. § 254, d.) δόρπον, to prepare a repart. Od. 7, 13; ἀοιδήν, h. 6, 2) to adorn, to deck, χρυσφ, h. Ven. 65; σωμα èν έντεσι, Bair. 121. Mid. to put in order, with reference to the subject, with accus. wolintas, 2, 806. κοσμητός. ή. όν (κοσμέω), set in order, arranged. πρασιαί, Od. 7, 127.+

κοσμήτωρ, ορος, ό, poet. for κοσμητήρ, one who orders, a commander, always with λαών, 1, 16. Od. 18, 152.

κόσμος, ὁ (prob. from κομέω). der, arrangement, suitableness, propriety. κόσμω έρχεσθαι, to go in order, 12, 225; καθίζειν, Od. 13, 77; esply κατά κόσμον, in order; and strengthened with ev. Il. 10, 472. 12, 85, according to propriety, as is befitting; often ου κατά κόσμον, not according to propriety, contrary to propriety; ἐρίζειν, εἰπεῖν; hence, ἔππου κόσμος, the arrangement, the construction of the (wooden) horse. Od. 8, 492.
2) ornament, decoration, of women, Il. 14, 187. h. Ven. 163; of horses, 4, 145. κοτέω and κοτέομαι, poet. (κότος). Of the act. there occur: pres. indic. aor. 1 partep. κοτέσας, h. Cer. 254; Ep. partep. peri. κεκοτηώς, always κεκοτηότι θυμφ, mly mid. pres., fut. κοτέσομαι, Ep. σσ, aor. l ἐκοτεσάμην, Ep σσ, to be angry, enraged, wit i dat. pers., 3, 345. 5, 177. 14, 143. τοισίντε κοτέσσεται for κοτέση-7α, 5. 747. 8, 391. Od. 1, 101 (cf. Rost, p. 629. Kühner, § 661. 1); with gen. of the thing: ἀπάτης, on account of deception, Il. 4, 168; and with accus. κοτεσσαμένη τόγε θυμφ, angry in mind at this, 14, 191.

κοτήεις, εσσα, εν, poet. (κοτέω), wrathful, angry, enraged (deós), 5, 191.†

κότος, ò, prop. a grudge; then, anger, hatred. Kórov exelv riví, to have a grudge against any man, 13, 517. κότον ἐντίθεσθαί τινι, Od. 11, 102. 13, 342.

cavity; hence 1) a small vessel for fluids, a cup, n little gobies, 22, 495. Od. 15, 312. 17, 12. 2) the hip-pan, the socket in which the head of the thighbone turns, Il. 5. 306, 307.
κοτυληδών, όνος, δ (κοτύλη), any cavity;

esply, a) a little cavity in the arms of sea-polypi [like a small cupping-glass, with which they attached themselves to the rocks, Passow], b) the branching arms themselves. πουλύποδος πρὸς κοτυληδονόφιν (Ep. for κοτυληδόσι) πυκιναί κουροτρόφος, ον (τρόφω), nourishing λάϊγγες έχονται, to the arms of the polyboys or youth, epith. of theace, Od. 9, 271.

pus many pebbles attach themselves, Od. 5, 433;† see πουλύπους. κοτυλήρυτος, ον (ἀρύω), that may be drawn with a cup, gusking, copious, copious, copious, copious cupa [A-wed by goblets full], 23,

*κότυλος, ὁ=κοτύλη, α ευρ, Ερ. 14, 3. κουλεόν, τό, Ερ. and Jon. for κολεόν.

κούρη, ή, Ion. for κόρη, a maiden, a virgin, 2, 872; a daughter, 1, 111; Διός, Il. 9, 536; mly with gen. of a prop. name, alone 6, 247. 2) a bride, Od. 18,

279; always the ion, form, except h. Cer. 479 *κουρήζος, έη, τον, Ion. for κόρειος

(κούρη), appertaining to virgins, youthful. h. Cer. 108.

κούρητες, οἱ (κούρος), youths, Παν-αχαιών, *19, 193. 248.

Kouphres, oi, the Curëtes, the most ancient inhabitants of the south-eastern parts of Ætolia, about Pleur n, probably belonging to the Leleges; they we e ex-pelled by the Ætolians; for which reason they attacked them in their chief town Calydon, 9, 532. (Prob. from κουρή, tonsure, because they wore short hair, cf. Eustath. ad Il. 19, 193.)

κουρίδιος, ίη, ιον, lon. and poet. (κοῦρος), conjugal, legitimale, connected with πόσις, άνήρ, άλοχος Οι γυνή, in opposition to illicit concubinage; as clearly appears from 19, 298, where Brise's says that it is forbidden her to become the κουριδίη ἄλοχος, the lawful wife of Achilles; κουρίδιος πόσις, 5, 414. Oc. 11, 430; also κουρίδιος φίλος, as subst. beloved husband, Od. 15, 22; ανηρ κουρ., 10ven nusuand, Od. 15, 22; carp roops, Od. 19, 266; žakogo, Il. I, II. Od. 14, 245; yearf, Od. 13, 42; Afroc, the conjugal couch, Il. 15, 40; roop čapa, the house of the husband, Od. 19, 580. The common explanation gouthful, after the Sabal a write whom a man has married. Schol., a wife whom a man has married as κούρη is refuted by Buttm., Lex. p. 393; although the derivation from so pos, as denoting the bloom of life, or, of free, noble birth, is not rejected. According to Döderlein, κούριος is the Homeric form of the later gyous.)

κουρίζω (κούρος), to be young, juvenile, only Od. 22, 185.†

κουρίξ, adv. (κουρά), by the hair, Od. 22, 118, †

κούρος, δ, Ion. and Ep. for κόρος, 1) a youth, a boy, from the earliest age to the vigour of manhood; hence often the young warriors are called κουροι 'Αχαιών, l, 473: spoken of one unborn, 6, 59; Kaθμείων, 5, 807; also, a son, κοθρος Ζήθοιο, Od. 19, 523. 2) the servants at sacrifices and entertainments, who were always free-born, and often of royal descent, Il. 1, 470. Od. 1, 148. 3, 339.

κουρότερος, η, ου, compar. of κοθρος, younger, and generally, youthful, ἀνήρ, Od. 21, 310; subst. Il. 4, 316.

κούφος, η, ον, light; [hence] feet: | Helen from Lacedæmon, 3, 445. Ας-σάνδαλα, h. Merc. 83. The neut. plur. | cording to the ancient critics. it is either as adv. κουφα προβιβάς, lightly striding along, 13, 158; and compar. κουφότερον μετεφώνεε, he addressed them more lightly, i. e. more cheerfully, Od. 8, 201. *ROYNIAS, ov. o, a snail with convo-luted shell, Batr. 165.

Kówy, wyos, ò, son of Antenor, a Trojan, slain by Agamemnon, 11, 248-260.

Kows, n, Ep. for Kws. q. v.

spaas, to, obsol. nom. of the Ep. oblique cases, κράατος, κράατι, etc. see

κραδαίνω, Ep. form of κραδάω, to brandish, to hurl; pass. αίχμη κραδαινομένη, 13, 504. έγχος κραδαινόμενον, 17,

κραδάω (κράδη), Ep. form κραδαίνω, only in pres. pass. partcp. to brandish, το swing, to shake, with accus. always κραδάων έγχος, δόρυ, 7, 213. Od. 19, 438. κραδίη, η, Ερ. for καρδίη.

spataire, Ep. length. form of spaire.

κραίνω, oftener the Ep. lengthened κραιαίνω (κάρη), imperf. ἐκραίαινον, fut. κρανέω, 9, 310, another reading for φρονέω, 20τ. 1 έκρηνα, Εp. έκρήηνα, imperat. κρήηνον, Il., κρήνον, Od.; infin. κρηήναι, κρήναι, Od.; perf. pass. κεκράωνται, fut. mid. κρανέομαι, il. 9, 626, with pass. signif.: 1) to finish, to end, to accomplish, to complete, to fulfil, to perform, with accus. εφοτμάς, 5, 508; εέλδωρ Tiri, to fulfil a wish for any man, 1, 41. Od. 3, 418; erros, Od. 20, 115; absol. Od. 5, 170 (antith. νοήσαι); hence pass. οῦ μοι δοκέει τηθε οδφ κρανέεσθαι, it seems to be that it [our object] will not be attained in this way, Il. 9, 626. χρυσφ ἐπὶ χείλεα κεκρά-ανται, the lips are finished off with gold, i. e. gilded (spoken of a cup), Od. 4, 616. 15, 116; κακράωντο, Od. 4, 133. 2) to be head, to rule, to reign, Od. 8, 39 (κραίνω in the Od., κραιαίνω in the Il. except κρανέεσθαι). κραίνων άθανάτους τε θεούς και γαίαν, h. Merc. 427. Passow explains: he completed the gods and the earth, i. e. he represented them in his song as coming into being, as they really did come. Math. and Herm. think κραίνων corrupt; the latter conjectures κλείων. [Bothe after Hesych. renders κραίνων, honorans, celebrans.]

πραιπτός, ή, όν, compar. πραιπτότερος, 1) sweeping, enalching away, Βορήτης, ΟΙ 6, 385. 2) rapid, βεεί, ενώξι, πόδες, πόμποι: metaph. πραιπτότερος réos, a vehement spirit, Il. 23, 590. As adv. often neut. plur. spainrá, with spainrás. 13, 18. 5, 223. (Prob. from

ΑΡΠΩ, άρπάζω.) *κραιπνώς, adv. (κραιπνός), quickly, sariftly, 10, 162. Od. 8, 247.

«κράμβη, η, cabbage, Batr. 163. «Κραμβοφάγος, δ (φαγείν), Cabbage-enter, name of a frog, Batr. 221.

Κοανάη, ή (appellat. κραναή), Cranas, an island to which Paris first brought

cording to the ancient critics, it is either the island Helena in Attica, Eur. Hel. 1690; or a small island in the Laconian gulf, now Marathonisi, Paus. 3, 22. 2. Ottfr. Müller, Orchom. p. 316, decides in favour of the latter. Others suppose it Cythera.

*κραναήπεδος, ον (πέδον), havina a hard,

rocky soil, h. Ap. 72. κραναός, ή, όν, hard, rough, stony, rocky, epith. of Ithaca, 3, 201. Od. 1, 247.

κρανέεσθαι, see κραίνω.

spávela, n. the cornel-tree, cornus. 16, 767. According to Od. 10, 242, swine were fed with the fruit [cornel-fruit, Cp.]. * κρανείνος, η, ον, made of the cornel-tree, ακόντιον, h. Merc. 460.

κρανίου, τό (κρανου), the skull, 8, 84.† Κράπαθος, η. Ερ. for Κάρπαθος, q. v.

KPAZ, o, used only in the oblique cases, gen. κρατός, dat. κρατί, as a form of κάρη, q. v., the head, the summit. ὑπὸ κράτεσφι, under the head, 10, 156.

κραταιγιάλος, ου, poet. (γύαλου), fur-niaked with strong arched plates, strong-arched, θώρηξ, 19, 361 † κραταιίς, η, Ερ. (κράτος). τότ' ἀποστέ-

ψασκε краталь айть, Od. 11, 597.↑ According to Schol. br. ή κραταιά δύναμις ο έστι το βάρος, the overpowering force, the weight of the stone (for which also some of the ancients would write Kparai some of the ancients would write κραται (s), rolled it back.' Aristarchus took it as an adv.: 'then rolled it violently back;' [cf. λικριφίς.] Nitzsch. (and so Pasi) thinks sparaces is (as in the next article) a personification; a sort of sprite, 'Mastery;' or 'Force.'

Kparatis, i, the powerful, the mother of Scylla, a nymph, Od. 12, 124.

κραταιός, ή, όν, poet. (κράτος), strong, powerful, mighty, Μοΐρα, 5, 83; θήρ, 11, 119; φώς, h. Merc. 265.

κραταίπεδος. ον, poet. (πέδον), haring a firm, hard bottom or soil, οδδας, Od. 23,

*κραταίπους, οδος, δ, ή, poet. (πους), strong-footed, Ep. 15, 9. κρατερός, ή, όν (κράτος), Ερ. κάρτερος.

strong, mighty, powerful. a) Spoken of persons: Apps, Epis, eaply of warriors; brave, bold, courageous, Il. 2) Of things: βέλος, υσμίνη, Il.; φύλοπις. Od. 16, 268; panot, vojisy, 11.; ovaowit, 0d. 10, 285; juvost, voient, harsh word, II. 1, 25, 326; [a-pera voz, Nägelsb.;] from this spartphs, strongly, mightily, powerfully, payeroat, vepaway, II. ayopevity, to speak powerfully, with emphasis, 8, 29.

κρατερόφρων, or, gen. ονος, poet. (φρήν), of a firm, hard temper, spirited, courageous, unterrifed, epith. of Heracles, 14, 824; of the Dioscuri, Od. 11, 298; of the lion, Il. 10, 184.

πρατερώνυξ, υχος, ο, η. poet. (ονυξ), strong-hoofed, ιπποι, ημίονοι, 5, 329, 24, 277 : strong-clawed, λύκοι [talon'd woives, Cp.], \(\lambde{\text{corres}}\), Od. 10, 218.

κράτεσφι, see KPAZ. κρατευταί, αὶ, Ερ. (κρατώ), the forked M 5

reports upon which the spit rested 8, 19. Mid. to hang. to be suspended, ore voss, the supporting forks), according to τ' ἀκρέμω δψόθεν, when thou wert suspirately, stones upon which the roast-pended on high, *15, 18. 21. Aristarch., stones upon which the roasting spit was laid, 9, 214.†

κρατέω (κράτος), fut. ήσω, 1) to have might, power: to exercise sway, to command, absol. 5, 175. 16, 172. 2) to rule, to command, with gen.. over any man, 1, 79. 288. rarely with dat. νεκύεσσιν, to have dominion amongst the dead, Od. 11. 485; ἀνδράσι. ἀθανάτοισι, Od. 16, 265. 3) With accus., to get any thing into one's power, to hold, to grasp, Batr. 63. 236.

κράτιστος, η, ον. Ερ. κάρτιστος, q. v. κράτος, εος, τό. Ερ. κάρτος, strength, might, power, Od. 1, 70. 359; eaply apoken of bodily strength, Il. 7, 142. 9, 39. 13, 486; of iron: strength, hardness, Od. 9, 393. 2) mastery, superiority, vic tory, Il. 1, 509. 6, 387; ἐγγυαλίζειν τινὶ κράτος, il, 192. 753; φέρεσθαι, to bear away the victory, 13, 486.

κράτός, gen. from KPAΣ, see κάρη. κρατύς, ὁ, poet. (κράτος) = κρατερός. powerful, mighty, epith. of Hermês, 16, 184. Od. 5, 49.

*Kpavyaoidys, ou, o (κραύγασος), Vo-eiferator, a frog's name, Batr. 216.

κρέας, ατος, τό, nom. and accus. plur. κρέα. gen. κρεάων, h. 2, 130; κρεών, Od. 15, 98; Ερ. κρειών, Il. 11, 551; dat. κρέασιν, 8, 162; ment, flesh, in sing. only accus. Od. 8, 477; plur. pieces of meat. (The α in the last syllable in κρέα is short, and in the Od. is also elided, Od. 3, 65. 470.) To be read with synizesis, Od. 9, 347; (see Buttm. Gram. § 54, note 3. Thiersch, § 188. Rost, Dial.

κρείον, τό (κρέας), a meat-table, a dresser [Cp.], upon which meat was cut up, 9, 206.+

κρείσσων, ον, gen. ονος, irreg. compar. of ayabos, prop. from κρατύς οι κράτος for kpasowy, stronger, more powerful, 1, 80; esply superior, victorious, in connexion with νικάν, 3, 71. 92. Od. 18, 46;

sometimes with infin. Od. 21, 345. Κρειοντιάδης, αο, δ. Ερ. for Κρειοντιά-δης. son of Creon, 19, 240.

κρείων, οντος, δ, fem. κρείουσα. ή, (prob. from kpas, kpairw), ruler, com-mander, spoken of kings and gods; also of Eteoneus, a servant of noble race, Od. 4, 22; κρείουσα, ή, only once, Il. 22,

Κρείων, οντος, δ, Εp. for Κρέων, father of Megara, ruler in Thebes, Od. 11, 269. 2) tather of Lycomedes, 11. 9, 84.

κρέμαμαι, depon. mid. I hang, see κρεμάννυμι.

κρεμάννυμι, fut. κρεμάσω, contr. κρεμώ, and expanded κρεμόω, 7, 83; aor. 1 έκρεμασα, mid. κρέμαμαι, imperf. έκρεμάμην, 2 sing. ἐκρέμω and κρέμω, which has been falsely given as aor. 2 mid. 1) προτί νηόν. 7, 83; σειρην έξ ούρανόθεν, to let a chain hang down from heaven, 233. Κρήτηνδε, to Crete, Od. 19, 186

κρεμβαλιαστύς, ύος, ή (κρέμβαλον), a ratiling, a jingling, h. Ap. 182. κρέων, see κρέας, Od.

κρήγιος, ον, poet, good, adventageous, profitable, το κρήγιου είπει, [, 106.† (According to Buttm., Lex. p. 395, from χρήσιμος, others think from κάκρ, γκύω, that which rejoices the heart, Thiersch, § 199. 7.)

·κρήδεμνον, τό (κράς, δέω), prob. a headband, a veil, a female head-covering, with which the whole face could be covered, and whose long ends were permitted to hang down over both cheeks, 14, 184. Od. 1, 334. Nitzsch, ad Od. 5, 346, thinks it perhaps differed from the καλύπτρη, in being attached to the head by a band, whereas the καλύπτρη was thrown over it. Odysseus (Ulysses) used the veil of the goddess Ino as a girdle in swimming, Od. 5, 346. 2) Metaph. Τροίης iepā κρήδεμνα, the sacred battlements of Troy, which, like a band or fillet, encircled and protected the city, Il. 16, 100. Od. 13, 388. b) the lid of a vessel, since scon denotes the upper part of a thing, Od. 3, 392; perhaps a cover tied over the opening: cf. Od. 10, 23.

κρηήναι, Ep. for κρήναι, see κραίνω. κρήθεν, adv. (syncop. from κάρη, κάρ Bev), from the head, from above, 16, 548. Od. 11, 588; see κατακρήθεν.

Κρηθεύς, ηος, ο, son of Æolus and Enarete or Laodice, founder of Ioleus in Thessaly, husband of Tyro, brother of Salmoneus, father of Æson, Amythaon,

and Pheres, Od. 11, 236, seq. 253—258. Κρήθων, ωνος, δ, son of Diocles, brother of Orsilochus of Pheræ in Messenia, slain

by Eneas, 5, 542, seq.
κρημνός, δ, any overkanging edge; a precipice, or cliff, of a mountain, &c.; or the edge of a deep trench, *12, 54. 21, 175. 234.

κρηναίος, η, ον (κρήνη), belonging to a fountain. (Νύμφαι κρηναίαι, fountainnymphs, Od. 17, 240.†)

κρήνη, ή (akin to κάρη), a fountain. a spring, a well, 9, 14; κρήνηνδε, Od. 20,

Κρής, ό, gen. Κρητός, plur. οἰ Κρήτες, the Cretane, inhabitants of the island of Crete, 2, 645. Their reputation as liars, according to Damm, originated in the fiction of Odysseus (Ulysses), Od. 14, 200, seq.

Κρήτη, ή, and poet. αὶ Κρήται, Od. 14, 199, a large island in the Mediterranean Sea, famed by the legislation of Minos and by the fable of Zeus and Europa; now Candia. Even in the time of Homer it was very populous, for he speaks of it as having a hundred cities, 2, 649; in round numbers, however, as in Od. 19,

κρητήρ, ήρος, δ (κεράννθμι), a mizingvessel, a mixer, the vessel in which the wine was tempered with water, and from which it was poured into the goblets, S, 247. Od. 1, 110. 7, 179. 9, 9. 13, 50. The mixing-vessel stood upon a tripod, Od. 21, 141. 145. 22, 341; was of silver, Il. 23, 741. Od. 9, 203; and prob. also furnished with a golden rim, Od. 4, 615. II. 23, 219.

κρί, τό, Ep. abbreviated form for κριθή, in nom. and accus. barley. [Prob. the original form, see Buttm. § 57, note 3.] "Every final consonant that the Greek language did not admit as a termination is either rejected or changed into a permissible consorant of the same organ, or assimilated to the nearest vowel. The earliest form of the language had some reuters without suffix; hence by the changes just enumerated we get δω (=δωμ, κρί (=κριθ), βρί (=βριθ [βρίθος, βριθοσίνη]), γάλα (= γαλαγ, γλάγος), κνύ (κνυθός, Hes.), &c.," Död., p. 231, note 163.]

κρίζω, aor. έκρικον (akin to κράζω). to erack, to snap, spoken of a breaking body, 16, 470.

*κριθαίη, ή, prob. barley broth, Ep. 15.

κριθή, ή, barley, only plur., 11, 69. Od. 9, 110. Sing. Ep. abbrev. κρί λευκόν, Il. 8, 564. Od. 4, 604. 12, 358. It is mentioned as food for horses. Prob. hordeum vuigare, Linn.

πρίκε, Ερ. for ἐκρικε, see κρίζω. κρίκος, Ερ. for κίρκος, a ring, placed upon or over the pin on the pole, in at-taching the horses to the chariot, 24, 272;† see έστωρ

κρίνω, sor. I έκρίνα. sor. I mid. έκριrάμην, perf. pass. κέκριμαι, sor. pass. raum, post. pass. κακριμαι, sor. pass. έκριθην, pastep. κριθείς and κρινθείς, 13, 129. Od. 8, 48: 1) to separate, to diwide, to sunder, with accus. Il. 2, 362; καρπόν τε καὶ ἄχνας, 5, 502. 2) to choose out, to select, φώνας & Ανκίης, 6, 188. Od. 4, 666. 10, 102; hence partep. κακριμένος and κρινθείς, selected, chosen, Il. 10, 417, Od. 13, 182; but over kercutéros, a decided wind, which blows steadfastly to one point of the compass, 11. 14, 19. 3) to decide, to judge, veixea, Od. 12, 440. σκολιάς θέμιστας κρίνειν, to give tortuoxontag σεμποτα κρίνει», to give infut-ous sentences, i. e. to pervert the laws in judging, il. 16, 387; spoken also of war: νείτος πολέμου, to decide the con-test of battle, Od. 18, 264; hence pass. δπότε μιπροτήροι καί ημε μένοι κρίνηται "Αρησο, when between the suitors and us the strength of Ares is decided, i. e. when it comes to open conflict, Od. 16, 269. Mid. 1) to separate oneself, to withdraw mid. 1) to separate oneset; to windraw onesets, Od. 8, 36, 24, 507; esply from battle: epiperofat April, according to Wolf: 'to get clear, as it were, of each other by fighting, and generally, to contend in open battle, to decide any thing by fighting, il. 2, 385, 18, 209. 2) to select for oneself, to choose for oneself,

έταίρους, Od. 4, 408. Il. 9, 521. 11, 697. 3) to decide, to judge, as depon. ονείρους, to explain dreams, 5, 150.

Κρίσα, ή, later orthography Κρίσσα, h. Ap. 269, ed. Herm, and ligen; a very ancient city in Phocis, north of Cirrha, a colony of Cretans according to h. Ap. At a later day, it was destroyed by a decree of the Amphictyons, and its territory attached to Delphi; still it remained the port of Delphi; now Chriso, 2. 520. Whence à Koisons κόλπος, the Crisean Gulf, on the coast of Phocis, now Mare di Lipanto. Strabo distinguishes Koioa and Kippa, but Pausanias, 10, 37. considers them as one place. With him accords Ottfr. Müller, Orchom. S.

κριός, δ, a ram, *Od. 9, 447. 461. κριτός, ή, όν (κρίνω), separated, chosen, selected, 7, 434. Od. 8, 258. 12, 439.

κροαίνω (κρούω), to strike, to slump, spoken of a horse, °6, 507. 15, 264. Κροίσμος, ό, a Trojan, slain by Meges.

15, 523. *κροκήῖος, η, ον, poet. (κρόκος), saffron-coloured, άνθος, h. Cer. 178.

κροκόπεπλος, ον (πέπλος), haring a saffron-coloured robe, epith. of [the saffronmaniled Morn. Cp.] Aurora, 8, 1, and elsewhere.

κρόκος, ὁ, safron, a flower which grows in the mountains of southern Europe, crocus vernus, Linn., Il. 14, 348.†

Κροκύλεια, τά, a place in Acarnania according to Strabo, or in Ithaca accord-

ing to Steph., II. 2, 633.
κρόμνον, τό, απ οπίσπ (allium cepa,
Linn.); it is spoken of as food 11, 630.
Od. 19, 233 (later orthography κρόμμυσν).

Kporiône, ov, ò [also am and em, h. Cer. 414. h. 32. 2], son of Kronus=Zeus,

often, standing alone, or connected with Zevis, 2, 375. Od. 1, 45.

Κρονίων, τωνος and τονος, son of Kronus=Zevis, also Zevis Κρονίων. (ε in nom. and gen. Κρονίονος, 14, 247. Od. 11, 230. Δενικτών. 11, 620; elsewhere i.)

Kpóros, ô, Saturnus, son of Uranus and Gaia or Gæa (Tellus), husband of Rhea, father of Zeus, Poseidön, Hadês, Hêrê, Dêmêtêr, and Hestia (Vesta). Before Zeus, he governed the world, till he was dethroned by his sons, and confined with the Titans in Tartarus, 8, 479. The sons divided the kingdom of their father, 15, 157. The golden age was during his dominion, Hes. Op. 111. (Kośroc from spańsw. the finisher. Perficus, as the last of the Titans, Herm.)

κρόσσαι, αι (akin to κάρση), των πύρwar, the battlements [?] of towers, Schol. annas, orrepairas, *12, 258, 484. They are distinct from erabless. Hdt. 2, 125, compares them with αναβαθμοί, projecting stones by which the wall could be ascended; hence κροσσάων ἐπέβαινον, 12, 444. Other critics incorrectly understand by it, scaling-ladders.

προταλίζω (πρόταλον), to claster, to

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produce a rattling; with accus. oxea, to hurry away the chariots with a rattling noise, 11, 160.†

*κρόταλον, τό, a clapper, a bell, h. 13,

πρόταφος, δ (προτέω), the temple of the head, the temples, 4, 502; mly plur., 13, 188, and Od. 18, 378. προτέω (πρότος), to cause to clatter or

rattle, öxea, 15, 453.†

Kpouvoi, oi, a fountain, not far from
Chalcis, of a little river in the southern part of Elis, with a village of the same name, cf. Strab. VIII. p. 351. Od. 15, 295. h. Ap. 425. (Barnes has introduced the verse from Strabo into the Od.; Wolf, on the other hand, has enclosed it in brackets.)

repowers, b 1) a fountain, a spring, 22, 208. 2) the basin in which the water is collected: the bed of a stream, 4, 454. κρύβδα, adv. (κρύπτω), secretly, pri-

valely; with gen. Διός, without the knowledge of Zeus, 18, 168.†

κρύβδην, adv. i. q. κρύβδα, *Od. 11, 455. 16, 153,

κρυερός, ή, όν (κρύος), cold, chilling; metaph. terrific, horrible, φόβος (icy feur), yóos, 13, 48. 24, 524. Od. 4, 103.

κρυόεις, εσσα, εν (κρυός), cold, chilling; icy, terrific, φόβος, Ίωκή, *5, 740. 9, 2. κρυπτάδιος, η, ον (κρύπτω), concealed, secret, φιλότης, 6, 161. κρυπτάδια φρονείν, to devise secret plans, *1, 542.

κρυπτός, ή, όν (κρύπτω), concealed, secres, κληίς, 14, 168.

κρύπτω, Ep. iterat. imperf. κρύπτασκε, 8, 272, for κρύπτεσκε, h. Cer. 239; fut. κρύψω, aor. 1 έκρυψα, perf. pass. κέκρυμ-μαι, aor. pass. έκρυφθην, 1) to conceal, to hide, with accus. 18, 397. Od. 11, 244; for protection, rivà cakei, to cover any one with a shield. Il. 8, 272. κεφαλάς κορύθεσσιν, 14, 373. 2) Metaph. to con-cent, to be silent, τινὶ ἔπος, Od. 4, 350. τὸ δὲ καὶ κεκρυμμένου εἶναι (for the imperat.), let the other remain unspoken, Od. 11, 443. Mid. with aor. pass. to conceal oneself, ψπ' ἀσπίδι, Il. 13, 105. κρύπτων "Hρην, h. 26, 7, has been explained as reflexive, 'concealing oneself from Here. but unnecessarily: supply of from what precedes, and render, 'concealing thyself from Hêrê.

κρύσταλλος, ο (κρύος), any transparent, congealed, or frozen substance, ice, 22,

κρυφηδόν, adv. (κρύπτω), secretly, in a concealed manner, clundestinely, . Od. 14, 330 19, 299,

Κρώμνα, ή, a place in Paphlagonia; according to Strabo at a later day, with Sesamus and Cytôrus, it formed Amastris. 2. 885.

κτάμεν, κτάμεναι, κτάμενος, 300 κτείνω. κτάομαι, aor. 1 έκτησάμην, perf. έκτηuat, only infin. ἐκτησθαι, to gain, to math, only infinite extraords, to yours, to generate, exceptive, to earn, to procure, to purchase, with accus. 9, 400; also τωί τι, to obtain any thing for any one, Od. 20, nelope, Od. 20, 288, 22, 279.

265; perf. to have acquired, to possess, Il. 9, 402.

KTAΩ, assumed ground form of the

Ep. aor. erray, erray, see errays, poet. that which is gained, property, possessions, 5, 154. Od. 1, 218, and often.

κτεατίζω (κτέαρ), 20τ. 1 έκτεάτισα, Ερ. σσ, perf. mid. exreátioμai, 1) to ocquire for oneself, to procure, with accus. πολλά, Od. 2, 102; δουρί, in war, Il. 16,57. Mid. to acquire for oneself, h. Merc. 522.

Κτέατος, ο, son of Actor and Molionê, or, according to fable, son of Poseidon, twin brother of Eurytus; Heracles slew him, 2, 601. 13, 185; see Euperos.

ntiti, 2, 001. 10, 100, acc approximation, fut. arevio, receive, Ep. arevio, eecs, and fut. partep. arauforta, 18, 509; aor. 1 externa, aor. 2 entanov, aor. 1 pass. 3 plur. entader for entadyoar, Od. 4, 537; Ep. aor. act. čkrav, 3 plur. čkrav for έκτασαν, subj. κτώ, Ep. 1 plur. κτέωμεν, infin. κτάμεν, κτάμεναι for κτάναι, 201. 2 mid. εκτάμην, with pass. signif. infin. κτάσθαι, partcp. κτάμενος (akin to καίνω θείνω), to slay, to kill, to slaughter, τινά, esply in battle, rarely spoken of the killing or slaughtering of a brute, 15, 587. Od. 12, 379. Pass. κτείνεσθαί τινι, to be slain by any one, Il. 5, 465; Ep. aor. 2 mid. with pass. signif. 3, 375. 5, 301. 15, 558.

κτέρας, τό=κτέαρ, Ep. possessions, pro-perty, only sing. nom., •10, 216. 24, 235. κτέρεα, τά (the nom, sing, κτέρος, i. q. κτέαρ, does not occur), prop. possessions; then, every thing bestowed upon a dead person as property, and burned with the funeral pile; generally, funeral obsequies, the last offices to the dead, extremi honores; mly κτέρεα κτερείζειν, Od. 1, 291. 3, 285. Il. 24, 38.

κτερείζω, fut. κτερείξω, a lengthened form of κτερίζω, 23, 646. 24, 657. Od. 1, 291. 2, 222.

κτερίζω (κτέρεα), fut. κτερίσω, Ep. κτεριώ, aor. εκτέρισα, originally = κτεαρέ ζω, confined in use to the funeral rites of the dead. 1) With accus. to inter a man with funeral honours, 11, 458.
18, 334. 22, 236. κτερείζειν τινὰ ἀέθλοις, to solemnize the interment of any one with funeral games, 23, 646. 2) with the accus. «répea, to perform the obse-

quies, justa facere, 24, 38. Od. 1, 291. κτημα, ατος, τό, that which is gained, possessions, property, estate, sing. only Od. 15, 19. Plur. in the Il. mly treasures, valuables, 9, 382. Od. 4, 127; in the Od. rather, property, estate, Od. 1, 375. 404.

*κτήνος, τος, το = κτήμα, possessions, esply an ox, plur. oxen, domestic animals, h. 30, 10.

Κτήσιος, è, son of Ormenus, father of

Eumseus, of Syria, Od. 15, 414.

Κτήσιππος, ό (possessing horses), son of Polytherses of Samé, a suitor of Pe-

κτητός, ή, όν (κτάομαι), gained. 2) to be acquired, to be gained, 9, 407.† cf. έλετός.

KTÍČEOS, ÉM, COV (KTÍS), TOT LKTÍČIOS, PE taining to a weasel kurén kribén, a head-piece of weasel skin [of ferret's felt, Cp.], 10, 335. 458. (According to most critics, rtis or irtis is mustela putorius, a polecat; some define it to be a ferret, viverra.)

κτίζω, fut. ίσω, sor. 1 έκτισα, Ep. σσ, to make a country habitable, to settle, to people; to found, to build a city, with an accus. 20, 216; Θήβης έδος, Od. 11, 263. (Akin to graoual.)

κτίλος, ό, prop. adj. tame; then subst. a ram, *3, 196. 13, 492.

Kτιμένη, ή, daughter of Laertes, sister of Odysteus (Ulysses); she was married and settled in Samé, Od. 15, 362, seq.

κτυπέω (κτύπος), 201. έκτυπον, to crack to rattle, to resound, 13, 140. 23, 119; often Zevs errone, Zeus thundered. 8. 75. Od. 21, 413.

κτύπος, ὁ (τύπτω), a noise, crash, &c. produced by striking or stamping, noise, rattling, uproar, hubbub; innur, the stamping of steeds, 10, 532. 535; ποδοίζε (of men), Od. 16, 6. Il. 19, 363; of the tumult of battle, 12, 338; Διός, the thunder of Zeus, 15, 379. 20, 66.

κύαμος, o, a bran, prob. the field-bean, 13, 589.+ Batr. 125

13, 59:7. Bair. 12: κυάνος, έη, εον (κύανος), dark-biue, black blue: and generally, dark-coloured, black ish. δορώες (of Zeus), 1,528; of Hêrê, 15, 102: χαίται, spoken of the hair of Hec-tor and Ody-seus (Ulysses), 22, 402. Od. 16, 176: δράκων, 11. 11, 26; κάλυμμα, 24, 94; νέφος, νεφέλη, 23, 188. 5, 345; trop. κυάνεον, Τρώων νέφος, 16, 66. κυάνεαι φάλαγγες, dark squadrons, which move

on like dark clouds, 4, 282.

κῦανόπεζα, ἡ (πέζα), having dark-blue feet, a tame with dark-blue pedestal, V., 11. 629.

«κύανόπεπλος, ον (πέπλος), having a dark-c loured robe, dark-robed epith. of Dêmêtêr, h. in Cer. 320.

κυανοπρώρειος, ον and κυανόπρωρος, ον (πρώρα), having a durk-blue of black prow, black-beaked [sable-prow'd, Cp.], νηθε, 15, 693, and often. (κυανοπρώρειος only Od. 3, 299.)

guaros, o, a blue cast metal (according to Voss, blue cast steel); Beckmann, Geschich. der Erfind. 4 B. p. 356, with Voss, takes it for steel; and according to Köpkens Kriegswissensch, it cannot be denied that the ancients used steel, cf. 23, 850, and Od. 9, 391. As there is no other blue-black metal, whether produced by nature or by art, H. very probably in-tends this by swarce. Millin (Mineralogie d'Homère) considers it as tin or lead, and several ancients (Hesych.) thought

πτησις, ιος, η, that which is grined, Lex. This metal was used for ornament, possessions, property, 5, 138. Od. 4, 687. as upon the shield of Agamemnon ten strips, 11, 24; and in Od. 7, 87, in the hall of Alcinous, a cornice of guaros is mentioned.

κύανοχαίτης, ου, ὁ (χαίτη), having dark hair, mly having dark locks, epith. of [the azure-haired, Cp.] Poseidön (once invos, black-maned, 20, 144); as subst. one having black locks, 20, 144. Od. 9, 536

κυανώπις, ιδος, ή (ωψ), dark- or black-eyed, rpith. of Amphitritê, Od. 12, 60.+

κυβερνάω, aor. infin. κυβερνήσαι, to steer, to pilot, νήα, Od. 3, 283. †
κυβερνητήρ, ήρος, ὸ=κυβερνήτης, Od. 8,

κυβερνήτης, ου, ὁ (κυβερνάω), a pilot, gubernator, 19, 43. Od. 9, 78. κυβιστάω (κυβή), to place or throw oneself upon the head, esply to plunge head foremost, to dive down, 16, 745, 749;

spoken of fish, °21, 354. κυβιστητήρ, ῆρος, ὁ (κυβιστάω), one who places himself upon his head, or who turns a somerset, a juggler, a tumbler, 18, 605. Od. 4, 18. 2) a diver, 11. 16, 750.

κυδαίνω (κυδος). poet. κυδάνω, fut. κυλανώ, αστ. 1 ἐκιδόρη. 1) Prop. to render famous; to honour, to distinguish, to glorify, τινά with τιμάν, 15, 612. 2) to place any one in an enviable condition, to honour, to distinguish, to givrify, spoken of the body (opposed to Rakwoal): Δίνείαν απέουτό τε πύδαινόν τε, they healed Eneas and restored his former beauty, 5, 448; [him—they healed and glarifed, Cp.] cf. Od. 16, 212. The Schol. explain it: ἀδόξαζον, λόγω παρεμύθοντο: Damm; honore afficiebant, notions which do not suit accorro. b) Spoken of the mind, to rejoice, bundy avagroe. Od. 14, 438.

κυδάλιμος, ον, poet. (κυδος), famous, remouned, lauded, epith. of individual heroes and of entire people, 6, 184. 204.
2) ambitious, n. ble, κηρ, 10, 16. Od. 21, 147: spoken of lions, 12, 45.

κυδάνω, poet. for κυδαίνω, to konour, τινὰ ὁμῶς θεοῖσιν, 14, 73.† 2) Intrans. = kubiaw, to vaunt oneself, to be proud, imperf. κύδανον, 20, 42.

κύδιάνειρα, ή (κυδαίνω), poet. man-honouring, man-ennobling, μάχη, Il. and nonce ἀγορή, °1, 490. It is derived not from κύδος, but from κυδαίνω, hence Hesych. justly: ἡ τοὺς ἄνδρας δοξάζουσα

κυδιάω (κύδος), intrans, to boast, to be proud to be puffed up, to stride proudty, spoken of warriors, 2, 579. 21, 519. of steeds, 6, 509. 15, 286; for the most part, the Ep. partep. κυδιόων (glorying [in]); only ευφροσύνη κυδιόωσι, h. 30, 13.

"κέδιμος, ον (κύδος) =κυδάλιμος, epith.
of Hermes, only h. Merc. 46, and repeated nine times.

it a dark colour, or a kind of mineral πέδιστος, η, ον (irreg superi. of κύδρος, varnish or lacker. Thus Schneider in as if formed from κύδος), most famous,

most konorable, most honoured, epith. of rivers and waves: to be in upres Zeus and Athênê, 4, 415; and of Agamemnon, 2, 434.

κυδοιμέω (κυδοιμές), fut. ήσω, 1) to make a noise, to raise a disturbance, to make an uproar, αν δμιλον, 11, 324. 2) Trans. to throw into confusion, with accus.

evidousoe, d. noise, tumult, the tumult of battle, 11., confusion, panie, 18, 218.

2) As a mythic being: the deity of the tumult of battle, as companion of Enyo (thellon) 5 500 (Beilona), 5, 593. 18, 535. (Bothe as appellat.) "Il.

κύδος, eos, τό, 1) spiendour, glory, Aonour, praise, dignity, often connected with τιμή, 16, 84. 17, 251; in the address, coöo, 'Ayadar, glory or pride of the Greeks, 9, 673. Od. 3, 79. 2) that which gives glory and fame, prosperity, success, fortune. κύδος ὁπάζειν τινί, Od. 3, 57. 15, 326; in the Il. success in war, the glory of victory, 5, 225. 8, 141; famous bodily strength, lofty courage, κύδος καὶ ἀγλαίη, Od. 15, 78. 11. 1, 405. 5, 906. Nitzsch ai Od. 3, 57.

ຂນ້ອ້ວຣຳ, ກ໌. 6», poet. (ຂນ້ອ້ວເ), famous, famed, glorious, always fem., epith. of Hêrê, Lêtô (Latona), Athênê, and of a mortal female, Od. 15, 26. The masc. h. Marc 461.

Kύδων, ωνος, ὁ, plur. οἰ Κύδωνες, the Cydônes, a people who dwelt on the north-west side of the island of Crete. According to Strab, they were the aborigines of the island, and, according to Mannert, VIII. p. 679, prob. a division of the Etruscans. Their town Cydonia was prob, situated where stands the present Canea, Od. 3, 292. 19, 176.

κυέω, poet. old form for κύω, to become regnant, to be pregnant with; to conceive, with accus. vior, spoken of a woman, 19, 117; of a mare, 23, 266; mid. h. 26, 4. κύθε, see κεύθω.

Κυθέρεια, ή, an appellation of Aphro-ditê, either from the island Cythêra, which was sacred to her, or from the town Cythera in Cyprus, Od. 8, 288. 18, 192. h. Ven. 6; with Kympoyerns, h. 9,

Κύθηρα, τά, an island on the Laconian

coast, south-west (according to Strab. one mile) of the promontory of Malea, now Cerigo. According to later fable Aphrodita landed upon it when she rose from the foam of the sea, 15, 432. Od. 8, 288. The chief town Cythêra, od. 8, 288. The enter town Cythera, had a noted temple of Aphroditě. From this Κυθηρόθεν, from Cythera, II. 15, 438; Κυθήριος, born in Cythera, 10, 268. κυκάω, partep. pres. κυκόων, Ep. for κυκών, sor. Ι ἐκύκησα, sor. Ι pass. ἐκυκήσην, 1) to touch, to mingle, to stir in, 5, 903; with dat. instrum. τυρὸν οἰνφ, Od. 10, 235. Il. 11, 637. 2) Metaph. to com-

KUKELW and KUKEW, see KUKE киксын, шнос, о (киксы), Ер. accus. mixture, a potion, draught (Cp. j. or jelly which was prepared from bariey-meal, goat's-milk cheese, and Pramman wine 11, 624, 638, 640. In Od. 10, 234, 290, Circê casts in honey. That it was somewhat thick appears from the Od., where it is called oiros. In h. Cer. 208, it is prepared of barley-meal, water, and penny-royal. This jelly was taken to strengthen and recruit; and even in later times it was an article of food for the lower classes, Theoph. Char. 4, 1. (On the accus, see Thiersch, § 188, 15. Buttm. § 55, note.)

κυκλέω (κύκλος), fut. ήσω, to carre away on wheels, to convey away, verpove βουσί, 7, 332.†

κύκλος, ὁ, plur. οἱ κύκλοι and τὰ κύκλα, spoken of a chariot. 1) a circle, a ring, a circumference, eaply the circular rim of a shield, κύκλοι, 11, 33. 12, 297; trop. b) a circle, spoken of men. iepòς κύκλος, of a popular assembly, 18, 504. c) δόλιος κύκλος, the deceitful circle, which hunters form around wild animals, Od. 4, 792; κύκλω, in the circle, Od. 8, 278. 2) any thing circular; in form, a wheel, which is the signif. of τὰ κύκλα, Il. 5, 722. 18, 375. b) the disc, the ball of a planet, h. 7, 6.

κυκλόσε, adv. (κύκλος), is a circle, round about, *4, 212. 17, 392.

κυκλοτερής, ές (κύκλος), round, circular, άλοος, Od. 17, 209. κυκλοτερός τείνειν τόξον, to send the bow to a circle, Il. 4, 124.

Kundames, oi, sing. Kundant, o (prop. circular-eyed), the Cyclopes, in the Od. are a rude, gigantic race, who live in a scata rute, gigantic race, who live in a scat-tered, normadic manner, without laws or cities, Od. 9, 106, seq. Polyphēmus, the most powerful amongst them, sprung from Poseidon, Od. 1, 63, seq. That they were only one-eyed, appears from the circumstance that Polyphemus, after losing his eye, saw no more, cf. Od. 9, 397. 416. The ancients generally place them in Sicily, in the region of Ætna, Thuc. 6, 2. Some regard the Leontines as springing from them. Amongst the moderns Voss places them on the south side of Sicily; Völcker, Hom. Geogr. § 58, with great probability, on the southwest coast, near the promontory Lily-beum. Distinct from them are the Cyclopes mentioned by Hes. Th. 140, children of Uranus and Gaia (Tellus), who forge lightning and thunderbolts for Zeus.

κύκνος, δ, α swan, °2, 460. 15, 692. κυλίνδω, only pres. and imperf. and sor. I pass. ἐκυλίσθην as if from κυλίω, fuse, to throw into confusion, to put into to roll, to move by rolling, with accust disorder; only pass. to be confused, to be spoken of waves, borrie, Od. 1, 162; on thrown into disorder, 11, 129. 18, 229; the wind, süpa, Od. 5, 296; metaph. of horses: to be terrified, 20, 489; of will not bring a misfortune upon

any one, Il. 17, 688. Mid. with acr. pass. to roll oneself, to roll away, spoken of a tempest and of waves, 5, 142. 11, 307; of a wounded horse: περὶ χαλεφ, 8, 86; spoken of men, as an expression of vehement grief; κατά κόπρον, to roll (oneself) in the dirt, 22, 414. 24, 165. Od. 4, 541. Metaph. voir nijua kulivõerai, ruin is rolling upon us, Il. 11, 347. 17, 99. Od. 2, 163.

Κυλλήνη, η. a mountain in northern Arcadia on the borders of Achaia, having a temple of Hermés, 2, 603. h. Merc. 2, a town in Elia, now Chiarenza.

Κυλλήνιος, ό, the Cyllenian. 1) epith. of Hermés, Od. 24, 1. 2) an inhabitant of the town of Cyllene in Elis, IL 15, 518, according to Schol. Venet. and

Κυλλοποδίων, ονος, ὁ (κυλλός, πούς), voc. Κυλλοπόδιον, having crooked feet, lame, epith. of Hephæstus, *18, 371. 21. 331.

κύμα, ατος, τό (κύω), a wave, a swell of rivers and the sea, often plur. κύματα marroiss driuss, the waves excited by winds from every direction (gen. origin.), 2, 397.

κύμαίνω (κύμα), to swell into waves. to undulate, only partep. morros numairon, 14, 229. Od. 4, 425. and often.

κύμβαχος, ον (κύπτω, κύβη, κύμβη), adj. head forwards, head foremost, headlong. 2) Subst. the upper arch or head of the helmet, in which the crest was inserted. •15, 536.

*Kέμη, ή, a town in Æolis (Asia), a colony of Ætolians, Ep. 1, 2. 4, 16. κύμινδις, δ, a night-hawk, Plus. H. N. nocturnus accipiter; according to 14, 291, † it was called in the earlier language xakris, in the later rejuves.

Κυμοδόκη, ή (δέχομαι), a Nereid, prop. the wave-receiver, 18, 39.

Κυμοθόη, η (θοός), a Nereid, prop. wave-awift, 18, 41.

κυνάμυια, ή (μυία), a dog-fly, i. e. according to Voss, an impudent fly, a term of reproach used in regard to women, who like dogs and flies are shameless and impudent. Ares uses it to Athene and Hêrê [Wasp ! front of impudence ! Cp.], 21, 394. 421. Others, as Bothe, read Kuro

HULE, as common in prose.

αυτή, ή (prop. fem. from κύνεος, sub-aud. δορά), a dog's-skin, from which head-coverings were made; generally, a heimet, a head-piece, without regard to the derivation; the kurin was made of ox-hide, raupein, 10, 258; of weasel's [or ferret's]-skin, kribin, 10, 335; and set ior jerrer s = arm, rroses, 10, 305; sau set with metal, χαλκήρης, χαλκοπόρης, also entirely of brass, πάγχαλκος, Od. 18, 378; κωγής αίγεις, a cap of goat's skin, is mentioned Od. 24, 231, which countrymen wore in labouring. The κυνής λίδος rendered the wearer invisible (like the Nebel- or Tarn-kappe of the Niebelungenlied], 5, 845; it was made by the Cy-clopes, Apd, I, 2, 1.

xúreos, éq, eor, of a dog, canine, shame-less, impudent, 9, 373.†

κυνέω, sor. 1 έκυσα, Ep. σσ (from κύω), to kies, with accus. υιόν 6, 474. Od. 16, 190; yourara, xeipas, Il. 8, 371. 24, 478; and with double accus. xuove μιν κεφαλήν, Od. 16, 15. 17, 39; (κυνέ only in the pres. and imperf. Od. 4, 522. 17, 35.)

aurnydrus, ou, à (hydrus), that leads dogs to the chase, an hunter. Od. 9, 120.+

Κύνθιος, η, ον, Cynthian, οχθος = Κύν-θος, h. Ap. 27.

*Κύνθος, δ, a mountain on the island of Delos, the birth-place of Apollo and Diana, h. Ap. 141; and Κύνθου δρος, for Kurtor, according to an emend. of Hollstein's ad Steph. cf. Herm. ad loc.

κυνοραιστής, ο (ραίω), a dog-louse, a dog-lick, acarus ricinus, Od. 17, 300.+

Κῦνος, ή, a city in Locris, on a peninsula of the same name, the port of Opus, now Cuno, 2, 531.

κύντερος, η, ον, compar. and κύντατος, η, ον, superl. formed from κύνν: more dog-like, metaph. more shameless, more impudent, 8, 483. Od. 7, 216. Superl. κύντατον έρδειν, to act most in pudently, II. 10, 503.

κυνώπης, ου, ὁ (fem. κυνώπις, ιδος), dog-eyed, dog-faced, i. e. shameless, impudent; voc. κυνώπα, spoken of Agamemnon, 1, 159.†

κυνώπις, ιδος, ή, fem. of κυνώπης, dogeyed, i. e. shameless, impudent, of Helen, 3, 180. Od. 4, 146; of Here, Il. 18, 396; of Aphrodite. Od. 8, 319.

Κυπαρισσήτις, εντος, ή, a town in Tri-phylia in Elis, on the borders of Messenia, according to Strab. in the ancient Macistia, and in his time an uninhabited place, called & Kumapissia, 2, 593.

κυπαρίσουνος, η, ον (κυπάρισσος), made of cypress-wood, Od. 17, 340.†
Κυπάρισσος, η, cypress, cupressus

semper virens, which in Greece was very abundant, Od. 5, 64.+

Κυπάρισσος, ή, a little town in Phocis on Parnassus, not far from Delphi, or a cypress-grove; according to Steph. at an early period Brance, later Apollonias, 2,

κύπειρον, τό, a meadow-plant, the cy-perus, cyperus longus, Linn. Heyne, ad Il. 21, 351, understands by it the fragrant cyperus, cyperus rotundus, Linn. Voss, on the other hand, the galangal, pseudo-cyperus, Plin.; was used as food for horses, Od. 4, 603.

*KURCLOSS, O, Prob. =KURCLOOP, h. Merc.

κύπελλον, τό (κύπτω), a goblet, a beaker, a drinking-cup, often the same with δέπας, mly of metal, χρύσεια κύπελλα, 3, 248; and Od. 1, 142.

Κύπρις ιδος, η, accus. Κύπριδα, 5, 458; and Κύπριν (Κύπρος), 5, 330; Cypris, an appellation of Aphrodita, because she

Cyprus, or was supposed to have been born there, *5, 422.

*Kunpoyevis, ous, i, one born in Cyprus, epith. of Aphrodite, h. 8, 9.

Κύπρος, ή, an island of the Mediterranean sea, on the coast of Asia Minor, noted for the worship of Aphrodite, for its fruitfulness, and its rich mines of metals, now Cipro, 11, 21. Od. 4, 83. 8, 362. (v prop. short, but Ep. also long.)

κύπτω. zur. 1 έκυψα, to bow oneself, to bend forwards, 4, 468. 17, 621. Od. 11,

585.

κυρβαίη μάζα, η, a kind of paste or broth, Ep. 16, 6; where Suid. has κυρκαίη: Herm. would read: πυρκαίη δ΄ αίκὶ κατά καρδόπου έρπεο, μάζαν έμμεν, ignis mactram culefaciat, ut semper placenta suppetat.

κυρέω, Ion. and poet., rarely κύρω, mperf. κύρε for έκυρε, 23, 821; aor. 1 έκυρσα (έκύρησα, Ερ. 6, 6), pres. mid. κύρομαι = κυρεω, 1) with dat. to fall by chance upon any thing, to hit, to meet any thing, αρματι, 23, 428; κακώ κύρεται, he is fallen into misfortune, 24, 530; emi σώματι, spoken of a lion which meets with prey, 3, 23; αίἐν ἐπ' αὐχένι κῦρε δουρὸς ἀκωκή, he aimed even at the neck with the spear's point, 23, 821. 2) With gen. to reach any point, to atlain, to reach, Ep. 6, 6. (Pres. κυρέω is not found in H.)

κύρμα, ατος, τό, any thing which one falls upon and finds, a windfall, spoil, booty, plunder, in connexion with thep, 5, 488. 17, 151. 272. Od. 3, 271. 5, 473. κύρσας, see κυρέω.

κυρτός, ή, όν, bent, curved, crooked, κύμα, 4, 426. 13, 799. ώμω, *2, 218. κυρτόω (κυρτός), fut. ώσω, to bend, to

curve, to arch; κύμα ούρει ίσον κυρτωθέν, arched like a mountain, Od. 11, 244.† κύστις, ιος, ή (κύω), a bladder, *5, 67. 13, 652,

Κύτωρος, η, a town in Paphlagonia, later the port of Amastris, now Quitros,

2, 853; Strab. τὸ Κύτωρον. κυφός, ή, όν (κύπτος), bent forwards,

bowed down, yipai, Od. 2, 16.† Κύφος, ή, a town in Perrhæbia (Thessaly), upon a mountain of the same name, 2, 748; elsewhere ἡ Κῦφος. κύω, 1) a later form from κυάω, q. v.

2) the root of κυνάω.

κύων, gen. κυνός, δ, ή, dat. κυσί, Ep. κύνεσσι, 1) a dog, a bitch; κύνες θηρευταί, hunting dogs; hounds; rpanesijes, tabledogs. It was a heroic custom to take dogs into the assembly, Od. 2, 11. 17, 62. 2) As a term of reproach, to indicate shamelessness, impudence, as of Helen, Athênê, Hêrê, 6, 344. 356. 8, 423. 21, 481; used of a maid of Odysseus (Ulysses), Od. 18, 338; spoken of men it indicates rage, rashness; of Hector: αύων λυσσητήρ, a raging dog, Il. 8, 299; but also shameless cowardice, eaply in the fem. κακαὶ κύνες, ye dastardly dogs

was especially worshipt on the island (spoken of Trojans), 13, 623. 8) aver Albao, the dog of Hades, is Cerberus, 8, 368. 4) κύων Ωρίωνος, the dog of Orion (the dog-star, Σείριος, Hes.), which, with his master, was placed amongst the con-stellations. In hot regions it is the forerunner of fevers and epidemics, 22, 29. 5) a sea-dog, Od. 12, 96.

Ruas, to, plur. Ruea, dat. Ruesty, a soft, hairy skin; a sherp-skin, a fleece. Such skins were spread on the ground, or on chairs and beds, to sit or lie upon, 9, 661, once; Od. 3, 38. 16, 47, and

often.

κώδεια, ή (κόττα), a head, esply, a poppy-head, 14, 499.† Cf. on the passage the word φή.
κωκύτός, ὁ (κωκύω), howling, lamenta-

tion, wailing. *22, 409. 447.

Kœŭtos, ò, Cocytus, a river in the

under-world, which issued from the Styx, Od. 10, 514.

κωκύω, nor. 1 ἐκώκῦσα, to howi, to lament, to wail, to groan, always spoken of women, 18, 37. 71. Od. 2, 361 (in the press. and imperf. v, Od. 4, 259. 8, 527). κώληψ, ηπος, ή (κώλον), the ham, 23, 726.+

κῶμα, τό (κοιμάω), a deep, sound sleep, 14, 359. Od. 18, 201.

*κῶμος, ὁ, a feast, a festal entertain-ment, h. Merc. 481. *κώνωψ, ωπος, ο, ή, a grat, Batr. 203.

Κώπαι, αὶ, Copæ, an old town on the north side of the lake Copals in Bœotis, now Topolia, 2, 502.

κώπη, ή (ΚΑΠΩ, κάπτω), a handle, hence 1) the hilt of a sword, the hilt of a dagger. 1, 219. Od. 8, 403. 11, 581. b) the handle of an oar, Od. 9, 489. 12, 214; also the oar itself. [For the last signif. Jahn und K. p. 271.] c) the handle of a key, Od. 21, 7.

κωπήεις, εσσα, εν (κώπη), furnished with a handle or hilt; hilled, ξίφος, *15, 713. 16, 332. 20, 475.

κώρυκος, δ, a leathern sack or wallet, In which provisions were carried, *Od. 5, 267. 9. 213.

*Kώρυκος, δ, a steep mountain in Ionia (Asia Minor), which forms a pro-montory, according to Steph. near Troy and Erythræ, h. Ap. 39.

Kŵs, Ep. Kóws, gen. Kŵ, accus. Kŵr, 2, 677; a little island of the Icarian sea, with a town of the same name; it was inhabited by the Meropes, 2, 677. h. Ap. 43. Adv. Kówrše, to Cos. 14, 255. 15.

κωφός, ή, όν (κόπτω, cf. tusus, obtusus), blunt, obtuse, powerless, βέλος, 11, 390; esply 1) obtuse in the senses, deaf, h. Merc. 92. 2) mute, still. κῦμα κωφόν, the mute [or still, Cp.] wave, as a premonitory sign of a coming tempest, 14, 16; κωφή γαία, the mute or dumb, i. a. the senseless earth, 24, 54.

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A, the eleventh letter of the Greek alphabet; hence the sign of the eleventh rhapsody.

λάως, contr. λάς, δ, gen. λώος, dat. λώς, accus. λάων, dat. plur. λάσσυ. a stone, such as warriors hurl at one another in battle, 3, 12. 4, 521. 2) a rock, a crug, Od. 13, 163. [3] a stone-seut, Od. 6, 267.]

Λάας, contr. Λάς, δ, accus. Λάαν, an sea; it was destroyed by the Dioscūri, who from this acquired the name Λα-iρσα, 2, 385. (Λάς, nom. in Scyland Paus. According to Eustath, and Steph. $\frac{1}{7}$ Λά and δ λάς were used in the nound

λαβραγόρης, ου, δ (ἀγορεύω), prating boldly, pertly; forward with the tongue, 23, 479.†

λαβρεύομαι, depon. mid. (λάβρος), to speak in a bold, rash, or pert manner, to prate inconsiderately, *23, 474; μύθοις, 478.

λάβρος, or superl. λαβρότατος, rehement, impeluous, violent, rapid, spoken of wind, 2, 148. Od. 15, 293; κύμα, Il. 15, 625: ποταμός, 21, 271; and of rain, λαβρότατον χέει δέωρ Ζεός, 16, 385. (The deriv. is obscure; the Gramm. derive it from λα and βρρά, very voracious, greedy; that is, however, a post-tomotion: according to Passow from ΔΑΩ)

λαγχάνω. 20. 2 έλαχον, subjunc. λά-χω, Ερ. λελάχω, 7, 350: perf. λέλογχα. Ερ. λελάχω, 7, 350: perf. λέλογχα. Ερ. δε ελαχα, 3, 361 jur. λελάγχως, 7, 360: perf. λέλογχα. Ερ. δε ελαχα; (3 pur. λελάγχως), 7, 361. 1, 304, is a conject. of Eustath. instead of the vulgar λελάγχας, with a short, Thiersch, 6 211. 26. Rem.) 1) to receive by lot, to receive by fate or the will of the gods, 'ecause, to learn this, recourse was had 1) lots, and generally, to receive, to obtain. a) With accus. γέρως, 4, 49; ούρανόν, 15, 192; alσαν, 0d. 5, 40; σολλά, 0d. 14, 233. h. Merc. 420; also κλήρω λαχών, 11. 23, 862; with infin following, 23, 356, 357. cf. 15, 191; hence absol. δε τε λάχησιν, οι whom the lot falls, 7, 171. 10, 430. cf. Od. 9, 334. In the perf. to be smaster of, to possess, to λανα, τιμήν, 0d. 11, 304. h. 18, 6. b) With gen. to become partaker of a thing, δώρων, 11. 24, 76; ετερών, 0d. 5, 311. 21 to cause to partake of, to make one a partaker of a thing, τιμήν, ουν, 11. 24, 76; ετερών, 0d. 5, 311. 21 to cause to partake of, to make one a partaker of a thing, τιμήν τινος; however, the subj. acc. with redupl. has this signif, only in the II. θωνόντα πυρός, to yield the dead the honour of fire, 7, 80. 15, 350. 23, 76. 3) Intrans. to fall by lot, to be allotted to. δε έκαστην έναλ λάγχανον αίγες, nine goats feli to the lot of each ship, 0d. 9, 160.

*λαγών, όνος, ήν, υτ δ, prop. a cavity, 2)

the flank (the space between the hips and the ribs), Batr. 225.

λαγωός, δ. Ion. and Ep. for λαγώς. a hare; its cry in mating-time is a hollow muttering; when distressed, it is like the crying of a child, 10, 361. Od. 17, 295.

Αδέρκης, ους, δ, 1) son of Aimôn (Amon), father of Alcimedon, a noble Myrmidon, 16, 197. 17, 467. 2) An artist in Pylos, Od. 3, 425. According to Eustath. δ λαδιέ παραφία, who aids the ueonle.

λαοίς ἀπαρκῶν, who aids the people. Λάερτης, αο, δ, son of Arcesius, father of Odysseus (Ulysses), king of Ithacs; in his youth he destroyed Nericus; he lived to an advanced age in the country, Od. 11, 186, seq. 24, 219, seq.: and fought with his son against the people of Ithacs, Od. 24, 498.

Λάερτιάδης, ου, δ, son of Laertes = Odysseus (Ulysses), Il and Od.

λάζομαι. depon. only pres. and imperf. Ion. and Ep. for λαμβάνω, to take, to seize, to grasp, to lag hold of, with accus. νία χερού, 5, 365. Od. 3, 483; ἀγκὰς δυγατέρα, to take in the arms, to combrace, Il. 5, 371; γαῖαν ὁδάξ, to lay hold of the earth with the teeth, to bite the earth, to perish. 2, 418; metaph. μύθου πάλω, to take again the word, to answer, 4, 357. Od. 13, 255.

λάζυμαι, a form of λάζομαι, h. Merc.
 316.

λαθικηδής, és (κήδος), that causes to forget troub'e, soothing, μαζός, 22, 83.† λάθρη, Ion. and Ep. for λάθρα, adv.

 λ άθρη, 1011. and Ep. for λ άθρα, adv. (λ ανθάνω), secretly, unobserred, 2, 515. Od. 4, 92; with gen. λ άθρη τινός, without the knowledge of, 11. 5, 269. 24, 72. (λ άθρα, h. Cer. 241.)

λάϊγξ, ϊγγος, ή (dimin. of λâas), a pebble, a stone, *Od. 5, 433. 6, 95.

λαίλαψ, απος: ἡ, a tempest with a whirlwind, rain, and darkness, a hurricane. 4, 278. To it H. compures his heroes, 11, 747. 12, 375; esply a sea-storm, Od. 9, 68. 12, 314.

λαιμός, δ (λάω), the throat, the gorge, the guilet, 18, 388. Od. 22, 15.

Actives, έη, έον (only 22, 154), and Actives, έη, έον (only 22, 154), and Actives, ον (λάας), stony, ο stone, οδός, 9, 404. Αctives χετών, 3, 57 (cf. έννυμι), πάντη περί τείχοε όρι μει θεσπιδαές πύρ Αctivor, every where the dreadful fire arose around the wall of stone, 12, 177. Thus Damm explains this passage, constructing Αctivor with τείχοε by hyperbatou. Others (as Heyne and Voss) construct Αctivor with πύρ, and understand it in a trop. signif. 'around the wall arose the dreadful fire of rattling stones.' (Several Gramm. consider this verse as not genuine.)

λαισήτον, τό (prob. from λάστος), the target, a kind of shield, prob. of leather, and lighter than the άσπίς, hence πταρόεις, 65 453 19 492 ο ΕΠΑ.

*5, 453. 12, 426. cf. Hdt. 7, 91. Δαιστρυγώνες, οἱ, sing. Δαιστρυγώνες, οἰς, sing. Λαιστρυγώνες αἰς, sing. Δαιστρυγών, οἰς τος, the Læstrygones, an ancient rude race, who lived by grasing cattle. The ancients, Thuc. 6, 2, placed them on the | 7, 255, rarely. The parter. Ashir ap east side of Sicily, where the city Leontini (afterwards called Lentini) was situated: Voss. and Völcker, with more probability, place them on the north-west coast. Some of the ancients supposed their place of abode was in Formize in lower Italy, Od. 10, 119, seq. cf. Cic. ad Atticum, II.

Δαιστρυγόνιος, ίη, ιον, Læstrygonian, Od. 10, 82; in Wolf's ed. Δαιστρυγονίη stands as prop. name. and Tyhéwukos as adi. Even the ancients were not agreed about the name of the city; it is best to take Tylistolog as the prop. name, as Voss translates it, and even Wolf in Od. 23, 318. Cf. Δάμος. Nitzsch, however, ad loc., prefers Δαιστρυγονίην as prop. name.

λαΐτμα, ατος, τό (λαιμός), the deep, an abyee; always with άλός οτ θαλάσσης, the abyas of the sea, 19, 267. Od. 4, 50 and generally, the depths of the sea; the Deep, often Od.

λαιφος, εος, τό, a ragged garment, an old cloak (pl. tatters), *O.1.13, 399. 20, 206.
2) a sail, h. Ap. 206. (Akin to λώπος.)

λαιψηρός, ή, όν, quick, rapid, fleet, eaply γούνατα, 20, 358. (= αἰψηρός, cf. είδω and λείβω, see Thiersch, Gram., § 158. 12.) *II.

láne, Ep. for élane, see láonw. Aasedaiuwr, ovos, n. Lucedamon, 1)
Prop. the name of the country, later Lacunia, which in heroic times was settled only in country villages and residences. As it forms a wide basin between two mountains running down from Arcadia, it is called hollow, κοίλη: abounding in hollows, cavernous, April erra, 2, 581. 2) the chief town of Lacedæmon=Zxáorn, Od. 4, 1; or, according to Buttm. Lex. p. 383, the country also, as a collection of villages. λακτίζω (λάξ), to strike with the heel,

and generally, to thrust, to strike, work yalar, Od. 18, 99; to struggle, to writhe, *Od. 22, 88. Batr. 90.

* Aakwris, idos, n. adj. Laconian, yaia,

h. in Ap. 410.

λαμβάνω, 201. 2 έλαβον, Ερ. έλλαβον and λάβον, 201. 2 mid. έλαβόμην, Ερ. έλλαβόμην, infin. λελαβέσθαι, only in the aor. 1) to take, to grasp, to lay hold of, with accus. Fryce xero or xepot, had a yelpower, 5, 853. 8, 116. The part taken hold of stands in the gen. rura rosar, by the feet, 4, 463; yourwr, by the knees, Od. 6, 142. The gen. often alone: darov, ποδών, γενείου; metaph. spoken of external and internal states: τρόμος έλλαβε γυία, Il. 8, 452; in like manner, χόλος, πέρθος, with double accus. 4, 230.
16, 335. 2) to take, to receive, to take possession of, τὶ ἐκ πεδίου. 17, 621; esply in a bad signif.: to take any one prisoner, 5, 159. 11, 126; to make booty of, ἐππουτ, 10, 545; ετήματα, Od. 9, 41; in a good

7, 255. Artery. Appear in parterly often stands superfluously. λα-βών κόνο χείρα, he kissed his hand, prophaying taken it, Od. 24, 398. Mid. to take any thing for oneself, to series upon any thing, with gen. σχεδίης, Od. 5, 225; with accus. Od. 4, 388.

Aduos, & (gorge), king of the Lestry-gones, founder of the city Telepylos, according to Eustath, and the ancients generally, son of Poseidon, cf. Ovid, Metam. 14, 23, (Some take Lamos for the name of the city Δάμου πτολίεθρου, like 'Iliou molur, 5, 642; cf. Tpoins mrol., Od. 1, 2.) Od. 10, 81.

λαμπετάω, poet. = λάμπω, to shine, to blaze: only partep. pres. λαμπετάωντι πυρί, 1, 104. Od. 4, 662. Δαμπετάης, ου, δ, Ερ. for Δαμπέδης,

son of Lampus = Dolops, 15, 526.

Δαμπετίη, ή (the shining), daughter of Helius and Neæra, who with her sister pastured the herds of her father in Trinacria, Od. 12, 132 cf. 374.
Αάμπος, δ, 1) son of Laomedon in

Troy, father of Dolops, a counsellor, 3, 147. 20, 237. 15, 823. 2) a horse of Aurora, Od. 23, 246.

λαμπρός, ή, όν, superl. λαμπρότατος, η, ον (λάμπω), shining, gleaming, beaming, spoken of the heavenly bodies, 11, and Od.; of brass, 13, 132. The neut. sing. as adv. 5, 6. 13, 265.

λαμπτήρ, ήρος, ὁ (λάμπω), a fire-ease, s lighter, a vessel in which dry wood was burned for a light, *Od. 8, 307. 343. cf.

λάμπω and λάμπομαι, fut. ψω, 1) to give light, to shine, to glimmer, to beam, to fash, prop. spoken of fire, mly of brass, 10, 151. πας χαλεφ λάμφ (=ελαμπε), »c. Hector, 11, 66; of the eyes: ὀφθαλμώ οἰ πυρὶ λάμπετον, the eyes flashed with fire. 13, 474. Mid. in Il. and Od. only in the partep, spoken of persons and things: λάμπετο δουρός αίχμή, 6, 319: χαλκός. 20, 131; of Hector: λαμπόρ ενος πυρί, τεύχεσι, 15, 623. 20, 46; but also λαμπομένη κόρυς, δαίς, Od. 19, 48. λάμπετο φλόξ, h. bierc. 113.

λανθάνω, Ep. and Ion. oftener λήθω, Ep. iterat λήθεσκε. 24, 13; fut. λήσω, sor. 2 έλαθον. Ep. λάθον, subj. Ep. λελάθω, mid. λανθάνομαι, only imperf. oftener Ep. and Ion. λήθομαι, aor. 2 ἐλαθόμην, Ep. λολαθόμην, perf. mid. λόλασμα; λαυθάνω in the imperf. only three times, 13, 721. Od. 8, 93. 532; and imperf. mid. once, Od. 12, 227. I) Act. 1) lo be concealed, to remain concealed or unobserved, τινά, from any one: οὐ λῆθε Διὸς νόον, 15, 461. Oftener there stands with it, a) A partep. of σε λήθω κινύ-μενος. I do not moving remain concealed from thee, i. e. I do not move without being observed by you, 10, 279. 13, 273. Od. 8, 93. 12, 17. b) With ore: ow me λήθεις, όττι θεών τίς σ' ήγε, it was not concealed from me, that some one of signif.: to acquire, shéos, Od. 1, 298. 3) concealed from me, that some one of to receive into one's house. Od. the gods conducted theu. Il. 24, 563.

The partep, sor, often stands as adv. άλτο λαθών, he leapt down unobserved, 12, 390. 2) Trans. to cause one to forget a thing, only in the subj. aor. 2 with redupl. τινά τινος, 15, 60. cf. έκλανθάνω. 11) Mid. to forget, with gen. often āλκῆς, χάρμης, Il.; άθανάτων, Od. 14, 421.
 2) to neglect, to omit, Il. 9, 537.

λάξ, adv (strsking) with the heel, or (thrusting) with the foot, also λάξ ποδί, 10, 158. Od. 15, 45.

Δαόγονος, δ. 1) son of Onêtor, a Tro-jan, slain by Meriones, 16, 604. 2) son of Bias, a Trojan, 20, 460.

Δαοδάμας, αντος, ο (subduer of the people), 1) son of Autênor, a Trojan, slain by Ajax, 15, 516. 2) son of king Alcinous in Scheria, an excellent pugi-

list, Od. 8, 116, seq.
Δάοδάμεια, ή, daughter of Bellerophontes, who bore Sarpedon by Zeus.
Artemis, being angry, slew her, 6, 197, seq. 205.

Δαοδίκη, ή, 1) daughter of Priam in Troy, wife of Helicaon, 6, 252. 2) daughter of Agamemnon, 9, 145. 287 (on account of her beauty, in the tragic poets Electra).

Δαοδόκος οτ Δαόδοκος, ὁ (receiving the people), 1) son of Antênor, a Trojan, 4, 2) a Greek, a friend of Antilochus,

Δαοθόη, ή, daughter of Altes, king of the Leleges, mother of Lycaon, 21, 85. 22, 48. (Damm, 's concursu populi ad eam speciandam.')

Λαομεδοντιάδης, ου, ο, son of Laomedon=Priam or Lampus, 3, 250. 15, 527.

Δαομέδων, οντος, ό, son of Ilus, father of Tithônus, Priam, Lampus, etc., 5, 269. 20, 237. Poseidôn and Apollo served him, at the command of Zeus, for a year, at wages. The former built the walls of Troy; the latter kept his When they demanded their wages, he refused to pay them, and wished to sell them as slaves, 21, 441. cf. 7, 452. They left him in anger; Poseidon sent a ravaging sea-monster, and Apollo a pestilence. According to the oracle, the anger of the gods could only be appeased by exposing his daughter Hesione, as a victim, to the monster. This was done. Heracles delivered her, but Laomedon did not give him the promised reward; therefore Heracles sacked Troy and slew him, 5, 638, seq. 20, 145. cf. Hounding.

Ados, o, the people, as a mass or collection of men. 1) Esply plur. troops, army, sometimes infantry in opposition to large, 7, 342. 9, 708. 18, 153; or the army in the ships, 9, 424. 2) In the Od. often Asol, rarely hade, people. Asol sysoubras, country people, Il. 11, 676. Asol stapes, 13, 710.

Adoption, or. Ep. (grain), exciting the

people, urging the people to battle, exciting a the nations, enith. of Area, of Eris, 17, 288. 20, 48; of Athéné, 13, 128. Od. 22,

210: of Apollo, 20, 79; of Amphiaraus Od. 15, 244.

λαοφόρος, ον, Ερ. (φέρω), hearing the pe pla: οδός, the public road, 15, 682.† λαπάρη, η, the fank (between the ribs and hipsi, 6, 64, and often.

Δαπίθαι, oi, the Lapithæ, an ancient warlike race, about Olympus and Pelion in Thesaely, known by their contest with the Centaurs at the marriage of Pirithous. 1, 266. 12, 128. Od. 21, 295, seq.

λάπτω, ψω, poet. to lap, to lick up. as cats and dogs drink; spoken of wolves: γλώσσησιν ύδωρ, 16, 161.†

Λάρισσα, ή (fortress. a Pelasg. word), a town of the Pelasgians in Æolia, in Cyme, afterwards called Phryconis, 2, 841. 17, 301.

λάρναξ, axos, ή. a chest, a buz, and generally, a repository for keeping any thing, 18, 413; an urn in which the bones of Hector were placed, *24, 795.

λάρος, ὁ, a vorncious sea-bird, a sea-mew, larus, Linn., Od. 5, 51.†

λαρός, ή, όν. superl. irreg. λαρώτατος, Od. 2, 350: ayrerable, palatable, delsicious, sweet, spoken of taste, δεϊνο, δόρπον, οίνος. λαρόν οι αίμ' άνθρώπου, sweet to it (the gnat or musquito) is the blood of man, Il. 17, 572 (λάω, capio, hence acceptus; or from Aaw, to wish.)

*λασιαύχην, evos. ὁ (αὐχήν), having a hairy neck, shangy-necked, epith. of the bull, h. Merc. 224; of the bear, h. 6, 46. λάσιος, ίη, ιου, thick-haired, shaggy, hairy, spoken of men: λάσια στήθεα, λάστον κήρ, the hairy breast, the hairy heart, as a mark of manhood and of distinguished bodily vigour, 1, 189. 2, 851; woolly, čis, 21, 125; γαστήρ, Od. 9,

λάσκω, poet. sor. 2 έλακον, Ερ. λάκον, perf. Adapsa. partep. Ashmese, fem. Ashawia, aor. 2 mid. Ashaworo, h. Merc. 145. 1) to sound, to crack, to map, to creak, spoken of hard bodies which are struck; of brass, 14, 25. 20, 277. Aáze boréa, the bones cracked, 13, 616. 2) to cry, to bark, spoken of the cry of the falcon, 21, 141; of the barking of Scylla, Od. 12. 85.

λαυκανίη, ἡ (λάω, λάβω), the gorge, the guilet, *22, 325. 24, 642.

λαύρη, ή, a lane, street, a way between houses, Od. 22, 128. 137. (From λάω, λάβω, a gorge-like opening.)

Aapis, a gorge-inte opening.)

λαφύσους (λάπτει), to smallow greedily,

to desour, alμα καὶ έγκατα, spoken of
lions, "11, 176, 17, 64, 18, 583.

λάχε, Ερ, for δλαχε, see λαγχάτω.

λάχεια, ή, Od. 9, 116, 10, 509; as an
epith. of σήσου, ακτή, Eustath. Apoll. Etym. M. explain it by evyeus & evonapos, and derive it from Aayaiver, having good arable land. More correct is the reading of Zenodotus: νήσος έπειτ' ἐλάreading of Zenodous: γησος επεί ελασ, ε and ἀκτή τ' ἐλάχεια, a little island, a little coast. Thus Voss, cf. Thiersch, Gram. § 201. 14. σ.

the human hair and beard, 2, 219. Od. 11, 320; of a mantle, Il. 10, 134.

λαχνήσες, σσσα, συ (λάχνη), woolly, hairy, shaggy, ήπρες, στήθεα, ΙΙ λαχνήσε δέμμα συός, the brietly skin, 9, 548; δροφος, the hairy reed, 24, 451.

άχνος, δ=λάχνη. wool, Od. 9, 445 † , an ancient Ep. word found only Asso, an ancient Ep. word found only in three places; according to the best Gramm. It signifies, to see, to look at. κίων έχε έλλδν, άσναμοριτα λάων, (a dog held a fawn, looking at it palpitating.) Od. 19, 229; and v. 230; δ μέν λώε νεβρὸν ἀπάγχων, choking he looked at the fawn Clearer still is αἰστὸς ὁξὺ λάων, h. Merc. 360. It is the root of yhavoow, and of άλαός, blind. Some explain it as meaning to s-ize, from the root AAQ=\auβάνω, ἀπολαύω.

λέβης, ητος. τό (λείβω), prop. a vessel for pouring, a basin, a cauldron. 1) a vessel for boiling, made of brass, often connected with τρίπους, and prob. smaller than the tripod, 9, 123. 21, 362. 23, 267. 2) a basis or ewer, on which, before eating, water (χόριψ) was carried to strangers, in a golden laver. It was frequently made of silver, and ornamented with artificial work, Od. 1, 137. 3, 440; also for bathing the feet, Od. 19, 386.

λέγω, fut. λέξω, 20τ. 1 έλεξα, fut. mid. λέξομαι, 20τ. 1 mid. έλεξάμην, Ep. sync. sor. ελέγμην, imperat. λέξο and λέξεο, aor. 1 pass. ελέχθην, I) Act. Ep. to lay any one down, to put to bed, τινά, only in the aor. 1 act. 24, 635; metaph. to quiet, to soothe, Διὸς νόον, 14, 252. 2) to lay so course, mor roov, 12, 232. 2) to lay single things together, to pick up, to gather, to collect, ovrée, 23, 239. 24, 72; almortée, Od. 18, 359. 24, 224. 3) to place simple things in a row, 1. e. to count, to count out. or 5 made apparoux heye expressy. It counted up first amongst the tea-calves, Od. 4, 452; hence pass. the tea-calves, Od. 4, 452; hence pass. the tea-calves, Od. 4, 452; hence pass. χθην μετά τοῖσιν, Ι was counted with these, Il. 3, 188. 13, 276. (4) to recount, to relate, τί, often, esply Od. τί τινι, only δνείδεά τινι, to utter reproaches against any one, Il. 2, 222. II) Mid. 1) to lie down, to place oneself, to lie, sor. 1 mid. and the sync. sor. 2 and imperat. Aégo, λέξου. a) to lay oneset down to sleep, 14, 350. Od. 10, 320. λέξασθαι ύπνω, Il. 4, 131; eis εὐνήν, Od. 17, 102. b) to place oneset/, to lie down, (in ambush.), περὶ ἄστυ ἐς λόχον, Il. 9, 67. Od. 4, 413. 453. 2) to pick up for oneself, to gather. ξύλα, Il. 8. 507. 547; hence, to pick out for oneself, to select. Towas, 2, 125. 21, 27: avooas, Od 24, 108. 3) to place oneself with to count oneself amongst, to count for oneself. έγω πέμπτος μετά τοισιν ελέγμην, I reckoned myself as the fifth amongst them, Od. 9, 335; but λέκτο αριθμόν, he counted over their number (for himself), Od. 4, 451. 4) to recount any thing, to relate, to talk of, μηκέτι ταυτα λεγώμεθα, let us speak no more about these things, II. 2, 435. 13, 292. cf. 275. φθησων). The Myrmidons held up the Od. 3, 240. The Schol, explain μης. panting horses, which strove to fly, after

raur. hey. by nabimeda, neimeda; hence Wolf, 'let us not lay our hands in the lap,' but cf. Buttm., Lex. p. 398. (Buttm., Lex. p. 403, takes for the signif. to lay, the theme AEXO [Germ. legen], hence Aéxoc, Aóxoc, and for the other signif. the theme leye.)

Actaires, Ep. for λeaires (λeiset), fut. λetaries, 207. 1 cheipre, to make smorth, to smooth, to polisk, κέρα, 4, 111; πέλευθον, to smooth the way, 15, 261; χορόν, Od. 8, 260.

λείβω (akin to είβω), sor. 1 έλειψα, to drop, to pour, to pour out, to shed, Saupu esply to pour out wine as a libation to a deity, olvor rue, 10, 579. Od. 2, 432; and absol. Il. 24, 285.

λειμών, ῶνος, ὁ (λείβω), any moist place, a meadow, a field, a puelure, 2, 461. Od. 4, 605.

λειμωνόθεν, adv. from the meadow or pasture, 24, 451.+

λαΐος, η, ον, smooth, polished, spoken of the trunk of a poplar, 4, 454; level, plain, of places: πεδίον, οδός, and with gen. χώρος λείος πετράων, a place free from rocks, Od. 5, 443. ποιείν λεία θεμει-Ata, to level the foundation (of the wall), 11. 12, 30.

λείουσι, see λέων.

λείπω, fut. λείψω, aor. 2 έλιπον, perf. λέλοιπα, aor. mid. έλιπόμην, perf. pass. λέλειμμαι, aor. 1 pass. έλειφθηφ, h. Merc. 195; aor. 2 pass. έλίπην, 16, 507; fut. pass. λελείψομαι, 24, 742. I) Act. a) to leave, to quit, to forsake, to leave be-hind, with accus, of persons, things, and places, θάλαμον, Έλλάδα, Il. λείπειν φάος ηκλίοιο, to leave the light of the φαινή ηλεκοιού, το leave the ingit of the stun, i.e. to die, 18, 11; on the other hand, τον λίπε θυμός, ψυχή; ψυχή λίπολοιπε, subaud. ὀστέα (* the soul left the bones, 'Voss), Od. 14, 134; in like manner, v. 213; in πέντα λέλουπε, supply the accus. eue, all things have left me. (Some Gramm, take λέλοιπε as intrans.; this, however, is foreign to the Homeric tins, nowever, is foreign to the Hammeric wasse loquendi.) Again, ri rus, to bequeath, to leave behind, any thing to any one, 11. 2, 106. 722, seq. b) to abundon, to leave is the sixch, 16, 368; shirmov ion awarra, the arrows left the king, i. e. failed him, Od. 22, 119. II) Mid. and pass. 1) to be left bekind, to be forsaken, spoken of persons and things, 11. 2, 700. 10, 256; hence, to remain, to survive, 5, 154. 12, 14. Od. 3, 196. 2) to remain back or behind (in the course), and twos, far from any one, Il. 9, 437. 445; esply in foot and chariot races, 23, 407. 409. Od. 8, 125; with gen. of the person, to remain behind any one, 11. 23, 523. 529. δουρός έρωήν (a spear's cast), hence, λελειμμένος οἰῶν, remaining behind the sheep (the ewes), Od. 9, 448; απ' αλλων, h. Ven. 76. (In Il. 16, 507, έπεὶ λίπεν ἄρματ ἀνάκτων, λίπεν stands for ελίπησαν, aor. 2 pass. (Schol. Ven. ελεί-φθησαν). The Myrmidons held up the

the chariots were left by the kings. (The reading of Zenodot. which Voss follows, was Aimor, after they had left the chariots.)

λειριόεις, εσσα, εν (λείριον), lily (as adj.), having the colour of a kity, only metaph. χρώς. Illy-white, i. e. tender, delicate skin, 13, 830; δψ, the tender (clear-chirping, V.) voice of the cicada [his slender ditty sweet, Op.], 3, 152.

*Acipior, 76, a lily, eaply the white, h. Cer. 427.

λεϊστός, ή, όν (λείζομαι), Ion. and poet. for ληϊστός, q. v.

* Λειχήνωρ, ορος, ὁ (ἀνήρ), Licker, name of a mouse, Batr. 205.

*Λειχομύλη, ἡ (μύλη), Lick-mill, one that licks up the flour in the mill, name of a mouse, Batr. 29.

Λειχοπίναξ, ακος, δ (πίναξ),

licker, name of a mouse, Batr. 106.
Αειώδης, ου, δ, son of Ænops, a prophet and suitor of Penelope. He was opposed to the impiety of the suitors; still Odysseus (Ulysses) slew him, Od. 21, 144, 22, 310.

Λειώκριτος, δ, 1) son of Arisbas, a Greek, slain by Æneas, 17, 344. 2) son of Evenor, a suitor of Penelope, Od. 2, 242. 22, 294.

λείων, see λέων

λέκτο, Ερ. for έλεκτο, see λέγω

Λεκτόν, τό (more correctly Λέκτον), a promontory on the Trojan coast, at the foot of Ida, opposite Lesbos, now Cap Baba, 14, 283 (h. Ap. 217, it stands incorrectly; hence Ilgen would read Aciκυς, Herm. Δύγκος).

λέκτρον, τό (λέγω), l) a couch, a bed, mly in the plur. Il. and Od. λέκτρονδε, tố bed, lévai, Od. 8, 292.

λελαβέσθαι, λελάβησι, εςς λαμβάνω. λελάθη, λελάθοντο, see λανθάνω. λελάκοντο, λελακυΐα, 800 λάσκω. λέλασμαι, see λανθάνω.

λελάχητε, λελάχωσι, see λαγχάνω. Adderes, oi, the Leleges, an ancient race of the southern coast of Troas, about Pedasus and Lyrnessus, opposite Lesbos, 10, 429 20, 96. After the destruction of Troy, they migrated to Caria. According to Mannert, they together with the Curêtes were of Illyrian origin, and dwelt originally in Acarnania, Ætolis, etc. Prob. they were a Pelasgian race, having their earliest place of settlement in Greece.

λεληκώς, see λάσκω

λελίημαι, an old perf. with pres. signif. : to strive, to hasten, only partep. Achinuevos, used as an adj. eager [= eagerly], impetuous, 12, 106. 16, 552; with oppa, 4, persons, 12, 106. 16, 552; with δφρα, 4, 485. 5, 690. (From λιλάομαι [simpler form of λιλάομαι] see Thiersch, Gram. ξ 233. 85.) *11. [Buttm., Lex. p. 77.]

λέλογχα, 800 λαγχάνω

Afreo and Afre, see Afreo.
Acoursés, nos, d, son of Corônus, one of the Lapithæ, a suitor of Helen; he

went to Troy with twenty ships, 2, 745. 23, 841.

λέπαδνον, τό, the yoke-strap; mly in the plur., according to App. Lex. the leathern straps with which the yoke was fastened under the necks of the draughtanimals, and connected with the girth; but in H., the straps with which the yoke was made fast to the end of the pole. These straps served perhaps also to govern the horses, 5, 730. 19, 393; cf. Köpke, Kriegsw. d. G. S. 137.

λεπταλέος. έη, έον, poet. (λεπτός), siender, weak, delicate, φωνή, 18, 571.1

λεπτός, ή, όν (λέπω, prop. peeled), thin, fine, delicate, mly spoken of the products of the loom, 18, 595. Od. 2, 95; of brass, Il. 20, 275; of barley, trudden fine, 20, 497; εἰσίθμη, a narrow entrance, Od. 6, 264. 2) little, stender, weak, unris, Il. 10, 226.

*λεπτουργής, ές (έργον), wrought finely, h. 31, 14.

*λέπυρον, τό (λέπος). a rind, a husk, a

shell, καρύοιο, Batt. 131. λέπω, 201. έλεψα, 10 peel of, to strip of, with accus. φύλλα, 1, 236.† Λέσβος, ή, an island of the Ægean sea,

opposite the Adramyttian gulf, having a town of the same name, now Mettellino, 24, 544. Od. 3, 169; from which 1) Adv. Λεσβόθεν, from Lesbos, Il. 9, 660. Λεσβίς, ίδος, η, Lesbian ; subst. a Lesbian female. 9, 129.

λέσχη, ή (λέγω), 1) talk. 2) a place frequented for task and gossip [the public portico, Cp.]; a rendezvous for idlers and loungers, Od. 18, 329.

απα totingers, τοι. 16, 35-77
λευγαλόφο, έφι, έφν (from λυγρός αυ πευκάλιμος from πυκτός), ατείτά d, εαd, miserable, lameniable, bad, miser. 1)
Of persons: πτωχός, ΟΔ. 16, 273. 17, 202.
20, 203. λευγαλόοι ἐσόμεσθα, we shall he miserable, i. e. weak (Ntz.). Od. 2, 61. 2) Of things: miserable, wretched, bavaros, a miserable death, in distinction from a natural death, IL 21, 281. Od. 5, 312; moleyoe, 13, 97. Asvy erea, harsh words, 20, 109. Levy préves, an evil mind, 9, 119. (Acording to the Schol. act. huriful; but see Nitzsch ad Od. 2, 61.) hervahius, adv. sadiy, lumentably, 13,

λευκαίνω (λευκός), to whiten, ύδωρ ἐλάnow [to sweep the whit'ning food, Cp.], Od. 12, 172 +

Acurás, ádos, h, merpn, the Leucasrock, i. e. white-rock, is prop. a rock on the coast of Epirus, where the succeets placed the entrance into the under-world. also=Aeucadia, now S. Maura. In H. Od. 24, 11, it is further west, near Oceanus, but still to be regarded as this side

nus, out still to be regarded as this side of the on the light-side of the earth. Απίκαστις, είδος, δ, ἡ (ἀστίς), λατίσς a white shield, epith. of Deiphobus [white-shielded chief, Cp.], 22, 294.†

*Δευκύπτη, ἡ, daughter of Oceanus and Tethys, h. Cer. 418.

Aniguagos, d. 1) son of Perieres,

brother of Aphareus. 2) son of Enomaus in Elis, who loved Daphne, h. Ap. 212.

Λευκοθέη, ἡ, i. e. white-goddess, a name of Ima, after she was reckoned amongst the sea-deities. She was the daughter of Cadmus, king of Thebes, and, being pursued by her raging husband Atha-mas, she precipitated herself with her son Melicertes, from the rock Moluris on the C rinthian isthmus, into the sea, Od. 5, 334. Cf. Apd 8, 4. 2.

Acusée, η, όν (λάω, λεύσσω), compar. λευκότερος, 1) shining, gleaming, bright, clear, 14, 185; αίγλη, λάβης, hence also: λευκόν ύδωρ. clear water. 23, 282. Od. 5, 70: enply white-shining; πόλις, κάρηνα, οδόντες, Il. 2) Most mly: white, whitish, in manifold degrees. λευκότεροι χιόνος, spoken of steeds, 10, 437; γάλα, 5, 902; όστά. Od. 1, 161; ἄλφιτα, 11. 11, 640; χρώς, 11. 573; λευκοί κονισάλφ, with white dust, 5, 503.

Λεύκος, δ. 1) a companion of Odysseus (Ulysses). 4, 491 2) a river in Macedonia, h. Ap. 217; according to Ilgen for Adetov.

*λευκοχίτων, ωνος, δ, ή (χιτών), whiteelad, ήπαρ, the liver wrapped in a white net, Batr. 37.

λευκώλενος, ον. Ep. (ωλένη), kaving white elbows, white-armed, epith, of Hêrê. and of many women, Il. and Od.

λευρός. ή, όν (λείος), Ion. level, smooth, χώρος, Od. 7, 123 †

λεύσσω. poet. (λάω), prop. to emit light, then, to see, to look; ab-ol mpoorou καὶ ὁπίσσω, forwards and backwards

i. e. to be prudent, wise, 3, 110; ent norrow, es yalar, 5, 771. Od. 9, 166. 6) With accus. to see, to behold. Il. 1, 120. 16, 70. 127. Od. 6, 157. 23, 124. λεχεποίης, ου, δ. fem. λεχεποίη, ή, Ερ.

only accus. Acremoins (moid), overgrown with long erass, suitable for making beds, abounding in grass, gravey, as masc. epith of the river Asôpos, 4, 383; as fem. of the towns Pteleus, Teumessus, and Onchestus, 2, 697, h. 224. It is incorrect to assume that Accessing (with the names of ciries) is an accus. fem. to Asygnosos. Cf. Eustath. ad 11. 2, 679.

λέχος, εος, τό (λέγω, ΔΕΧ), 1) a couch, a bed, in the plur. a bedstead, 3, 391. Od 1, 440, exply, a) the nuptial bed, Od. 8, 269. Il. 3, 411, 15, 39, hence; the nuptial embrace, in the construct. λέχος πορσύνειν, αντιάν, 1, 31. Od. 3, 403. δ) α death-bed, for laying out a corpse, Il. 18, 233. 24, 5 9, and often.

λέχοσδε, adv. to bed, 3, 448. λέων, οντος. δ, dat. plur. Ep. λείουσι, (Ep. form λίς). a lion, often as a com-parison for heroes, Il once for λέαινα: Ζούς σε λέοντα γυνικεί θήκε, Zeus made thee a li ness, i. e. a destroyer, for women, spoken by Hêrê, of Artemis, because the sudden death of women was ascribed to the arrows of Artemis, 21,

λήγω, fut. λήξω, nor. δληξα, Ερ. λήξα, 1) Intrans. to cease, to desist, to leave off, obsol. 21, 218; eν σοι μεν λήξω, σέο δ' άρξομαι, in thee I will leave off and with thee begin, i. e I confine myself especially to thee. a) With gen. to desist from, lo rest from, χόλοιο, έριδος, φόνοιο, χοροίο, άπατάων. b) With parter, λήγω ἀείδων, I cease singing, 9, 191. Od. 8, b? i rengiξων, 11. 21, 224. h. Ap. 177. 2) Transit. only poet. to cause to cease, to quiet, te allay, ri, any thing. µiros: 13, 424 21, 325. h) ri ruros: hiper yeipas borous, to stay the hands from slaughter, Od. 22,

63: (λήγω, akin to λόγω, to lay.) Λήδη, ή, Ep. for Λήδα, daughter of Thestius, wife of Tyndareus; she bore to Zeus, who visited her in the form of a swan, Helen, Kastôr (Castor), and Polydeukės (Pollux), Od. 11, 298; (according to Damm. from λήδος, a thin robe.)

ληθάνω, poet. form in tmesis, see ἐκλαν-

 $λήθη, <math>\dot{η}$ (λήθος), forgetfulness, oblivion, 2, 33. †

Αήθος, δ, son of Teutamus, king of the Pelasgians in Larissa, 2, 843. 17,

λήθω, mid. λήθομαι, Ep. ancient form of λανθάνω, q. V

ληϊάς, άδος, ή, pecul. poet. fem. of ληϊδιος (ληΐε), a female captire, 20, 193 † Αηϊδιος (ληΐε), a female captire, 20π ληϊβοτήρ, poet. (βόσκω), erop-devouring. σύς, Ud. 18, 29,

ληίζομαι, depon. mid. (ληίς), fut. ληίσομαι, aor. 1 ἐληϊσάμην, Ep. 3 sing. ληϊσσατο, to lead away as booty, to plunder, to obtain in war, spoken of persons: τινά, 18, 28. Od. 1, 398; spoken of things: πολλά. Od. 23, 357.

Aπίου, τό, a crop, a harvest, standing in the field, 2, 147. Od. 9, 135. Απίς, ίδος, ἡ, Ion. and Ep. for λεία,

plunder, booty in war, spoken of men and cattle, 9, 133. 280. Od. 3, 106; (from λαός, as common property, divided amongst the warriors.)

ληϊστήρ, ήρος, ὁ (ληίζομαι), a spoiler, a plunderer, esply a sea-robber, a pirale, *Od. 3, 73. 9, 254. Piracy and coastrobbery, according to Homeric notions, were not disgraceful, cf. Thuc. 1, 5.

*Απίστής, οῦ, ὁ = Απίστήρ, h. 6, 7. Απίστός, ή, όν (Απίζομαι), Ep. also λειστός, ή, όν plundered, robbed; capnble of being plundered, ληϊστοὶ βόες, 9, 406; auβρός δὲ ψυχὰ πέλιν ἀλθείν σύτε λεϊστή, ουτε, πτλ., the soul of man cannot be seized (and constrained) to return again [έλθεῖν=ινστε έλθεῖν], 9, 408; cf. έλετός. ληίστωρ, ορος, δ = ληϊστήρ, Od. 15,

427.† Ant res, ides, if (Ants), one who makes booty, the bestower of spoil, epith. of Athene, 10, 460.†

Asiros, 6, son of Alectryon, leader of the Bœotians before Troy, 2, 494; wounded by Hector, 17, 601.

* Δήλαντον πεδίον, τό, the Lelantian plain, a fruitful plain in the western part of the island of Eubœa, near Eretria, on the river Lelantus, having warm baths

and iron mines, h. Ap. 220. Αήμνος, ή, an island in the northern part of the Ægean sea, having in H.'s time perhaps a town of the same name, sacred to Hephæstus on account of the volcano Mosychlus, now Statimene, 1, 594. 2, 722. Od. 8, 283.

*ληνός, η and ο, any tub-like vessel; esply a trough, for watering cattle, a watering-place, h. Merc. 104.

*λησιμβροτος, ον, poet.(βροτός), stealing unawares upon men, deceiver, thief, h. Merc. 339.

λήσω, λήσομαι, see λανθάνω.

*Anroidne, ou, o, son of Lêtô (Latona)

=Apollo, h. Merc. 253.

Αητώ, οῦς, ἡ, νος. Αητοί, Lêtê (Latona), daughter of the Titan Koios (Cœus), and Phœbe, mother of Apollo and Artemis by Zeus, 1, 9. Od. 6, 318; she cures the wounded Æneas, Il. 5, 447. On the way to Delphi she was violently attacked by Tityus, Od. 11, 580 (According to Herm. Sopitia, akin to Anderv.)

λιάζομαι, depon. pass. aor. 1 ἐλιάσθην, Ep. λιάσθην, prop. to hend, mly, 1) to bend sidewise, to hend outwards, to retire, to retreat, for the most part spoken of men, ψπαιθα, 15, 520. 21, 255. δεῦρο λιάσθης, retiredat hither, 22, 12; and so also νόσφι λιασθείς (going or turning aside), 1, 349. 11, 80: ἐκ ποταμοῖο, ἀπὸ πυρκαίης, to escape from the river, to go away from the funeral pile, Od. 5, 462. Il. 23, 231; and with the gen. alone, 21, 255. ἀμφὶ δ' ἄρα σφι λιάζετο κῦμα, 24, 96; absol. to retire, Od. 4, 838. 2) to bend down, to sink, to fall, to slip, only Ep. ποτι γαίη, Il. 20, 418. πρηνής ελιάσθη, 15, 243. πτερά πυκνά λίασθεν for ελίασθησαν, the thick wings sank, dropt, 23, 879 (see Buttm., Lex. p. 404).

λιαρός, ή, όν (χλιαίνω, ἰαίνω), warm, tepid, αμα, υδωρ, 11, 477. 846. Od. 24, 25; οδρος, a soft wind, Od. 5, 268. 2) Generally, mild, gentle, agreeable, unvos, Il. 14, 164.

Αιβύη, ή, Libya, in H. the country west of Egypt as far as Oceanus; later entire North Africa, Od. 4, 85. 14, 295.

hiya. adv. from higgs for higea, loudly, clear-sounding, mly with sources, 19, 284; with access, only Od. 10, 254. Argains (Arytic, shrill-crying, to cry toudy, spoken of heralds, 11, 685.†

λίγγω, 20r. λίγξε, 200 λιζω. λίγδην, 2dv. poet. (λίζω), in the manner of grazing, scratching; βάλλειν χείρα, to wound the hand superficially [with a surface wound, Cp.], Od. 22, 278.†

λιγέως, adv. from λιγύς, q. v. *λιγύμολπος, ον (μολπή), clear-singing, Νύμφαι, h. 18, 19

λιγυπνείων, οντος, δ, poet. (πνέω), clear | winnower, a grain-cleaner, 13, 590.†

λήκυθος, ή. an oil-flask, an oil-cruel, or loud-blowing, roaring, άήτης, Od. 4, *Od. 6, 79. 215.

*λιγύπνοιος, ον (πνοιή)=λιγυπνείων, h. Ap. 28.

λιγυρός, ή, όν (lengthened from λιγύς), clear-sounding, whistling, shrill, spoken of the wind, 5, 526. 13, 590; lowd-cracking, spoken of a whip [shrillsounding, Cp.], 11, 52; clear-sounding, of a bird, 14, 290; loud-singing, of the Sirens, Od. 12, 44. 183.

λιγύς, εία. ύ, Ep. and Ion. in fem. λίγεια, poet. clear or loud-sounding, spoken of any fine, sharp, and piercing sound. 1) Of inanimate things : clear-whistling, roaring, of the wind, 13. 334. Od. 3 176; clear-ringing, of the lyre, 11. 9, 186. Od. 8, 67. 2) Of living heings: of the muse, Od. 24, 62. h. 13, 2; eaply of Nestor, clear-roiced, ayopyris, II. 1, 248; adv. λιγέως: aloud, loudly, often with κλαίειν, 19, 5; of wind: φυσάν, to blow loudly, 23, 218. λιγέως άγορεύειν, to speak impressively, emphatically, 3, 214. (On the accentuation Aiyera, Ion. for Aiyera, see Thiersch, Gram. § 201.

λιγύφθογγος, ον, poet. (φθογγή), c'ear-sounding, clear-roiced, epith. of heraids, 2, 50, and once Od. 2, 6.

λιγύφωνος, ον, poet. (φωνή), clearvoiced, loud-crying, spoken of the eagle, 9, 350.+

λίζω, only sor. I λίγξε for έλινξε, to twang, 4, 125.†

λίην. Ion. and Ep. for λίαν, adv. 1) too much, exceedingly, very much, for the later ayav, with verbs and adject. 1, 553. Od. 3, 227. 4, 371; more rarely, much, greatly, over kips, II. 13, 284. 14, 368. 2) Frequently aci kips tands at the ginning of a sentence with emphasis, for και μάλα, certainly, by all means, yes certainly. καὶ λίην οὐτός γε μένος θυμόν obliverer, certainly he would have lost his strength and his life, 8, 357. καὶ λίην κεινός γε ἐοικότι κείται ὁλέθρω, Od. 1, 46. 3, 203. 9, 477. (ι is prop. short, but in καὶ λίην always long.)

λίθοξ, ακος, δ, ή (λίθος), stony, rocky, kard, πέτρη, Od. 5, 415.†
λιθάς, άδος, ή = λίθος, α stone, α rock, °Od. 14, 36. 23, 193.

 $\lambda i\theta \cos \eta$, or $(\lambda i\theta \cos)$, of stone, 23, 202. Od. 13, 107. *λιθόρρινος. ον (ρίνος), having a hard

shell, stone-cased. χελώνη, h. Merc. 48. λίθος, ό, twice ή, 12, 287. Od. 19, 494; a stone, as an image of what is hard and unfeeling, Il. 4, 510. Od. 23, 103; esply a feld-stone thrown by warriors at each other, Il., in the plur. $\lambda(\theta)$ 01, oi, stone seats, 18, 504. Od. 3, 406. b) a rock, Od. 3, 296. 13, 156. (In later writers # λίθος, a precious stone.)

λικμάω (λικμός), to cleanse grain with the winnowing-fan, to winnow, καρπόν, 5, 500.†

λικμητήρ, ήρος, ὁ, poet. (λικμάω), ε

*hieror, 76, a winnowing-fan, probably of oaier basket-work, h. Merc. 21, 63. λικριφίς, adv. poet. from the side, sidewise, atorew, 14, 463. Od 19, 451.

Αικύμνιος, δ, son of Electryon and Midea, uncle of Heracles; he was slain by the son of that hero, Tiepolemus, by mistake, 2, 663. (According to Herm. Subolescentius)

Λίλαια, ή, a city of Phocis, at the source of the Cephiaus, now Lellen, 2, 523. λιλαίομαι, depon. Ep. (λι-λάω), only pres. and imperf. to desire ardently, to 1) With strive for, to long for, to wish. infin. poet. also spoken of inanimate things, of the spear, 21, 168; uncommoniy is λιλαιομένη πόσιν είναι, i. e. τοῦ elvat αὐτόν οἱ πόσιν, desiring that he might be her husband, Od. 1, 15; cf. Thiersch, § 296. 2. b. 2) to long for, to desire earnestly, with gen. πολέμοιο, δδοΐο, Il. 3, 133 Od. 1, 315. 12, 328. (From this the Ep. perf. λελίημαι.)

λιμήν, ένος, δ (λείβω), a haven, a bay, or harbour, in general oppos, the inner portion of it, 1, 432. Od. 2, 391.

λίμνη ή ιλείβω), properly, water which washes a neighbouring shore; hence 1) a pool or lake, 2, 711. 865. 5, 709; also, water overflowing from a river or the sea, a marsh, or a sound (fretum), between two neighbouring shores, generally, the sea, 24, 79. 13, 21. 32. περικαλλής λίμνη, in Od 3, 1, according to ancient critics, is a part of Oceanus: according to Voss, from a fragment of Æschylus in Strab. I. p. 33, a pool in which Helius bathes his horses, and from which he mounts the heavens; Nitzsch ad Od. p. 131, explains it generally, as the water of Oceanus standing near the shore.

*Auriforces, &, an inhabitant of the marsh, Penman or "Marsh," a frog's name, Batr. 229.

*λιμνοχαρής, ές, gen. έος (χαίρω), de-lighting in a marsh, epith. of the frog. Ratr. 13.

· Aurocapis, &, Marshjoy, a frog's name, Barr. 211. Λιμνώρεια, ή, daughter of Nereus and

Doris, 18, 41.

λιμός, ὁ (prob from λείπω. λέλειμμαι), hunger, famine, 17, 166. Od. 4, 369; as fem., h. Cer. 12; according to the Gramm.

Δίνδος, ή, a town on the island Rhodes, with a remule of Athene, now Lindo, 2, 656. Auroθώρηξ, ηκος, Ep. (θώραξ), wearing a lines cuirass [clad in thick-woven swait. Cp.), epith. of Ajax, son of Olleus, and of Amphius, 2, 529. 830.

λίνου, τό. finz. 1) any thing made of finx: a) thread, yarn; esply an angling-line, 16, 408; metaph. the thread of life, which the Pates spin for men, 20, 128. 24, 210. Od. 7, 198. 2) a fisher's net, Il. 5, 487. 3) linen, Livoso sector. 9, 661.

Od. 13, 73; see awrov, plur. h. Ap. 104.
Airos, è, an ancient hero or a country youth, slain by Apollo because he en-

gaged in a contest with him, Paus. 9, 29. 3. From this, as later, is distinguished the singer of Thebes, son of Apollo and a Muse (Calliope or Urania), teacher of Orpheus and Heracles, Hes. fr. l. Apd. 1, 3. 2. From this,

Airos, o, the Linus song, a song named after the hero of the famous mythic bard Linus (see Aisoc), which was originally serious and sad, but later of a joyful character, Hdt. 2, 79. Athen. XIV. p. 619. C; generally, singing, a sing, spoken of a song in vintage, 18, 570.† λίνον δ΄ ὑπὸ καλὸν ἄειδε, he sang beautifully the Linus song. Thus Aristarch. and, a-mongst the moderns, Voss, Heinrichs, Spitzner. Others, as Köppen, Heyne, take hivor as the accus, from to hivor, thread, the string of a lyre (since these strings were first made of thread), and construe, ὑπὸ λίνον καλὸν ἄκιδε, he sang beautifully to the string of the lyre. (This construction is not to be received, if only for the reason that thread does not make good lute strings.

λίπα. Ερ. λίπ ἐλαίω ἀλεῖψαι, 18, 350; and ἀλείψασθαι, 10, 577. 14, 171; χρῖσαι and χρίσασθαι, Od. 3, 466. 6, 96. 10, 361; to anoint oneself with oil. According to Herodian in Eustath. Aima is origin, dat. from τὸ λίπα, oil, fat, gen. aos, dat. λίπαϊ, λίπα; later, this dat. was by use shortened to λίπα (έλαιον is adj. from έλάα, olive; hence λίπ' έλαίφ, with olive oil), see Buttm. Gram. § 58, p. 90. Kühner, § 270. Others consider Aina an adv. unctuously (as an abbrev. from λιπαρά), hence λίπα άλείφειν, to anoint with fat, see Thiersch, Gram. § 198. 2.

λιπαροκρήδεμνος, ον (κρήδεμνον), having a shining head-band, splendidly weiled, Xaρις, 18, 382.† h. Cer. 25.

λιπαροπλόκαμος, ον (πλόκαμος), λασίπο anointed or glossy tresses, 19, 126.†

Anothies or glossy treess, an tour Aurapos η, όν (λέπας), superi. Aurapos-taros, h. Ap. 33; originally 1) fnt, anointed. Wealthy persons anointed themselves after bathing, and also on festival occasions, esply the head, face, and hair; hence λιπαροί κεφαλάς καὶ καλά πρόσωπα, spoken of the suitors, Od. 15, 332. 2) shining, beaming, bright, beautiful, nitidus, spoken of the external form, modes, mly of men, and of Here, Il. 14, 186; αρήδεμνα, the splendid veil, Od. 1, 334. 16, 416; but, the gleaming battlements, Od. 13, 388. λιπαραὶ θέμιστες, rich, splendid tributes, Il. 9, σημοτές, rich, spienniu (rioutes, it.) 156. b) agreeable, happy, esply spoken of age, Od. 11, 136. 19, 368; hence adv. λιπαρώς, happily. γγράσκευ, Od. 4, 210. λιπάω, to be fat, to shine, an old reading for ἐνπόω, Od. 19, 72.1

Ais or Ais, Ep. for δ Aiw, a lion, a defect, subst., of which except the nomin. we have only the accus., Aîr, 11, 480. Spitzner, ad Il. 15, 275, prefers Aig.

λίς, ή, abbrev. form for λισσή. smooth. λὶς πέτρη, *Od. 12, 64, 79. 2) λίς, ὸ, for

Airs, occurring only in the dat, sing. Airí and accus. Aira, an old Ep. defect. ≖λίνον, linen; in the phrase ἐανῷ λιτὶ πάλυψαν, they covered him with costly linen, Voss, 11. 18, 352. 23, 254 (spoken of the linen with which the dead was shrouded); and accus. sing. ὑπὸ λίτα πετάσσας καλόν, Od. 1, 130. cf. Od. 10, 353. Il. 8, 441; spoken of linen cloth spread upon seats and over a chariot. Thus Apoll., Heyne, Butim., Gram. p. 91. Thiersch, Gram. § 197. 60. Wolf, on the contrary, in Anal. 1V. p. 501, Passow, Rost, and Nitzsch ad Od. 1, 130, take Aira as accus. plur. from an old neut. Ai, Ep. for Aiggov, Actor, smooth cloth without embroidered figures = Acia. Thuc. 2, 97. In favour of this are the epithets καλόν. δαιδαλέον. Od. 1, 130, which are generally used with θρόνος, but never with λίτα, Il. 18, 390. Od. 10, 314. 366.

λίσσομαι, more rarely λίτομαι, poet. depon. mid. Ep. insperf. ελλισόμην, and iterat. λισσέσκετο, fut. λίσομαι, anr. l έλισάμην. Ερ. έλλισάμην, Od. imperat. λίσαι, aor. 2 έλιτόμην, from the optat. λιτοίμην, Od. 14. 406; infin. λιτόσθαι, 11. 16. 47. 1) Absol. to supplicate, to entreat; ὑπέρ τινος, by any one, thus ύπερ τοκέων, ύπερ ψυχής και γούνων, 15, 660. Od. 15, 261; and gen. alone, Od. 2, 68. 2) to beg, to implore, to adjure. a) With accus, of the person : Tiva; the object of the entreaty stands a) In the infin. of or Alexander Herew, II. 1, 174.
283. 4, 379; or in the accus. with the infin. 9, 511. Od. 8, 30; sometimes also όπως follows, Od. 3, 19. 327. β) In the accus. of abra dávarov hirácdas, to implore death for oneself, Il. 16, 47; and with double accus. ταθτα ούχ ύμέας έτι λίσσομαι. these things I no longer entreat of you, Od. 2, 210. cf 4, 347. λίσσεσθαί τινα γούνων, Il. 9, 451, supplicating to embrace the knees, for the usual λαβών γούνων, 6, 45. (λίτομαι stands only h. 15, 5. 18, 48.)

λισσός, ή, όν, poet. form of λείος, smooth, always λισση πέτρη, *Od. 3, 293. 5, 412. cf. λίε.

λιστρεύω (λίστρον), to level, to dig, to dig about, ouror, Od. 24, 227.+

λίστρον, τό, a spade, a mattock, for digging the earth; a shovel for cleaning the ground, Od. 22, 455 + (From Augros.) λίτα, 800 λίς.

Αιταί, αι (cf. λιτή), Prayers personified as mythic beings, daughters of Zeus, and sisters of Atê. They are penitent and timorous deprecations after the commission of a fault; hence the poet describes them as lame, wrinkled, squinteved maidens, since it is unwillingly that a man forces his spirit to deprecation after the commission of a crime, 9, 502 sqq. [they are also wrinkled from anxiety, and dare not look one in the face, Db.]

λιτονεύω (λιτή), fut. εύσω, 1) to he-

protection, Od. 7, 145; yourner, to entreat by one's knees, Od. 10, 481. cf. Il. 24 357; with infin. following, 23, 196. 2) With accus, of the pers. to beseech or supplicate any one, 9, 581. 22, 414. (The λ is doubled with an augm. έλλιτάveue.)

λιτή, ή, the act of supplication, entreaty, prayer, Od. 11, ... † Plur. αὶ Διταί, q. v.

λιτί, εσε λίς.

*λίτομαι, a rare pres. for λίσσομαι, q. v.

λό' for λόε, see λοέω.

λοβός, ὁ (prob. from λέπω), the lower part of the ear, the lobe of the ear, 14. 182.+ h. 5, 8.

λόγος, ὁ (λέγω), a saying, a word; plur. words, discuurse, only twice, 15, 393. Od. 1, 57; but also in the Hymn. and Batr.

*λόγχη, ή, a /ance, a spear, Batr. 129. λόε, Εμ. for έλοε, see λούω.

λοέσσαι, λοεσσάμενος, κεν λούω

λοετρόν, τό, ancient Ep for λουτρόν (hoéw), a bath, the act of bathing, always plur.: mly θερμά λοετρά, warm bath, 14, 6; but λοετρά 'Ωκεανοίο, 18, 489. Od. 5, 275. The coutr. torm stands only in h. Cer. 50.

λοετροχόος, ον, old Ep. for λουτροχόος (χέω), prob. pouring out water for bathing, bath-filling; Toirous, a bathingkettle, i. e. a three-footed kettle, in which water for bathing was warmed. 18, 346. Od. 8, 435; sub×t. ή λοετροχόος. the maid who prepares a bath, Od. 20, 297.

λοέω, Ep. form of λούω, from which λοέσσαι, λοέσσασθαι, etc., see λούω.

λοιβή, ἡ (λείβω), dropping, pouring out; only in a religious sense, that which is poured out. a libation, mly with wine; connected with krissa, 9, 500. Od. 9,

λοίγιος, οτ. poet. (λοιγός), δαd, sad, ruinous, mischievnus: ἔργα, pernicious things, 1, 513; οίω λοίγι ἔσσεσθαι, I think it will be ruinous, *21, 533.

λοιγός, ὁ (akin to λυγρός), destruction, mischief, ruin, death, *1, 67. 5, 603. 9, 495; spoken of the destruction of the ships, •16, 80.

λοιμός, ὁ (akin to λύμη), pestilence, a pestilential and deadly sickness, contagion, •1, 61, 97.

λοισθήϊος, ον. Ερ. for λοίσθιος (λοΐσθος), relating to the last, λοισθήϊον άπθλον, a prize for the last, 23, 785; αικο subst τὰ λοισθήϊα. °23, 751.

λοισθος, ον (λοιπός), the last, the extreme, 23, 536.+

Aorpoi, oi. the Locrians, inhabitants of the district of Locris in Hellas, who were divided into two races: the Buienemidian or Opuntian at Mount Cnemis, and the Ozola, on the Corinthian gulf. The first only are mentioned by H., 2, 527.

seech, to entreat, esply as a suppliant for *λοξοβάτης, ev, ô, going obliquely,

siani-gailed, an epith. of the crab, Batr. : generally, 4) a irrop, a company of 297. | warriors, Od. 20, 49.

λοπός, δ (λέπω), a shell, a rind, a skin ; αρομύοιο, an onion-skin, Od. 19, 233.†

*λουώω, Ep. form of λούω, from which ελούεον, h. Cer. 290.

«λουτρόν, τό, contr. for λοετρόν

· λούω, Ep. resolved λούω, λουύω, imperf. ελούσον, 20r. 1 έλουσα, Ep. λούσα, infin. λοέσσαι, partep. λούσας, Εp. λοέσσας, fut. mid. λοέσσομαι, 201. l έλουσάμην, Ep. λουσάμην, with this the infin. λοσό σασθαι, partcp. λοεσσάμενος, perf. pasa. λέλουμαι, 5, 6. In the pres. and imperf. are found the common and shortened forms λούεσθαι and λουσθαι, Od. 6, 216; imperf. δλόσον, Od. 4, 252; also an old aor. 2 δλοσν, from the root ΔΟΩ, from which λόσ, Od. 10, 361; λόσν, h. Ap. 120; to wash, to bathe, always spoken of human beings, τινά ποταμοΐο ροήσιν, 11. 16, 669; of horses only, 23, 282. to wash or bathe oneself, very often ev ποταμφ, Od. 6, 210; and ποταμοίο, in the river, Il. 6, 508. 15, 265; apoken of Sirius: λελουμένος Ωκεανοίο, having bathed in Oceanus, i. e. when he rises,

λοφάδια, see καταλοφάδια.

λοφιή, ή (λόφος), the neck, with long, stiff hair, spoken of the boar: the bristles, Od. 19, 446.†

λόφος, ὁ (λέπω), 1) the neck, prim. of draught-animals, which was rubbed by the yoke in drawing, 23, 508; then, of men, 10, 573. 2) a crest, mly made of the mane of horses, which was placed in a conical elevation (φάλος) upon the helmet, 6, 469; having coloured hair, v. 537. Od. 22, 124. 3) a hill, an elevation, Od. 11, 596. 16, 471. h. Ap. 520. this signif. it is not found in the Il.

λοχάω (λόχος), sor. infin. λοχήσαι, fut. mid. λοχήσομαι, partep. aor. 1 λοχησώμενος, 1) to lay an ambuscade, 18, 520. Od. 4, 487. b) With accus. to waylay any one, to lie in ambush for any one, Od. 14, 181. 15, 28. Mid. as depon. to place oneself in ambush, Od. 4, 388, 463. 13, 268; with accus. riva, to waylay any one, only Od. 4, 670.

λοχεύω (λόχος), fut. σω, to bring into the world, to bear, spoken of the mother, h. Merc. 230.

λόχμη, ἡ (λόχος), a lair, a thicket, Od. 19, 439.+

λόχονδε, adv. (λόχος), to an ambuscade, 1, 227. Od. 14, 217.

λόχος, δ (from λέγω or ΔΕΧΩ), 1) concealment, ambush, prim. spoken of place, 1, 227. 11, 379; of the Trojan horse: κοίλος οτ πυκινός λόχος, Od. 4, 227. 8, 515. 11, 525. 2) ambuscade, as zzr. 8, 315. 11, 325. 21 amouscase, as an action, the act of wayle, ing, 18, 513. 24, 779. Od. 4, 441; λόχος γέροντος, the way to seize the old man, Od. 4, 395. 3) embuscade, spoken of the force composing it, Il. 4, 392. 6, 189. λόχον ἀνδρῶν ἀσίζεσθαι, to place oneself in the am-

* λύγξ, 6, gen. λυγκός, a Ignz, h. 18,

λύγος, è, Abraham's balm, vitex agnus castus, Linn., a kind of shrub, like willow; and generally, a willow, a rod, an asier twig, Od. 9, 427.
10, 167; δίδη μόσχοισι λίγουσι, he bound them with tanda. them with tender willows: thus Heyne, Il. 11, 105; for Apoll. explains μόσχοι by ἀπαλαίς και νεαίς. Others consider λύγοισι as an adj., and μόσχοισι as subst., as Köppen and Voss: with willow rods, cf. μόσχος. [Db. with flexible rods, sc. osiers.)

λυγρός, ή, όν (λύζω), that which causes sighs; sad, gloomy, lamentable, miserable, wretched. 1) Npoken prim. of human conditions: ὅλεθρος, γῆρας, δαίς, ἄλγος; τὰ λυγρά, sad things, 24, 531. Od. 14, 226; emara, miserable garments, Od. 16, 457; apparently active, permicious, destructive, φάρμακα, γαστήρ, Od. 4, 230. 17, 473. 2) Of men: sad, miserable, i. e. weak, cowardly, 1l. 13, 119. Od. 18, 107; but = bad, destructive, Od. 9, 451, Adv. λυγρώς, miserably, wretchedly, πλήσσειν, 11. 5. 763.† Cf. λευγαλέος. λύθεν, Ep. for έλύθησαν, see λύω.

λύθρον, τό or λύθρος, ὁ (λῦμα), prop stain of blood; in H. the blood which flows from wounds, the life-blood as shed; according to the Gramm. blood mixed with dust, 11, 169; always dat. αΐματι καὶ λύθρφ πεπαλαγμένος, de-filed with blood and the dust of battle [or, battle-stains], 6, 268. Od. 22, 402, 23,

λυκάβας, αντος, δ, the year, *Od. 14, 161. 19, 306 (probably from λύκη and Baire), the course of light, the progress of the sun; Eustath. strangely derives it from Auros and Baire, because the days follow one another like wolves. which in passing over a river are said to seize one another by the tail.) [According to Ameis, walker-in-light, the composit. requiring an act. signif.]

Δύκαστος, η, a town in the southern part of Crete, 2, 647.

Aundor, ores. è, 1) ruler of Lycia, father of Pandarus, Il. 2, 826. 4, 88. 2) son of Priam and Laothoë, Il. 3, 333. Achilles took him prisoner, and sold him to Lemnos: he escaped, and was finally slain by Achilles, 21, 35, seq.

λυκέη, ή, sc. δορά, prop. adj. from λύκος, a wolf-skin, 10, 459.†

Δυκηγενής, ους, ὁ (Δυκία, γένος), one born in Lycia (V. Lycian). Apollo was a national deity of the Lycians, 4, 101. 119. Another deriv. is from Aury, light, the father of the light, in allusion to the rising sun. This contravenes the usus loq. because yerris in compos. is always passive. [According to K. O. Müller, posing it, Il. 4, 392. 6, 189. λόχον ἀνδρῶν Ανκηγενής = light-burn, not one burn in ἐσίζεσθαι, to place oneself in the ambush of men, 18, 285. 8, 522; hence, played a great part both symbolically in the cultus of Apollo, and in the poetic imagery connected with him.)

Δυκίη, ή. Lycia, 1) a district in Asia Minor, between Caria and Pamphylia, named by the Gramm. Great Lycia, 2, 877. 2) a district in the north of Asia Minor, at the foot of Ida, from the river Æsēpus to the city Zelela. This the Gramm. call Lesser Lycia, 5, 173. Also adv. 1) Δυκίηθεν, from Lycia. 2) Δυκίηνδε, to Lycia.

Δύκιοι, οί, the Lycians, 1) the inhabitants of the district of Great Lycia, who were governed by Sarpedon, 2, 876. 6, 194. 2) the inhabitants of the district of Little Lycia, led by Pandarus, 15,

Δυκομήδης, ους, δ, son of Creon, a Bœotian, one of the seven heroes, who commanded the watch at the trench, 9, 84. 12, 366, 17, 345, 346.

Δυκόοργος, δ, Ep. for Δυκούργος, 1) son of Dryas, king of the Edones in Thrace, the insulter of Dionysos. He persecuted the god, so that he fled to Thetis in the sea. The gous for a punishment made him blind, and he lived but a short time, 6, 130, seq 2) son of Aleus, king of Arcadia, grandfather of Agapenor; he slew Areithous, and pre-sented his club to Ereuthalion, 7, 142, seq. (According to Damm, from Αύκος and δργή, wolf-spirited; more correctly from εργω, wolf-slaying, cf. Hdt. 7, 76.)

λύκος, ò, a wolf, often used as a figure of ferocity and greediness, 4, 471. 16, 156. Od.

Δυκοφόντης, ου, δ, 1) a Trojan, slain by Teucer, 8, 275. 2) Another reading for Πολυφόντης, q. ▼.

Δυκόφρων, ονος, ο, son of Mastor, from Cythera, a companion of the Telamonian Ajax, 15, 430, seq.

Λύκτος, ή, an ancient town in Crete, east of Cnossus, a colony of Lacedæmonians, 2, 647. 17, 611; in Polyb. Δύττος,

(according to Herm Crepusca.) Δύκων. ωνος, ό, a Trojan slain by Pene-

leus, 16, 335, seq.
λῦμα, ατος, τό (λύω, λούω), uncleanness, dirt, filth, defilement, 14, 171; the dirty water which is poured away after a purification, *1, 314.

λυπρός, ή, όν (λυπηρός), sad, wretched, miserable, epith. of Ithaca, Od. 13. 2+3.†

*λύρη, ή. a lyre; a seven-stringed instrument, said to have been invented by Hermes, h. Merc. 423. It had, like the cithara, two sides, which however were less curved. Its sounding toard was shaped like the turtle-shell, for which reason it did not stand upright, but was held between the knees. Its tone was stronger and sharper than that of the cithara, see Forkel's Gesch. der Mus. I. p. 250.

σός, ή (Δυρνησσός), a town in Mysia (Troas), in the kingdom of Thebes, the residence of king Mynes, 2, 690. 19, 60, 20, 92,

Αθσανδρος, δ, Lysander, a Trojan wounded by Ajax, 11, 491.

λύσιμελής, ές (μέλος), relaxing the limbs, limb-relaxing, unvos, *Od. 20, 57. 23, 343,

λυσις, ιος, ή (λύω), the act of loosing, resolving; hence, setting free, liberating, bararov, from death, Od. 9, 421; esply ransoming from slavery, Il. 24, 655.

λύσσα, η, frenzy, madness, always spoken of warlike rage, *9, 239. 21.

λυσσητήρ, ήρος, ο, one furious or frenzied, a raver, κύων, 8, 299.†

λυσσώδης, es (elδos), like one raving or mad, spoken of Hecter, 18, 53.+

λύχνος, ὁ (ΔΥΚΗ), a light, a lamp. Od.

19, 34, t and Batr.

λύω, fut. λόσω, aor. Ι ἐλῦσα, fut. mid. λόσομαι, aor. Ι ἐλῦσαμην, perf. pass. λέλυμαι, 3 sing. optat. λελῦτο for λελυίτο, Od. 18, 238; aor. pass. ἐλύθην, and Ep. pass. sor. without a connective vowel ελύμην, from this: λύτο and λύν-1) Act. to loose, i. e. 1) to un-**~** bind or loosen any thing from an object, with accus. θώρηκα, ζωστήρα, ζωνήν, Od. 11, 245. cf. ζώνη, frequently, ιστία, πρυμνήσια, Od. (not in the II.) ἀσκόν, 70d. 10, 47. b) Spoken of horses: to unyoke, to unharness, εππους έξ οτ ὑπὲς ὁχέων, ὑπὸ ζυγοῦ, ὑφ᾽ ἄρμασιν, 11. 5, 369. 8, 504. 543. 18, 244. c) to release, to free from fetters, 15, 22; metaph. rivà κακότητος, to release any man from misery, Ud. 5, 397; esply to tiberate, to release any one from imprisonment, τινά ἀποίνων, for a ransom, Il. 11, 106; without ἀποίνων, 1, 20. 29. 2) to dissolve, to dismiss, to louse, αγορήν, Il. 1, 305. Od. 2, 257; pass. λύτο δ' άγων, Il. 24, 1: νείκεα, to dismiss contest, 14, 205. Od. 7, 74: metaph. λύειν γυία, γούνατα, to inose the limbs, i. e. to relax them, to deprive them of power, Il. 4, 469. 5, 176. 16, 425, seq.; frequently=to kill, also λύειν μένος, Od. 3, 450; but spoken also of one fatigued, sleeping, terrified, pass., Il. 7, 16. 8, 123; λύθεν δέ οὶ ἄψεα πάντα (of sleep), Od. 4, 794; Αύτο γούνατα και ήτορ, knees and heart trembled, Od. 4, 703; again: λύθη ψυχή, μένος, II. 5, 296. 8, 315, hence generally: to dissolve, to destroy, to ruin; λέλυνται σπάρτα, the ropes are ruined. 2, 135: λύειν κάρηνα, κρήδεμνα πόλιος, to destroy the citadels, the battlements, 2, 118. 16, 100. Od. 13, 388. II)
Mid. 1) to unloose for oneself, ἰμάντα,
Il. 14, 214; ἔππους, to unyoke his horses: 23, 7. 11; τεύχεα ἀπ' ώμων, to take off the arms for themselves, viz. from the dead, 17, 318. 2) to ransom any one for oneself, vyardoa, 1, 13. 10, 378. Od. 10, 284. (v is short, long only before o, twice v in the pres. and imperf. Od. 7, 74. 11. 23, 513.)

λωβάσμαι, depon. mid. (λώβη), sor. 1 έλωβησάμην, to treat with insulf or contempt, to dishonour; to insuit, 1, 232. 2, N 2 242; with accus. τινὰ λώβην, to offer an

insult to any man, 13, 623.

Αωβεύω (λώβη) = λωβάομαι, to insult, to deride, to revile, riva, *Od. 23, 15. 26. λώβη, ή. insulting treatment, in word and deed, abuse, insult, injury, indignity. λώβην τίσαι, to expiate the injury, 11, 142; and ἀνοδοῦναι, 9, 387; in connexion with alcroe, mockery and insult, 13, 622. Od. 18, 225; an occasion of insult, 11. 3, 42. 7, 97.

λωβητήρ, ήρος, ὁ (λωβάομαι), 1) a reviler, 2, 275. 2) a vile man, a villain, *21, 239.

λωβητός, ή, όν (λωβάομαι), shamefully treated, insuited. λωβητόν τινα τιθέναι, to overwhelm one with insult, 24, 531.†

λωίτερος, η, ον, see λωίον. Authory, w. gen. ovog (λάω), irreg. compar. of ayadós, more desirable, more agreeable, better, only in the neut. 1, 229. 6, 339; from which a new compar. λωίτερος, η, ον, with αμεινον, Od. 1, 376. 2, 141.

λώπη, ή, poet. (λέπω), a covering, a woollen garment, a robe, Od. 13, 224.+ λωτεύντα, 800 λωτόεις.

λωτόεις, εσσα, εν, poet. (λωτός), over-grown with lotus, πεδία λωτεῦντα, contr. for λωτούντα from λωτόεντα, plains full of lotus-trefoil, 12, 283. † Aristarch. here wrote λωτούντα; others consider it as a parten, of a verb not elsewhere found.

λωτέω = λωτίζω. λωτός, δ, 1) the lotus, lotus-trefoil, a species of trefoil used as food for horses, growing in the moist low-lands of Greece and Troy; according to Voss, ad Virg. Georg. 2, 84, trifolium melilotus, Linn., Il. 2, 776, 14, 384. Od. 4, 603. 2) the lotus-tree, later also called the Cyrenian lotus, a kind of tree with a sweet fruit, on the African coast, upon which some of the inhabitants chiefly lived. According to H. Od. 9, 84, it was the food of the Lotophagi. This species of tree is described by Hdt. 2, 96; he compares its fruit in size with the berry of the mastich-tree, and in taste with the date. According to Sprengel. Antiq. Botan. p. 51, it is the rhamnus lotus, Linn., or Zizuphus lotus. It is now known in Tunis and Tripoli under the name ju-juba. From the words ανθινον είδαρ, Od. 9, 84, It has been incorrectly concluded that H. intended a plant; cf. Miguel, Hom. Plor. p. 18.

Δωτοφάγοι, οί, the Lotophagi, i. e. the lotus esters (see Aurós), a peaceable, hospitable people, to whom Odysseus (Ulysses) came from Cythera, after a ten days' voyage, Od. 9, 84. Without doubt, they must be sought on the Libyan coast, according to Völcker's Hom. Geogr. p. 100, at the Syrtis Minor. According to Hdt. 4, 177, they were upon a cape not far from the Gindānës [an African tribe]; according to most of the old commentators, on the island Meninz, now Zerbi.

λωφάω (λόφος), fut. ήσω, prop. spoken of draught-cartle, which being unyoked, and having the neck at liberty, rest; generally, to rest, to recruit, 21, 292; Kaker, to recruit oneself from miseries, Od. 9. 460 : see καταλωφάω.

M.

M, the twelfth letter of the Greek alphabet; in H. the sign of the twelfth rhapsody.

rnapsouy.

μ, 1) With apostroph. for μσ. 2)
Rarely and only Ep. for μο., as 9, 673;
cf. Thiersch, Gram. § 164. 2. Rem. 2.

 $\mu\dot{a}$, a particle of asseveration, connected with the accus. of the deity or thing by which one swore. It stands 1) Prim. in negative clauses: οὐ μὰ γὰο 'Απόλλωνα, no, by Apollo, 1, 86. 23, 43. Od. 20, 339. 2) Connected with ναί, it stands affirmatively: ναὶ μὰ τόδε σκήπτρον, verily, by this sceptre, Il. 1, 234. μάγειρος. ὁ (μάσσω), a cook, Batr. 40.

Mayentes, oi, sing. Mayens, mros. o. the Magnetes, inhabitants of a district of Thessaly, Magnesia, a Pelasgian race, deriving its origin from Magnes, son of Eolus, 2, 756.

*μάζα, ή (μάσσω), kneaded dough and bartey-bread prepared from it, suppain μάζα, Ερ. 15, 6.

μαζός, δ, a breast, a pap, distinct from στέρνον and στήθος, 4, 528. 2) Chiefly of a woman, the (maternal-) breast, Il. 22. 80. 83. 24, 58. Od. 11, 448.

MAΘΩ, obsol. root of μανθάνω

μαία, ή, mother, a friendly mode of addressing aged women, *Od. 2, 349, 19, 16 (later, a wei-nurse), h. Cer. 147.

Maia, n, poet. also Maias, ados, n, Od. 14, 435; Maja, Maia, daughter of Atlas and Pleïone, mother of Hermes by Zeus, h. Merc. 3.

Maiavôpos, ò, Meander, a river in Ionia and Phrygia, famed for its manifold sinuosities, which flows into the Icarian sea near the city Miletus, now Meinder, 2, 869.

Maiás, ábos. n= Maia, q. v. Maιμαλίδης, ου. δ, son of Mæmalus = Pisandrus, 16, 194.

Presarrie, 10, 194.
μαμών, ματών, poet. 207. 1 Ερ. μαίμασα, often in the Ερ. form μαιμώσσι, το desire carrestly, to rush impelsously, to
rage, 15, 742; αίχμη μαιμώσσα, the rage, 13, 74Σ; αίχμη μαμώνσα, the rushing spear; the impetuous spear, 5, 661. 15, 542. περί δούρατι χείρες μαμώσις, 13, 78. cf. v. 75; metaph. μαίμησέ οἱ ἦτορ, violently was his heart agitated, 5, 670.

μαιμώω, μαιμώωσα, see μαιμάω. μαινάς, άδος, ἡ (μαίνομαι), a frenzied, raging female, 22, 460.† h. Cer., 386.

μαίνομαι, depon. pass. (ΜΑΩ), only pres. and imperf. 1) to become fremzied, to rave, to be furious, to rage. a) Mly spoken of the gods and men, with reference to an attack in battle, 5, 185. 6, 101. Od. 11, 537; also of anger, Il. 8, 360; of Dionvaus to be under the influence of divine enthusiasm, of prophetic frenzy, 6, 132; of the drunken, Od. 18, 406. 22, 298. b) Of inanimate things; of hands and of the spear, Il. 16, 75. 245. 8, 111; of fire, 15, 606.

μαίομαι, dep. mid. (ΜΑΩ), to touch [to will; to strice, Dod.], eaply to seek, explore, Od. 14, 356. h. Cer. 44; with acc. κευθμώνας (10 explore its secret nooks), Od. 13, 367; only pres. and imperf. (ἐπὶ χερσὶ μάσασθαι. Od. 11, 591, belongs to ἐπιμαίομαι.) *Od. [But cf. Död. p. 88.]

Maιρα, ή (the sparkling) 1) daughter of Nereus and Doris, 18, 48. 2) daughter of Proetus and Anteia (Antea), a companion of Artemis; at a later period, when she became the mother of Locrus by Zeus, she was slain by the goddess, Od. 11, 326.

Μαίων, ονος, δ, son of Hæmon, a Theban, leader of the ambuscade with Polyphontes, 4, 394, seq.

*μάκαιρα, h. Ap. 14; see μάκαρ.

μάκαρ, αρος, ο, ή, pecul. poet. fem. μάκαιρα, superl. μακάρτατος, η, ον, 1) happy, blessed, prim. spoken of the gods. Geoi µákapes, 1, 339; but oi µákapes, the happy dead, the blest, Od. 10, 299. 2) Spoken of men: happy, i. e. rich, opulent, Il. 3, 182. 11, 68. Od. 1, 217. 6, 158. σειο δ', Αχιλλεύ, ούτις ἀνηρ μακάρraros, in comparison with thee was no one the most happy, or, no one was so entirely happy as thou, Od. 11, 483, where the compar. would naturally be expected; see Thiersch, Gram. § 282, 5. Máxap, apos, è, son of Æolus, king of

Lesbos, 24, 544. h. Ap. 37.

μακαρίζω (μάκαρ), to esteem happy, τινά, any one, *Od. 15, 538. 17, 165. μακεδινός, ή, όν, poet. μακεδανός, tell, slender, epith. of the poplar, Od. 7, 106.† μάκελλα, ή (κέλλω), a broad mattock, a shovel, a spade, 21, 259.1

μακρός, ή, όν (μάκος = μήκος), compar. μακρότερος, η, ον, poet. μάσσων, ον, Od. 8, 203; superl. μακρότατος, η, ον, Ep. μήκιστος; long. 1) Spoken of space: 8, 203; superl. μακρότατος, η, ον. Ερμήκιστος; long. 1) Spoken of space: long, i.e. far-reaching, δόρν, ξγχος, but also of perpendicular distance: high, "Ολυμπος, ούροε, δρινεός: μακρά φρείστα, deep wells, 21, 197; again: far, μακρά βιβάς, βιβάν, far-striding, 3, 22. 7, 213; spuken of the voice: μακρόν ἀῦταϊν, to cry afar, i.e. aloud, 3, 81. 5, 101. 2) Spuken of time: long-latting, m long. Spuken of time: long-lasting, = long, ηματα, νύξ, Od.: ἐἐλδωρ, a long-cherished wish, Od. 23, 54.

μάκων, 800 μηκάομαι.

μάλα, adv., compar. μάλλον, superl. ίλιστα. Α) μάλα, very, exceedingly, μάλιστα, entirely. a) Strongthening a single word

(adv., adj., and verb): μάλα πάντες, all (without exception): μάλα πάγχυ, altogether; εὐ μάλα, very well; μάλ αικί, for ever and ever; with compar. μάλα πρότερος, much before or earlier, 10, 124. (6) With ἀλλά, having a compar. force=sed potins, but rather, Od. 6, 44.) c) Establishing and affirming an entire clause: gladly, certainly, by all means, μάλ ἄψο-μαι, gladly will I follow, Il. 10, 108. cf. Od. 4, 733. Often ἢ μάλα, yes, certainly, and ἢ μάλα δή. άλλὰ μάλα, but rather, Od. 4. 472; ei μάλα, ei καὶ μάλα, although greatly; though never so much, &c.; mly with optar., and μάλα πέρ, καὶ μάλα with partep. in the same signif. B) Compar. μάλλον, more, more strongly, more vehemently. It is often strengthened by πολύ, έτι. καί, also καὶ μάλλον, and rather, much more, Il. 8, 470. 13, 638. Od. 18, 154. b) rather, Il. 5, 231. Od. 1, 351. c) Also with compar. μάλλον όητος, still [much] more easy, Il. 24. 243. d) On the omission of μάλλον with βούλομαι, see this word. C) Superl. μάλλον μέτος μέτος μάλλον μέτος μέτο ALGTA, most, most strongly, for the must part, chiefly, especially, exceedingly, with the positive as a periphrastic superl. 14, 460; it also stands for the purpose of strengthening it with a superl. executors μάλιστα, 2, 220. 24, 334.

μαλακός, ή, όν (μαλός), compar. μαλα-Kurepos, soft, mild, yentle, tender. Spoken of corporeal things : even, xwas. spoken of corporesi things: evry, κωας. μαλακή νειός, a mellow fallow-field, 18, 541; λειμών, Od. 5, 72. 2) Metaph. soft, midd, gentle, θάνατος, θίνος, Il. 10, 2. Od. 18, 202; ένεα, 6, 337; of the slain Hector Achilles says: 3 μαλα δη μαλακώτερος αμφαφάσσθας Έκτωρ, Sasuredly, Hector is now much more easy to be handled (is 'far more patient to the touch, Cp.], II. 22, 373. Adv. μαλακώς, gently, softly, Od. 3, 350. 24, 255.

μαλάχη, ἡ (μαλάσσω), mallows, Batr.

Μάλεια, ή, Ep. for Μαλέα, Od. 9, 80; and Μαλειάων ὄρος, Od. 3, 287; Μαλειών, Od. 14, 137; Malea, a promontory in the south-eastern part of Laconia, dangerous to navigators, now Cap Mulio di St. Angelo, Od. and h. Ap. 409.

μαλερός, ή, όν (μάλα), flerce, violent, strong, epith. of fire, *9, 242. 20. 316. 21.

μαλθακός, ή, όν (poet. for μαλακός), soft, tender, ανθος, h. 30, 15; metaph. commediy, αιχμητής, 17, 588.† μαλιότα, μάλλον, superl. and compar.

μάν, Dor. and old Ep. for μήν, as a particle of asseveration: truly, certainty, by all means, verily. 1) Standing alone, 8, 373; άγρει μάν, up! on! 2) Strengthened: \$ μάν, yea, verily; assuredly, 2, 370. 3) With negat ου μάν, surely not, certainly not, 12, 318; μη μάν, 8, 512.

Od. 11, 344; see μήν.
μανθάνω (ΜΑΘΩ), aor. 2 ἔμαθον, Ερ.
μαθον and ἔμμαθον, only in the sor. is
Ν 3

learn, to have learnt, i.e. to understand. κακὰ ἔργα, Od. 17, 226. 18, 362; and with lndo. 11. 6, 444.

*μαντείη, ή (μαντεύομαι), prophecy, the act of propherying, h. Merc. 533; plur.

μαντείον, τό, Ion. and Ep. μαντήϊον, prophesying, a response, an oracle, Od. 12, 272.+

μαντεύομαι, depon. mid. (μάντις), to communicate an oracle, to prophesy, 2, 300; with accus. kana, 1, 107; rivi ri, 16, 859; without accus. 19, 420; and generally, to predict, Od. 2, 170.

Maντινέη, η, Εp. and Ion. for Maντίνεια. Mantinea, a town in Arcadia on the river Ophia, north of Tegea, 2, 607

Mártios, è, son of Melampus and

brother of Antiphates, Od. 15, 242, seq.

µárris, 105, o (from μαίνομαι), prop.

one entranced, one inspired by a deity. who unveils the future; a seer, a prophet, who penetrates the future, both with and without external omens. This name also often comprehends those who divine by birds, dreams, and sacrifices, 1, 62, Od. 1, 201.

μαντοσύνη, ή, the art of prophecy, the art of divination, Il. and Od.; also plur. 11. 2 832.

(μάομαι), see μαίομαι.

Maραθών, ώνος, ò and η, a village and borough in Attica, on the eastern coast, later famed for the overthrow of the Persians, named from the fennel (μάραθον) growing there, Od. 7, 80.

μαραίνω, aor. 1 έμαρανα, h. Merc. 140; aor. pass. δμαράνθην. 1) Act. to extinguish, ἀνθρακίην, h. Merc. 140. 2)
Pass. to be extinguished, to burn out, to cease to burn, *9, 212. 23, 228.

μαργαίνω (μάργος), lo rave, lo be frantic, to be boisterous, eni tiva, 5, 882.1

μάργος, η, ον, raving, raging, boisterous, Od. 16, 421; γαστήρ, Od. 18, 2; foolish, irrational, *Od. 23, 11.

Μάρις, ιος, ο, son of Amisodarus, a Lycian, wounded by Antilochus, 16, 319.

μαρμαίρω (μαίρω), to glimmer, to twinkle, to shine, to sparkle, for the most part spoken of the splendour of metals, 12, 195. ομματα μαρμαίροντα, the sparkling eyes (of Aphrodite), *3, 397.

μαρμάρους, έη, εου (μαρμαίρω), gleaming, shining, beaming, spoken of metals eaply, αίγιε, ἄντυξ, 17, 594. 18, 480. ἄλς, μαρ., the sparkling sea (in a calm), 14, 273.

μάρμαρος, δ (μαρμαίρω), in H. stone, a block of stone, with the notion of shining, 12, 380. Od. 9, 499; an adj., πάτρος, μάρμαρος, the gleaming stone, 11. 16, 733.

μαρμαρυγή, ή (μαρμαρύσσω), spiendour, radiancy, twinkling, metaph. the quivering, rapid movements of the feet, spoken of dancers, Od. 8, 265.† h. Ap. 203.

μάρναμαι, depon. mid. Ion. and poet. infin. μάρνασθαι. only pres. and imperf. like ισταμαι, pres. optat. μαρνοίμην, Od. 11, 513 (prob. from μάρη), to fight, to de battle, to contend, a) Mly spoken of war: τινί, dat. of pers. with a man, mly, against a man, Il. 9, 327. Od. 22, 228; rarely ext run, Il. 9, 317. 17, 148; and dat. instrum. χαλκώ, έγχει; περί τινος, about or over a man, 16, 497; but περί έριδος, to contend from discord, 7, 301. b) to contend, to dispute, with words, 1, 257.

Μάρπησσα, ή, daughter of Evênus, ife of Idas. She was carried away by wife of Idas. Apollo, but Idas received her again, 9, 557; see Idas, Idns, and Evenus. (From μάρπτω, one seized.)

μαρπτω, poet. fut. μάρψω, anr. l έμαρψα, i) to lay hold of, to seize or grasp, to ho.d, with accus. Od. 9, 289; ayeas riva, to embrace any one with the arms, Il. 14, 346; χειρας σκαιή, 21, 489. 2) to touch, to overtake, τινά ποσί, 21, 564; χθόνα modoliv, to touch the earth with the feet, 14, 228; spoken of the lightning of Zeus; μάρπτειν έλκεα, to inflict (Cu. impress) wounds [= corripiendo infligere: of lightning], 8, 405. 519; metaph. ῦπνος εμαρατε αὐτόν, sleep overtook him, 23,

62. Od. 20, 56; γῆρας, Od. 24, 390. μαρτυρίη, ἡ (μαρτυρ), witness, testimony, Od. 11, 325.†

μάρτυρος, δ. Ep. for μάρτυς, a witness, in the sing. only Od. 16, 423; often in the plur. μάρτυρος έστων (plur. with dual), Il. 1, 338.

"µάρτυς, υρος, δ, a witness, h. Merc.

Μάρων, ωνος, ὁ, son of Euanthês, priest of Apollo at Ismarus in Thrace, who presented Odysseus (Ulysses) with wine, Od. 9, 197, seq.

Μάσης, ητος, ή, a town in Argolis, later the port of Hermione, 2, 562.

μάσσων, δ, ή, neut. μάσσον οτ μάσσον, irreg. compar. of manpos, longer, greater, Od. 8, 203.

μάσταξ, ακος, η (μαστάζω [which Död. connects with αμάω]), 1) that with which one chews, the mouth [i. e. the interior mouth with its organs of mastication, Did.], Od. 4, 287. 23, 76. 2) food, esply that which a bird brings in its beak for its young ones. νεοσσοΐσε προφέρει μάστακ for μάστακα (τροφήν, Schol.), Il. 9, 324. Al. μάστακι, in the beak.

μαστίζω (μάστιξ), 20τ. Ερ. μάστιξα. to wield the whip, to whip, to lash, ιππους, 5, 768; often with infin. μάστιξε δ' έλάων, he whipt, in order to drive, 5, 366. Od. 3, 484. (Another form is μαστίω.)

στίω.) μάστιξ, εγος, ἡ (μάσσω), Ep. also μάστις, from this dat. μάστι for μάστις, 23, 500; accus. μάστω, Od. 15, 182; α ωλέρ, a scourge, for driving horses, 5, 226. 748.
2) Metaph. strife, punishment, Acce, 12, 37. 13, 812.

622. Mid. spoken of lions : οὐρη πλευράς μαστίσται, he lashes his sides with his tail, *20, 171.

Μαστορίδης, ου. δ, son of Mastor = Halitherses, Od. 2, 158; = Lycophron, Il. 15, 430, 438,

Mάστωρ, ορος, δ, 1) father of Lycophron from Cythera, Il. 2) father of Halitherses, Od.

*μασχάλη, η, the shoulder, and the armpit, h. Merc. 242.

ματάω (μάτην), 201. 1 ἐμάτησα. to be inuctive, to delay, to loiler, 16, 474. 23, 510; spoken of horses: μη-ματήσετον

for ματήσητον, *5, 233.

ματεύω (ΜΑΩ), poet. = μαστεύω, to seek, to look up, 14, 110.† *μάτην, adv. in rain, to no purpose, h.

Cer. 309. ματίη, ή (μάτην), a vain undertaking, a fruitless attempt, levity, folly, Od. 10,

μάχαιρα, ή (akin to μάχη), a large knife, a dagger, a sabre, which hung beside the sword, and which was used

particularly in slaughtering victims, a sucrificial knife, 3, 271. 18, 597; Machaon also used it for cutting out an arrow, .11, 844.

Μαχάων, ονος, ὁ, νος. Μαχάον, son of Asklepios (Æsculapius), ruler of Tricca and Ithômê in Thessaly, distinguished for his medical skill, 2, 732. Cheiron had given his father healing remedies, 4, 219.

μαχειόμενος, Ερ. see μάχομαι.

μαχεούμενος, See μαχομαι. μαχη, η, (referred by Död. to αμαν, mactare, &c.), a battle, a combat, a con-test, a fight, mly a battle between heroes. μάχεσθαι μάχην, to fight a battle, 15, 673. 18, 533; also of a duel, 7, 263. 11, 542. 2) contest, quarrel, dispute, with words, 1, 177. H. mentions four contests in particular: the first between the Simois and Scamandrus, 4, 446. 7, 305; the second between the city of Troy and the Grecian ships, 8, 53-488; the third on the Scamandrus, from 11-18, 242; the fourth embraces the deeds of Achilles, and ends with Hector's death, 20-22. Il. and Od.

μαχήμων, ον (μαχέομαι), eager for μαχημων, ον (μαχομαι), eager for batte, wartike, κραδίη, 12, 247.† μαχητής, οῦ, ὁ (μαχόρμαι), α warrior, combatant, Il.; with ανήρ, Od. 18, 261.

μαχητός, ή. όν (μάχομαι), to be attacked, to be combated, that may be vanquished, κακόν, Od. 12, 119.†

μαχλοσύνη, ή (μάχλος), incontinence, luxury, voluptuousness, sensuality, 24, 30. spoken of Paris. Aristarchus wished to strike out the word, because it is elsewhere used only of women; but without reason; on the contrary, it suits Paris very well, cf. 3, 39.

μάχομαι, Ion. and Ep. (μαχέσμαι,) de-

μαστις, ή, Ion. and Ep. for μάστιξ, . ν. μαστίω, poet. for μαστίζω, to lash. 17, 22. Mid. spoken of lions: οὐρῆ πλευρὰς μαχουμαι, μαχόσται, 2, 366; μαχείται, 20, 26. μαχέοιτο, μαχέοιντο, 2, 72. 344; in pres. partcp. for metre's sake, μαχειόμενος and μαχεούμενος. The fut. and aor. Wolf always writes with η; only in the infin. aor. 1, for metrical reasons, stands μαχέσασθα, 3, 20. 433. 7, 40; and optat. μαχέσαιο, 6, 329. According to Buttm. Gram. p. 291, in the aor. έμαχεσσάμην, not έμαχησάμην, agrees with the MSS., a reading which Spitzner follows. 1) to contend, to fight, to war, to battle, a) Esply in a contest both be-tween whole armies and between single warriors, 3, 91. 435. 19, 153; mly τινί, with or against any man, ent rive. 5, 124. 244; ἀντία τινός, 20, 80. 88; ἐναντίον τινός, 3, 433; πρός τινα, 17, 471; but σύν τιν, with any man, 1.e. with any man's aid, Od. 13, 391. Of the thing for which a man fights we have mly περί τινος, also περί τινι, Il. 16, 568. Od. 2, 245; αμφί τινι, 11. 3, 70. 16, 565; and είνεκά τινος. 2, 377; sometimes a dat. instrum. is added: τόξοις, άξίνησι. 2) Generally, to contend, to fight, without reference to war: ανδράσι περί δαιτί, about a repast, Od. 2, 245; spoken of a contest with beasts, Il. 16, 429. 758. b) Spoken of a prize-combat: πύξ, to contend with the fist, 23, 621. Spoken of contest of words, with έπέεσι, 1, 304. 5, 875; and without έπ.

> μάψ, adv. poet. = μάτην, 1) in vain, fruillessly, to no purpose, 2, 120. μὰψ ομόσαι, 15, 40. 2) without reason, footishly, inconsiderately, often μάψ, ἀτὰρ οὐ κατὰ κόσμον, foolishly and indecently, 2, 214. Od. 3, 138. (Prob. from μάρπω, μάπω.)

> μαψιδίως, adv. poet.=μάψ, 5, 374. Od. 3, 72. 7, 310.

> *μαψιλόγος, ον, poet. (λέγω), speaking in vain or without sense, h. Merc. 546.

MAO, an obsolete root, of which some torms remain. Perf. µéµaa, with pres. signif. Sing. obsol. for which mepres. signif. Sing. obsol. for which μέμονα, ας, ε (cf. γέγονα with γέγαα) is
used, dual μέματον, plur. Ι μέμαμεν, 3
plur. μεμάσει. Imperat. μεμάτω, partep.
μεμαών, gen. μεμάνον and μεμάσνος, 3
plur. pluperf. μέμασαν, to strive for, 1)
to rusk ageriy to any thing, to dash impetunusiy on, 8, 413; πρόστω, 11, 615;
έγγεύραι. 2, 818; ἐτ΄ τυπ. 8, 327. 20.
326. Often the partep. μεμαών, as an 326. Often the partep. μεμαώς, as an adl. or connected with another verb: is haste, impetuously, zealously, earnestly. 2) to desire ardently, to long for. a) Mly with the infin. pres., 1, 590. 2, 543. δ) With gen. of thing: εριδος, ἀυτης, 5,
 732. 13, 197. 20, 256; μέμονα, mly with infin., 5, 482. 7, 36.
 3) It also gives tenses to maiomer, q. V.

Meyaons, ov, ò, son of Megas=Perimus, 16, 695

μεγάθυμος, ον, poet. (θυμός), high-

souled, noble-hearted; exply brave, courageous, epith, of brave men and nations, 2, 541; of a bull, 16, 488; of Athene, Od. 8, 520. 13, 121.

μεγαίρω (μέγας), 20τ. 1 ἐμέγηρα, prop. to regard any thing as too great, with the notion of vexation, envy; hence, 1) to easy, to grudge, to deny any thing to any man, as too great for him, rivi ri, 23, 865. Od. 3, 55. Δαναοίσι μεγήρας (εc. βιόν), 15, 473; and with infin. μηδέ μεγήρης ήμιν τελευτήσαι τάδε έργα, deem it not too great for us to accomplish this work, Voss, Od. 3, 55; with accus. and infin. Od. 2, 235; and generally, to refuse, lo deny, katakatéper (to refuse permission to burn the dead), Il. 7, 408. ours usyaips, I hinder it not, Od. 8, 207. Il. Also with gen. Ti Tiros, any thing from any man; spoken of Poseidon: αίχμην βιότοιο μεγήρας, diverting the spear from the life (viz. of Antilochus; refusing it the life = refusing to permit it to take the life) of Antilochus: according to Buttm., Lex. p. 409, Il. 13, 563 (refusing the life, V.)

μεγακήτης, es (κήτος), prob. that which has a great hollow or belly, and generally, vast, very great, prodigious, νηθε, 8, 222; πόντος, Od. 3, 158; δελφίν, Od. 21, 22.

μεγαλήτωρ, ορος, δ, ή (ήτορ), great-hearted, high-minded, magnanimous, courageous, epith. of heroes and of whole nations, 13, 302. Od. 19, 176; spirited, proud, θυμός, Il. 9, 109. Od. 5, 298.

μεγαλίζομαι, mid. (μέγας), to make oneself, to to be proud, θυμφ. 10, 69. Od. 23, 174.

*μεγαλοσθενής, ές (σθένος), very strong, Ep. 6.

μεγάλως, adv. (μέγας), greatly, very. μάλα μεγάλως, very greatly, 17, 723. Od. 16, 432.

μεγαλωστί, adv. (μέγας), in a great space, always μέγας μεγαλωστί, great and long, 16, 776. Od. 24, 40.

Meyaμηδείδης, ου, δ, son of Megamêdês. So is the father of Palias called, h. Merc.

Meyanerbys, cos. δ (sorrowful), son of Meneiaus by a female slave; he was married to the daughter of Elector, Od. 4, 10. 15, 100. He received his name from his father's feelings on account of the rape of Helen.

Meγάρη, η, Megara, daughter of King Creon, in Thebes, wife of Heracles, Od. 11, 268, 269,

μέγαρου, τό (μέγας), a large room, a hall, hence esply, 1) the assembling-room of the men, the men's hall. It was the main room, situated in the middle of the house, and in which the meals were taken. The roof was supported by were taken. The roof was supported by pillars, and it was lighted by a front and side door, Od. 1, 270. 22, 127. cf. Od. 1, 127—130. 133. 2) Generally, any large danger of her son room, as that of the mistress, of the maids, IL 3, 125. Od. 18, 98. 19, 60. 3) Od. 4, 677. 22, 357.

in plur. a house, a dwelling, a palace, 1, 396. 5, 805. Od. 2, 400.

μέγαρόνδε, adv. to the house, to the dwelling, *Od. 16, 413. 21, 58.

μέγας, μεγάλη, μέγα, compar, μείζων or, superl. μέγιστος, η, ον, 1) great, spoken of extension in various ways: high, long, wide, broad, of animate and inanimate things, thus Ολυμπος, ουρανός, αίγιαλός, πέλαγος, etc. 2) great, i. e. strong, powerful, mighty, spoken of i. e. strong, powerfut, magasy, spoken of the gods; also, ἀνεμος, κρότος, κλότο, μέγα ζογον, a great, i. e. a difficult work, Od. 3, 261. 3) too great, immoderate, λίην μέγα είνταν, to say something too great, Od. 3, 227. The neut. sing. and plur. µéya and µeyaha as adv. greatly, very, strongly, powerfully; μέγα with verbs and adj. μέγα εξοχος, very conspicuous; also with compar. and superl. μεγ' άμεινων, far better, Il. 2, 239. 23, 315; and μεγ' άριστος, by far the best, 2, 82. 763; plur. μεγάλα with ατυπεΐν, εύχεσθαι, etc. Μέγας, è, a noble Lycian, 16, 695.

μέγεθος, eos, τό (μέγας), size, heinhl, always spoken of the size of the huny, mly with elδος and κάλλος, 2, 58. Od. 6, 152. 18, 219.

Méyns, pros, o, son of Phyleus, sister's son of Odysseus (Ulysses), commander of the Dulichians and of the inhabitants of the Echinades, 2, 625. 13, 692. 15, 302.

μάγιστος, η. ον, εθε μάγας. μεδέων, οντος, δ. [επι. μεδέουσα, ἡ, poet. [οτ μέδων, α ruler, α sovereign, masc. spoken of Zeus: "Ιδηθεν, Δωδώνης, *16, 234. Fem. a female ruler, Zadauiros, h. 9, 4.

Medewr, wros, d, a city in Bosotia, near mount Phœnicius, 2, 501.

μέδομαι, depon (prop. mid. of μέδω), fut. μεδήσομαι, 9, 650.† 1) to take care Tut. μεδήσομαι, 9, 530. τ 1) to take care of, to have charge of, to think of, to consider about, with gen. πολέμοιο, κοίτου, 2, 384. Od. 2, 358; δόρποιο, Il. 18, 245; νόστοιο, 9, 622. Od. 11, Ill; often λλεῆς, to think of defence, Il. 2) to prepure any thing for any man, to invent, to plot, Kaká Tiri, 4, 21. 8, 458.

μέδων, ouros, δ, prop. partop. pres. from μέδω, as subst. one who cares for, ruler, sovereign, sing. only άλδε μέδων, Od. 1, 72; elsewhere always ηγήτορες ήδὲ μέδοντες,

Méδων, οντος, δ, 1) son of Oileus and Rhênê (2, 727), step brother of Ajax; he dwelt in Phylace, whither he had fled, because he had slain his step-mother's brother. He was the leader of the warriors from Methône when Philoctêtês remained behind in Lemnos. Eness slew him, 2, 727. I3, 693, seq. 15. 332. 2) a Lycian, 17, 216. 3) a herald of Ithaca in the train of the suitors; he disclosed to Penelope the danger of her son Telemachus, and was on that account afterwards saved by him.

μεθαιρέω (αἰρέω), 201. μεθείλον, Ερ. iterat. form μεθέλεσκον, lo take, to catch, spoken of a ball : δ δ άπὸ χθονὸς ὑψό αερθείς, ρηϊδίως μεθέλεσκε, subaud. σφαίpar, the other, springing high from the earth, caught it with ease, Od. 8, 374. (Damm [e contrario capio] and Voss.) μεθάλλομαι (άλλομαι), only partep aor.

sync. μετάλμενος, to leap over, to spring upon or to, absol. 5, 336. 11, 538; to leap efter, *23, 345. μεθείω. Ερ. for μεθώ, 300 μεθίημι.

μεθέλεσκε, see μεθαιρέω.

μεθέμεν, Ep. for μεθείναι, see μεθίημι. μεθέπω (έπω), partep. sor. 2 act. μετα σπών and mid. μετασπόμενος, I) Act. intrans. to be behind, to go after, hence 1) to pursue, to follow, twa moore, 17, 190. Od. 14, 33. b) to seek, to seek for, with accus. Il. 8, 126; spoken of regions: to visit, absol. to arrive, Od. 1, 175. 2) Trans. with double accus. to cause to go after, to drive after; immore Tuδείδην, to drive the horses after Tydides [κατόπιν ήλαυνε, Schol.], Il. 5, 329. Il) Mid. to follow, to pursue; τινά, only, 13, 567.

μέθημαι (ήμαι), to sit in the midst; with dat. upnorthose, in the midst of the suitors, Od. 1, 118.

μεθημοσύνη, ή (μεθήμων), negligence, remissness, *13, 108. 121.

μεθήμων, ον (μεθίημι), negligent, remiss, lazy, supine, 2, 241. Od. 6, 25.

πιας, εσ29, ευρικε, 2, 231. Ου. 0, 23. μεθίτη, είτημε), infin. pres. Ερ. μεθισμεσια and μεθισμεν, fut. μεθήσω, aor. 1 μεθήσω, αυθόσκα. Οf the aor. 2 subj. μεθώ Ερ. μεθεώ: ο optat. μεθισγ, infin. μεθέμεν for μεθεώναι. Of the pres. indio. μεθείω, 2 and 3 sing. μεθιείς, μεθιεί : ot the imperf. 2, 3 sing. µediers, µedier; but 3 plur. medieur for medievar, to neglect, I) Trans, with accus. 1) to let loose, to let go (any thing bound or detained); rura, to let a prisoner go, 10, 449. cf. 162; spoken of missiles: ión, 5, 48; rè es moreuou, to let any thing fall into the river, Od. 5, 460; metaph. χόλον τενός, to give up anger about any man, Il. 15, 138; 'Αχιλλής, to remit his wrath against Achilles, 1, 283; κήρ άχεος, to free the heart from care, 17, 539. 2) to abandon, τινά, 3, 414. Od. 15, 212. εἰ με μεθείη ρίγος, Od. 5, 471. 3) to give, to permit, to yield, ricen revi. II. 14, 364; and with infin. episons, to permit to draw, 17, 418. II) Intrans. 1) Absol. to be negligent, to relax, to become weary, to loiler, to tinger, often absol. 6, 523. 10, 121, also Od. 4, 372; \$\beta_{in}\$, in strength, IL 21, 177. 2) to neglect, to desist, to cease from: with gen. πολέμοιο, from war, 4, 240, 13, 97; in like manner ἀλαξη, μέτης, βέτης, Θd. 21, 126; κόλοιο Τηλεμάχος (against Telem.), Od. 21, 377. b) With infin. and partep. rarely in H. μάχεσθαι, to cease to fight, Il. 13, 234. 23, 434. aλαύσας μεθέηκε, he ceased weeping, 24, 48. (On quantity, see τημ..)

mediotinus (cornus), fut. meraotifous

1) Act. transit. to transfer, to transpose, to change, to exchange, Tivi Ti, Od. 4, 612. 2) Mid. intrans. to transfer oneself, i. e. to go elsewhere, with dat, erapours, 5,

μεθομιλέω (ὁμιλέω), to have inter-course, to associate; τινί, with any man, 1, 269.+

μεθορμέω (δρμέω), only partcp. acr. pass. μεθορμηθείς, to drive after. 2)
Pass. to follow, to pursue, Od. 5, 325. Il.

μέθυ, υος, τό, any strong, intoxicating drink, esply wine, 7, 471. Od. 4, 796. *μεθύστερος, η, ον (υστερος), after,

later, the neut, as adv. h. Cer. 205. μεθύω (μεθυ), only pres. and imperf drink unmixed wine, Od. 18, 240 2, Metaph, to be thoroughly soaked or saturated (with). βοείη μεθύουσα άλοιφή, an ox-hide soaked with fat [drunken with elippery lard, Cp.], Il. 17, 390. μειδάω, only in aur. 1 ἐμείδησα, Ep.

μείδασα; and μειδιάω, from which only partep. pres. μειδιόων, Ep. for μειδιών, to smile; on the other hand, γελάν, το laugh aloud, h. Cer. 204; βλοσυροίσι προσώπασι, 7, 212; Σαρδάνιον, Od. 20, 803; see this word.

μειδιάω, 800 μειδάω.

μείζων, ον, irreg. compar. of μέγας. μείλας, δτ. πίτης τοπημεί οι μετρας. μείλας, Ερ. μέλας, 24, 79; † only μεί-λανι ποιτιφ, see δ Μέλας πόντος. μείλια, τα (μέλε, μειλίσσω), any thing

gladdening, rejoicing, esply gratifying presents, *9, 147. 289; spoken of the gifts which a father gives to his daughter as a portion; murriage presents; dower.
μείλιγμα, ατος, τό (μειλίσσω), any thing

which serves to svothe or please. Heide γματα θυμού, dainties, which the master takes for his dogs, Od. 10, 216.†

μείλινος, η, ον, poet. for μέλινος, q. ν. *Il.

μειλίσσω, only pres. (akin to μέλι, prop. to make sweet), hence 1) Act. to please, to rejoice, esply to soothe, to calm; νεκρόν πυρός, to appease the dead by fire (the funeral pile), 7, 408. The dead, according to the views of the ancients, were angry if their obsequies were not soon performed. 2) Mid. to enjoy oneself, to rejoice, h. Cer. 291. b) to be gentle, to use gentle words, to address kindly, Od. 3, 96. 4. 326.

μειλιχίη, ή (μειλίχιος), gentleness, mildness; πολέμοιο, slackness in battle [i. e. the dealing gentle blows; or making little exertion], 15, 741.†

methixtos, n, or and methixos, or (metλίσσω), prop. sweet; hence mild, gentle, kind, affectionate. a) Spoken of persons (of whem alone μείλιχος is used, except Od. 15, 374), 11. 17, 671. 21, 300. δ) μειλίχιος μύθος, 10, 288; and μύθοισι, ἐπέσσε μειλιχίοις προσαυδάν, to address any man with friendly words, 6, 343. Od. 6, 143; and µethixiois alone, 11. 4, 256; aidos, Od. 8, 172

μείρομαι, from which έμμορε as 3 sing.

aor. 2, only 1. 278; elsewhere 3 sing. perf. pass. eimaprai, to allot oneself, to receive as a share, to receive, with accus. ημισυ μείρεο τιμής, the half of the honour, 9, 612. δ) With gen. in the sor. and perf. act. to participate in, to obtain, τιμής, 1, 278. 15, 189. c) Perf. pass. εμαρται, together with the pluperf., it is appointed by fate, with accus. and infin., 21, 281. Od. 5, 312. 24. 34.

μείς, δ, gen. μηνός. Ion. for μήν: the nom. μείς is found, 19, 111. h. Merc. 11, Neither the names nor the length of the months are definitely given ; the only limiting expression is: του μέν φθίνοντος μηνός, τοῦ δ' ἰσταμένοιο, when this month ends and that begins, Od. 14, 162. 19, 307.

μείων, neut. μείον, irreg. compar. of

μελαγχροιής, ές, poet. = μελάγχροος (χρόα), having a dark skin, swarthy, Od. 16, 175.† See μελανόχροος. μέλαθρον, τό (μέλας), the ceiling of a

room, but eaply the central projecting beam under the roof, through which the smoke passed (ἀπὸ τοῦ μελαίνεσθαι, according to Et. M.), Od. 8, 279. 22, 240. 2) the roof-timber, roofing, Od. 19, 544: hence, 3) Generally, a roof, a covering, and like tectum, for a dwelling, 11. 2, 414. 9, 204. Od. 18, 250. aideoσαι μέλαθρον, reverence thy roof (with reference to hospitality, since every one who lived and ate under the same roof with one was inviolable), 9, 640.

μελαθρόφιν, Ion. and Ep. for μελάθρου, Od. 8. 279.+

μελαίνω (μέλας), to blicken, only mid. to blacken oneself, to become black, xpoa as to the skin = the skin became livid (or purple: from blood), 5, 354; spoken of the newly-ploughed fallow field, *18,

Μελάμπους, οδος, δ, son of Amynthaon and Idomené, brother of Bias, a noted seer. He wished to fetch the famous cattle of Iphicius from Phylace in Thessaly, for his brother, but he was attacked and bound by the herdsmen. After a year he received his freedom, and the cattle as a present, because he had imparted to him good counsel, Od. 15, 225, seq. 11, 287, seq.

μελάνδετος, ον (δέω), poet. bound with black, φάσγανον (according to the Schol. having a black, i. e. iron handle; it is better to explain it of the sheath, as en-

Detter to explain it of the sneath, as encompassed with fron), 15, 712.†

Μελανεύς, η̂ος, δ, father of Amphimedon in Ithaca, Od. 24, 103.

Μελανθεύς, η̂ος, δ, in the nom. and voc., and Μελάνθιος, δ, in the remaining cases; son of Dolius, the scandalous goat-herd of Odysseus (Ulysses); he abused him when he came home in disguise, and was dreadfully punished, Od. 17, 212, seq. 22, 472, seq. Μελάνθιος, δ, 1) = Μελανθεύς. 2) a Trojan, 6, 36.

Μελανθώ, ους, ή, daughter of Dolius, the dissolute maid of Penelope: she was devoted to the suitors, Od. 18, 320. 19, 60; her death is related, Od. 22 421,

Μελάνιππος, ο, 1) a Trojan, slain by Tencer, 8, 276. 2) son of Hiketaon, slain by Antilochus, 15, 547, seq. 3) a Trojan, slain by Patroclus, 16, 695. 4) as Achaian, 19, 240.

μελανόχροος, ον, poet. for μελάγχρο (xpoa,) of a bluck colour, swarthy, Od. 19, 246.+

μελανόχρως, οος, δ, ή = μελανόχροος; κύαμοι, black beans, 13, 589.†

μελάνυδρος, ον, poet. (νόωρ), dark-watered, κρήνη, 9, 14. Od. 20, 138.

μελάνω, poet. = μελαίνομαι, to blacken oneself, to become dark, spoken of the sea, μελάνει πόντος ὑπ' αὐτῆς (sc. φρικός), ed. Wolf. Il. 7, 64 † This explanation of Eustath. is rejected by Spitzner, because verbs in aire and are have always in H. a trans. signif. He has therefore adopted the reading of Aristarch. μελάνει δέ τε πόντον, sc. Ζέφυρος.

μέλας, μέλαυνα, μέλαυν, μέλαυν, μέλανος, μέλαυνας, μέλα what seems to the eye black, as αίμα, οίνος υδωρ, νηθς, γαία, 2, 699; ήπειρος, Od. 14, 97. 2) black, dark, dusky, συπερος, Od. 1, 423; νύξ, Il. 8, 503. 3) Metaph. black, dark, gloomy, horrible, θάνατος. 11. 2, 54; Kip, 2, 859; όδυναι, 4, 117. Neut. as subst. τὸ μάλαν δρυός, poet. μελάνδρυον, the heart, the marrow of the oak, Od. 14, 12. [cf. Jahrb. Jahn und K. p. 272.]

Mέλας, ανος, δ, son of Portheus, brother of Œneus, 14, 117.

Méλas πόντος, ὁ, Ep. Meiλas π., 24, 79. The Schol. in part understand by this the black bay (also called ὁ Καρδιανὸς πόντος), between the continent of Thrace and the Thracian Chersonesus. This explanation is followed by Heyne, Bothe. From the connexion it appears more correct with Wolf and Voss to take μείλας as an appell., since the poet seems to have no particular point in view.

μέλοω, to meit (trans.), to dissolve mid. µéλδομαι, to become meited, to meit (intrans.) λέβης κνίσση μελδόμενος, & kettle melting with fat, i. e. in which fat is melting. Heyne and Spitzner read with Aristarchus: κνίσσην μελδόμενος (act. for μέλδων), melting the fat; so also Voss, 21, 363.+

Meléaypos, o (from méles and aypa, who cares for the chase), son of Encus and Althæa, husband of Cleopatra: he collected heroes for slaying the Calydonian boar in Ætolia. Between the Curetes and Ætolians a strife arose touching the head and skin of the slain boar. As long as Meleager took part, the Ætolians were successful; when however he, incensed by the imprecations of his mother, | dered, shall, will, should, would, must, withdrew, then the Curêtes besieged Calydon itself. At, last, upon the prayer of his wife, he took part again in the contest, and repulsed the Curêtes, 9, 541. see 'Albaia.

μελέδημα, ατος, τό, poet. (μελέδη), care, anxiety, always plur., 23, 62. μελεδήματα πατρός, anxieties about one's father, Od 15, 8.

*μαλεδών, ῶνος, ἡ = μελεδώνη, h. Ap. 532

μελεδώνη, ή, poet care, trouble, Od. 18, 517.†

μέλει, 200 μέλω.

μελεϊστί, adv. (μέλος), limb by limb, 24, 409.† [Bothe and Nitzsch read διὰ μελεϊστί for διαμελεϊστί, Od. 9, 291.]

μέλεος, έη, cov. idle, vain, unprofitable, alvos, 23, 795. ορμή, Od. 5, 416; inactive, 10, 480. Neut. as adv. rainly, 16, 336. 21,

 μελετάω (μέλω), 80τ. 1 ἐμελέτησα, 1)
 to care. 2) to take care of, to practise, with accus. h. Merc. 557.

⁴Μέλης, ητος, δ, a river in Ionia near Smyrna, where H. is said to have been born, h. 8, 3. Ep. 4, 7.

μέλι, ιτος, τό, honey, 1, 249; vessels of honey and fat were placed upon the funeral piles, 23, 170. Od. 24, 68.

Μελίβοια, ή, a town in Magnesia (Thessaly), at Mount Othrys, 2, 717.

μελίγηρυς, υ (γῆρυς), sweet-roiced, sweet-toned, οψ, Od. 12, 187.† ἀοιδή, h. Ap. 519.

μελίη, η, the ash, fraxinus excelsior, 13, 178. 16, 767. 2) the ashen shafe of a spear, and often the spear itself, 2, 543. Od. 14, 281.

neet, 2, 343. Od. 14, 201.

μελιηθής, ές (ηθόις), sweet as honey, honey-sweet, οίνος, πυρός, often metaph. sweet, lovely, θυμές. 10, 495: νόστος, υπνος, Od. 11, 100. 19, 551.

μελίκρητος, ον, Ion. for μελίκρατος (κεράννυμι), mixed with honey; το μελίκρητον, a koney mixture, a drink of milk and honey, which was presented to the souls of the dead and to the infernal deities, *Od. 10, 519. 11, 27.

μέλινος, ίνη, ινον, Ερ. μείλινος (μελίη), ashen, made of ash, μέλινος οὐδός, Od. 17, 839; in the Il. always μείλινος, as epith. οί έγκος, δόρυ.

μέλισσα, ή (μέλι), a bee, 2, 87. Od. 13. 106.

Meλίτη, ή, daughter of Nereus and Doris, 18, 42. [2] a companion of Persephone, h. Cer. 419.]

*μελίτωμα, ατος, τό (μελιτόω), koneycake, Batr. 39.

μελίφρων, ον (φρήν), by its sweetness delighting the soul, heart-refreshing, olvos, πυρός, σίτος, Il. and Od., metaph. ύπνος, 11. 2, 34.

μέλλα, only pres. and imperf. prim. signif. to consider, in eo esse, ut, an auxiliary verb, which for the most part stands with the infin. fut, more rarely stands with the infin. fut., more rarely lie on the heart, avaporator, pub.s., I am with pres and sor. It must be ren- prized amongst men, V., Od. 9, 20, cf. N 8

may, according as it expresses the purpose of a man, or something dependent upon the will of another, or upon the condition of things; hence, 1) to will, to purpose, to design, to think, to be about to do, to indicate the human will. εμελλε διεξίμεναι πεδίονδε, he was about to go out. 6. 393; εμελλε στρέψεσθαι έκ χώρης, he designed, was on the point of, going away, 6, 515. cf. 6, 52. 10, 336. Od. 11, 553 rarely with infin. pres. II. 10, 454. Od. 6, 110. 19, 94; and sor. II. 23, 773. 2) to be destined, to be about, a) According to the will of a deity or of fate : οὐ τελέεσθαι έμελλε, it should not be, i. e. was not to be fulfilled, 2, 36. cf. Od. 2, 156. Il. 5, 686; with infin. pres. 17, 197; with infin. sor. έμελλε-λιτεσθαι, he was about to supplicate, 16, 46. b) According to human arrangement, 11, 700. c) According to the situation of things,
 11, 22. Od. 6, 135; οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς ἐταίρους ἔδμεναι, it was to be [apa = ut nunc upparet] no timid chief whose companions thou devouredst, &c. (ironical), Od. 9, 475. 3) to be obliged, must. a) According to right and duty : καὶ λίην σέγ' έμελλε κιχήσεσθαι κακά έργα, Vengeance was sure to overtake thee (could not but overtake thee), Od. 9, 477. 6) According to probable consequence, i. e. may, might, must, sometimes to seem, ούτω που Διζ μέλλει φίλον είναι, thus it ουτώ που Διι μελλες φιλού ειναι, in (a) is seemed pleasing to Zeus, Il-2, il-6. μέλλω που ἀπέχθεσθαι Διί, 21, 83. τὰ δὲ μέλλετ' ἀκουέμεν, this you will have heard, i4, 125. μέλλεν ποτὸ οίκος ἀφνειός ἔμμεναι, once the house may (or πια) have been rich, Od. 1, 232. 4, 181; with infin. sor. 24, 46. Od. 14, 133. [So also πολλάκι που μέλλεις ἀρήμεναι, you must or will often have prayed (of a probable inference), Od. 22, 322.]

μέλος, eoc, τό, a limb, always in the plur. 11. and Od. 2) an air, a melody,

h. 18, 16.

μέλπηθρον, τό (μέλπω), diversion, play, sport. μέλπηθρα κυνών and κυσίν γενέσθαι, to be a sport (refreshment, V.) of the dogs; spoken of the corpses of enemies, lying unburied, *13, 233. 17, 255. 18, 179.

18, 193.

μέλπω, 1) Prop. to sing, with dance and sports, to sing, to celebrate in song, Έκαφοργον, 1, 474. 2) Mid. as depon. a) to sing, iμέλπατο θείος ἀσιδὸς φορμίζων, 18, 604. Od. 4, 17. 13, 27. b) to sing and dance, to lead a choir of dancers. It. 16, 182; Appl, to dance in honour of Ares,

 e. to fight bravely, 7, 241.
 μέλω, rarely personal, mly impersonal. μελική ιστοι μοτοιοπό, με μελήσει, perf. Ερ. μέμηλα, partep. μεμηλώς, mid. Ερ. fut. μελήσεται, perf. mid. μέμβλεται, and pluperf. μέμβλετοι, Ep. for μεμήληται, μημήλητο, 1) Active. a) Personal, only one sing. to be an object of care, tells on the host

*Aργω πασιμέλουσα, Od. 12, 70. 2) Impers. μέλει μοί τι, it ties on my heart, it troduces an apodoxis with two members, is an object of care to me, it is my concern. The object stands in the nom., the pers. in the dat., Il. 6, 492. 10, 92; also plur. μέλουσί μοι, they are objects of concern to me, 20, 21; μή τοι ταῦτα μελόντων, let not these things trouble thee, 18, 463; μελήσουσί μοι ίπποι, 5, 228; instead of the nom, we have also the infin. Od. 16, 465. Poet. is esply. a) Perf. and pluperf. with pres. signif. ἀνήρ. φ τόσσα μέμηλε, upon whom lie so many cases, Il. 2, 25. έργα, 2, 614. Od. 1, 151. The partep. pperf. μεμηλώς has a person. signif., caring for, addicted to, studious of, with gen. πλούτοιο, πολέμοιο, Il. 5, 708. 13, 297; once also μέμηλας ταῦτα, these things hast thou devised, h. Merc. 437. II) Mid. rarely pres. μήτι τοι ἡγεμόνος γε ποθη μελέσθω, let not the desire for a γε ποση μερεσούς, let not the desire for a guide trouble thee, Od. 10, 505. μελήσεται μοι παῦτα, Il. I, 523; often perf. μέμβλεται for μέλει, 19, 343; and μέμβλετο for μεμήλει, 21, 516. Od. 22,

μεμακυία, 800 μηκάομαι. μεμαότες, μεμαώς, 800 ΜΑΩ. μέμβλωκα, see βλώσκω. μέμβλεται and μέμβλετο, see μέλω. μεμηκώς, sec μηκάομαι. μέμηλα, see μέλω.

μεμνέφτο, see μιμνήσκω. Μέμνων. ονος, δ, son of Tithônus and Eôs (Aurora), king of the Æthiopians; he came to the aid of Priam, after Hector's death: he slew Antilochus, Od. 4, 187, 188. According to Pind. Nem. 111, 63, he fell by Achilles.

μέμονα, Ep. perf. with pres. signif. used only in the sing, to desire ordently, to wish; it is used in connexion with μέμαμεν, μέματε, etc., see ΜΑΩ.

μέμνκα, see μνκάομαι.
*μέμφομαι, depon. mid. to blame, to chide, Batr. 70.

μέν, a particle (originally=μήν, truly, i.e. in truth. indeed), used as conjunct. and adv. I) Conjunc, uér in connexion with & unites different notions and clauses : mér stands in the protasis, and indicates concession and admission, and points to the limitation expressed by of in the apodosis. The antithesis thus arising may be more or less strong. In the one case mèr - de may be translated by indeed, but; in the other, either not at all, or by and only. They are used. 1) In distributing according to place, time, number, order, and persons, 1l. 1, 18. 54. 3, 114. δ μέν, δ δέ. this, that; cf. δ. ἡ, τό. τὰ μὲν — πᾶν δέ. 1l. 4, 110, 111; οἰ μὲν — ημόσες δέ. Od. 3, 153. 155. 2) In a repetition of the same word, in two different clauses, in order to render it emphatic (anaphora): περί μέν-περί δέ, Il. Î, 258. 3) The clauses related to each other by

troduces an apodosis with two members, 20, 41—47. 5) Instead of δέ may stand other adversative particles, ἐλλά, αδ, αὐτε, αὐτέρ, 2, 704. 1, 51. Od. 22, 5, 6: or copulative conjunctions are also introduced, ré, sai, noi, Od. 22, 475. 6) Frequently the antithetic clause with & is wanting, and must be supplied in thought, Il. 5, 893. Od. 7, 237. 7) μέν thought, Il. 5, 893. Od. 7, 237. 7) pér often stands in connexion with other particles : 12. particles: μέν ἄρα, μέν γάρ, μέν δή; in Her re, the re indicates a more intimate connexion of the two members [an equal varidity], Il. 5, 139. 21, 260; and without apodosis = $\mu\acute{e}\nu$ rot, but yet; but, 4, 341. μέν τοι = certainly; indeed: often like μήν, assuredly, 8, 294. Od. 1, 275. 4, 157. II) Adv. Ep. and Ion. stands frequently in the original signif. instead of μήν, truly, certainly, verily, alone, Il. 7, 89. 15, 203; and often for emphasis with subst. and pron. 1, 440. 2, 145; frequently in connexion with other par-ticles: A µév, où µév, καὶ µév, ἀτὰρ µév, etc., see μήν.

pereaire (péros), 201. 1 éperénra, 1) to desire ardently, to wish continually, to long for, absol. and often with infin. pres. and aor.; with infin. fut. only, 21, 176. Od. 21, 125. 2) To having something in mind against any man (en vouloir to be angry, to be incensed, τινί, Il. 15, 504. Od. 1, 20; often absol., and έριδι neveaireir, to become angry in a strife, Il. 19, 58. κτεινόμενος μενέαινε, he was wrathful even in falling, 16, 491. (Thus Damm and Passow; Voss after Eustath. contrary to the signif. of the word, 'he groaned out his spirit.')

μενεδήσος, ον (δήσος), resisting an enemy, holding him at a stand, brave, cou-

rageous, *12, 247. 13, 228.

Meréhaos, ô, son of Atreus, king of Lacedæmon, 7, 470. 2, 408. 581, seq. He was brother of Agamemnon, and husband of Helen, whose rape caused the Trojan war. He was possessed of a strong, active body, but not of the same talent for command with his brother. In his disposition he exhibits benevolence and mildness; as a warrior, spirit and bravery, although he is not so impetuous and rash as Ajax and Diomedes, 17, 18, seq. After the Trojan war, he wandered about eight years before he reached home, Od. 4, 82, seq.

μενεπτόλεμος, ον, poet. (πόλεμος), επduring in battle, brave, warlike, epith. of heroes and of a nation, 2, 749.

Merenτόλεμος, ό, formerly incorrectly taken as a proper name in 13, 693.

μενεχάρμης, ου, ο, η (χάρμη), enduring in battle, courageous, epith. of heroes and nations, *9, 529, and often.

μενέχαρμος =μενεχάρμης, 14, 376.† Μενεσθεύς, ήος, ὁ (μένω, σθένος), son of Peteüs, commander of the Athenians, μέν and δέ are often widely separated by of Petells, commander of the Athenians, intervening clauses, 2, 494, and 511. 4) an excellent charioteer, 2, 552. 12, 331. Also the protasis is doubled by μέν, μέν, [15, 331.]

Merecoθης, ους, δ, a Greek, slain by his form when she accompanied Telema-Hector, 5, 609.

Mevéσθιος, ό, l) son of Areithous, sovereign of Arnæ in Bœotia, slain by Paris, 7, 9. 2) son of the Spercheius, or Borus and Polydôra, a leader of the Myr-midons, 16, 173—178.

μενοεικής, ές (είκω), prop. gratifying the desire; hence: sufficient, plentiful, abundant, spoken of food and drink, bais, ἐδωδή, οἶνος, τάφος, 23, 29; also θήρη, ληίς, Od. and ῦλη, abundant wood. Il. 23, 139. 2) Generally: agreeable, pleasing, wished for, 9, 227. Od. 16, 429.

μενοινώω (μένος), Ερ. μενοινώω, Ion. μενοινώω, 20r. Ι έμενοινησα, to have in mind, to think, to consider, to wish, to will, vi, or with infin. 10, 101. Od. 2, 36; and revi te, to purpose any thing against any man, kaká, Od. 11, 532. μενοίνεον (sc. Ké), el reléovour (fut.), they considered whether they should accomplish it, Il. 12, 59. [Bth. says: deliberare et dubitare solent; but Schol. προεθυμούντο (not supplying se) and so Cowper and Voss.]

μενοινώω. Ερ. for μενοινώω, q. v. Μενοιτιάδης, ου [also εω, 18, 93], δ, son of Menœtius=Patrocius, Il.

Meroirios, o, son of Actor, father of Patroclus, an Argonaut, 11, 765. 16, 14. 23, 85, sea

μένος, τος, τό (μένω), prop. perseverance in a thing, hence I) any vehement manifestation of spirit, and particularly a) impeluosity, flerceness, rage, anger, 1, 103. 9, 679; esply warlike spirit, bracery. μένος ἀνδρῶν, 2, 387; also plut. μένεα wvelories, the courage-breathing, 2, 536. 11. 508; connected with θυμός, άλκή, θάρoc. 5, 2. 470. 9, 706. b) desire, longing, wish, purpose, 13, 634; also plur. 8, 361. 2) animation, life, vigour, since this manifests itself in ardent desires, 3, 294; hence ψυχή τε μένος τε, life and strength, 5, 296. 8, 123. 3) strength, force, power of body, as a manifestation of a resolute will: to bear strength of hands against one another, 5, 506; thus also μένος καὶ χείρες, 6, 502. μένος καὶ γυῖα, 6, 27. b) Of animals, 17, 20, Od. 3, 450. c) Of inanimate things: of the spear, Il. 13, 444; of the wind, 5, 524; of fire, Od. 11, 220; of the sun, Il 23, 190; of streams, 12, 18. 4) It is often used periphrasti-12. (c. τ) it is often used periphrasi-cally, as βiη, is. μέτος 'Aprelia, il. 268. lephr μένος 'Aksiνόοιο, the blessed strength (Nitzoth, Od. 7, 187. Μέντης, ου, δ, 1) leader of the Kikönes (Ciconians), 17, 73. 2) king of the Ta-phines of cinetal of Outseau (University)

phians, a friend of Odysseus (Ulysses) in Ithaca, under whose form Athène came to Telemachus, Od. 1, 105. 180.

μέντοι, Od. 4, 157, ed. Wolf; better

separate, see μέν.
Μέντωρ, ορος, δ, 1) father of Imbrius,
13, 171. 2) son of Alcimus, an intimate friend of Odysseus (Ulysses) in Ithaca, to whom, on his departure, he entrusted his domestic affairs. Athene assumed

chus to Pylos, Od. 2, 225. 4, 654. 17, 68. μένο, poet μέμνο, fut. Ep. μενός for do boide; esply a) In battle: to maintain one's ground, to remain frm, with πλήγοι. b) Generally, to remain, to continue, to obide, αὐθι, αὐτόθι, 3, 291. 14, 119; with prep. and rives, mapa rive, etc., spoken of inanimate things: to remain standing, 17, 434. c) to wait, with accus, and infin. 4, 247. μένον δ΄ ἐπὶ ἔσπερον ἐλθεῖν, they waited till the evening came on. Od. 1, 422; or elooke with subj., Il. 9, 45. 2) Transit. with accus. to await, to wait for, esply spoken of an attacking enemy: to resist, to withstand, to stand against, τινά, Il.; δόρυ, Il. 13, 830; spoken of beasts and lifeless things, 13, 472. 15, 620. b) Generally, to wait for, to await, 'Hῶ, 11, 7.23; τινά, 20, 480. Od. 4, 847. (The perf. 2 μέμονα belongs in signif. to μέμαα, see ΜΑΩ.) Μένων. ωνος, δ, a Trojan, 12, 93.

 Μεριδάρπαξ, αγος, ὁ (ἄρπαξ), Crumbsnatcher, name of a mouse in Batr. 265.
*μερίζω (μέρος), perf. pass. μεμέρισμαι,

to divide, Batr. 61.

μέριμνα, ή, care, solicitude, anxiety,
 h. Merc. 44, 160. (From μερίς, μερίζω.)

μέρμερος, ον, poet. (from μέρμηρα, Hes. poet. = µipiµva), exciting care, causing trouble, spoken of actions: wearisome, difficult, terrible, dreadful, spoken only of warlike deeds, in the plur. μέρμερα έργα. 8, 453; and μέρμερα alone, *10, 48. 11, 502.

Μερμερίδης, αο, δ, son of Mermerus

= Itus, Od. 1, 259.

Μέρμερος, δ, 1) a Mysian, slain by
Antilochus, 14, 513. 2) father of Ilus, Od.

μερμηρίζω (μέρμερος), aor. 1 Ep. μερμή ριξα, 1) Intrans. to be anxious, to be troubled, to revolve anxiously in the mind, rousies, to revolve anxiously in the mind, to ponder; esply δίχα and διαθύχα, to be irresolute, to be doublful, to hesitate between two courses, to delay, Od. 16, 73. II. 1, 189. 8, 167. There follows it ώς, 2, 3; όπως, 14, 159. Od. 20, 8; often 7, 7, whether—or, II. 5, 672. 10, 503; also infin. λλθεύ ήδε πυθεσθαι. Od. 10, 152. 438. 24, 255; weat rupe. II. 90, 17 152. 438. 24, 235; περί τινος, Il. 20, 17. 2) Trans. with accus. to devise, to plot, to resolve upon, δόλον, Od. 2, 93; πολλά, Od. 1, 427; φόνον τινί, Od. 2, 325. 19, 52

μέρμις, ίθος, ή (prob. from είρω), α bond, a cord, a rope, Od. 20, 23.

*μέρος, εος, τό, α part, a share. κατὰ μέρος, each in his part, h. Merc. 53.

μέροψ, οπος, ὁ (μείρομαι, ὄψ). endowed with (articulate) speech, discoursing, speaking, epith, of men, who are distinguished from brutes by uttering articulate, instead of inarticulate sounds, 1, 250. 340. Od. 20, 49. (Voss, 'the speaking tribes of men,' but in h. Cer. 'rranytoned,' or speaking many tongues.)

"Mécowes, oi, the ancient name of the

inhabitants of the island Cos. derived | midst, 5, 8; with gen. 9, 87. Od. 11, 157; from a King Merops, h. Ap. 42.

Mέροψ, οπος, ό, a ruler and famous seer in the city Percote, on the Hellespont, father of Adrastus and Amphius, 2, 831. 11, 329.

μεσαιπόλιος, ov. poet. (πολιός), half-gray, beginning to be grey, epith. of Ido-meneus [with age half-grey, Cp.], who was approaching old age, 13, 361.†

Merailios, & (having charge of the cattle-yard), a slave of Eumæus in Ithaca, Od. 14, 449, 455.

μέσανλος, ό, Ερ. μέσσανλος (οτ τὸ μέσαυλον) (αὐλή), the court-yard, between the out-buildings in the court; also a shepherd's or herdsman's dwelling, 24, 29; esply the yard for cattle, 11, 548. Od. 10, 435; always Ep. form.

μεσηγύ, adv. Ep. μεσσηγύ, before a vower or to form a position μεσηγύς. 1) in the midst, between, rarely without cases, 11, 573. 23, 521. b) With gen. b-tween, 5, 41. Od. 4, 845. 2) Of time: in the mean time, Od. 7, 195. το μεσηγύ ηματος, the half of the day, h. Ap. 108. μεσήεις, εσσα, ev. poet. (μέσος), in the midst, middle, 12, 269.†

Mέσθλης, ou [not ous]. δ, son of Pylæmenes and of the nymph Gygæa, leader of the Mæonians, 2, 864. 17, 216.

μεσόδμη, η (for μεσοδόμη from δέμω), prop. the intermediate work, or juncture of two beams, hence 1) the transverse beam in a ship, or the hollow between the beams, in which the mast is fixed, Od. 2, 424. 15, 289. 2) a depression of recess in the wall between the pillars (intercolumnia), according to Aristarch. =μεσόστυλα, or the space between the beams in the ceiling, Voss, *Od. 19, 37.

*μεσόμφαλος, or, in the middle of the navel; hence subst. τὸ μεσόμφαλον, the middle; according to the Schol, the lamp-cover, Batr. 129. μέσον, τό, Ερ. μέσσον, neut. of μέσος,

μεσοπαγής, ές, εςε μεσοπαλής.

μεσοπαλής, ές, Ep. μεσσοπαλής (πάλ-ω), hurled by the middle. μεσσοπαλές έθηκε κατ² όχθης μείλινου έγχος, he fixed in the shore his ashen spear hurled by the middle, V. Il. 21, 172.† Eustath. [Död.] and others read μεσσυπαγές, infixed to the middle (mid-length deep stood plunged the ashen beam, Cp.). Aristarch. prefers μεσσοπαλές, because this word indicates greater force in the cast, [Db. vibrating from the centre upwards.] μέσος, η. ον, Ερ. μέσσος (according to the necessity of the metre), 1) middle, in the midst, spoken of space: Baker awyένα μέσσον, he smote the neck in the midst, 5, 657; μέσση ἀλί, in the midst of the sea, Od. 4, 814. b) Of time: metaph. et udore autortoon Sualger, to administer justice equally to both (im-partially), Schol. et cov. 11. 23, 574. Neut. uéore, as adv. 12, 167.

μέσσατος, η, ον, Ep. for μέσατος. έν μεσσάτω, in the midst, °8, 223. 11, 6. (Perhaps an old superl., see Rost, Gram. p. 402.)

μέσσαυλος, ο. Ep. for μέσαυλος, q. v. Μέσση, η, a town and port in Laconia, near Tænarus, now Masso, 2, 582. Paus.

Megonis, tôos, n. a fountain in Hellas, in Thessaly, cf. Strab. XIII. p. 431. Il. 6.

457 Meσσήνη, ή, a small district about Pharæ in the later Messenia, where Odysseus (Ulysses) visited Orsilochus, Od. 21, 15. A town Messênê was not known to H.

Meσσήνιος, η, ον, Messenian, subst. the Messenians, Od. 21, 18. μεσσηγύ, poet. for μεσηγύ.

μεσσοπαλής, ές, Ep. for μεσοπαλής. μέσσος, Ep. for μέσος. *μεστός, ή, όν, full, Ep. 15, 5.

μέσφα, poet. adv. = μέχρι, till, watil, ήοῦς, 8, 508.† μετά, 1) Prep. with gen. dat. and accus.; primary signif. with. 1) With gen.

indicating concomitancy and community, when the discourse implies not a mere co-existence in space (as μετά and σύν with dat.), but an intimate and active union: with, between, amongst, 13, 700. 21, 458. Od. 10, 320. 16, 140. 2) With dat. only poet. a) To indicate a union in place, mly with plur., with, amongst, between. μετ' αθανάτοις, μετὰ Τρώεσσι; again, μετά χερσί, ποσσί, between the hands; μετά φρεσί, in the mind. b) Το indicate concomitancy : μετὰ πνοιῆς ἀνέμοιο, like αμα, with the blasts of wind, i. e. fleet as the wind, Od. 2, 148. c e. fleet as the wind, Ud. 2, 135. c;
 Rarely to indicate approach: aρχόρ μετ' αμφοτέροιστε δπασσα, I gave a leader to both, Od. 10, 204. cf. Od. 9, 335. 5, 224.
 With accus. a) Spoken of space:
 a) To indicate direction or motion: info the midst of, amongst. ἰκέσθαι μετ' αὐτούς, Il. 3. 264. ἰκέσθαι μετά Τρώας καὶ 'Ayaıούς, 17, 458. βάλλειν τινά μετ εριδας καὶ νείκεα, into the midst of contention, 2, 376; and generally, to indicate direction to a person or thing: to, towards, after [in this sense of a somewhat strengthened πρός it is poet.]. βήναι μετά Νέστορα, 10, 73; but also in a hostile signif.: βηναι μετά τινα, to pursue any man, 5, 152; in like manner, δρμάσσθαι μετά τινα, 17, 605; and generally spoken of following: behind, after. μήλα έσπετο μετά κτίλον, 13, 492; metaph. spoken of worth or rank: according to, after, secundum, 2, 674. Also to indicate co-existence, with verbs μάσον ήμαρ, mid-day, II. 21, 111. 2)
Freq. το μάσον, the middle, as substited for frest, as with dat, μετά πληθύν, often ές μάσον, 4, 79. ἐν μάσον, 3, 69, amongst the multiture, 2, 143. Od. and μάσον, 4, 444. κατά μάσον, into the 4, 652. δ) Spoken of time, to indicate subsequence: after, II. 8, 261. 18, 96. 23, 27. μετὰ κλάος, after the news, report, II, 227. μετὰ καὐτα, h. Merc. 126; often with partep. μετὰ Πάτροκλου θαυόντα, 24, 575. c) Spoken of cause, manner, etc. a) To indicate the object: for, after, 7, 418. tieva μετὰ δόρυ, to go to bring a spear, 13, 247. βῆναι μετὰ πατρὸς ἀκουήν, to go in quest of intelligence from a father, Od. 2, 308. β) To indicate suitableness: according to, after. μετὰ σὸν κῆρ, II. 15, 52. Od. 8, 583. II. Adv. without cases, 1) together, moreover, besides, 2, 446. 2) behind, hereafter, of space and of time, 23, 133. Od. 15, 400. Frequently it is separated from the verb by tmesis. III) In composition, it has, in addition to the definitions already given, this, that it indicates a change from one condition to another.

μέτα, with anastrophe for μετά, 1) When it follows the subst. 13, 308. 2) For μέτεστι, Od. 21, 93.

μεταβαίνω (βαίνω), μεταβήσομαι, αυτ. μετάβην, pert. μεταβήβηκα, to go eichere, to go over. 1) κροκεο of the stars: μετὰ δ΄ άστρα βεβήκει, the stars had gone over, viz. had traversed the matery (Cp.), Od. 12, 312. 14, 483. 2) Spoken of singers: to go over from one subject to another, to proceed, *Od. 8, 432; with ές τ t, h. 8, 9.

μεταβάλλω βάλλω), aot. 2 μεταβαλών only in tmesis, to cust around, hence to turn around: νῶτα, to turn the backs (in flight), 8, 94. †

μεταβουλεύω (βουλεύω), to change a resolution, to alter one's mind, μετεβούλευσαν, Od. 5, 286.†

μετάγγελος, ὁ (ἄγγελος), one who bears intelligence from one to another, a messenger [internuncius], *15, 144. 23, 199. In 15, 144, Wolf reads μετ' ἄγγελος.

μεταδαίνυμαι, mid. (δαίνυμαι), fut. μεταδαίσομαι, to eat with, to feast with; ιρῶν, to participate in the sacrificial feast, 23, 207; τινί, with any one, 22, 198. Od. 18, 48.

no, το. μεταδήμιος, η, ον (δήμος), existing amongst the people. κακὸν μεταδήμιον, evil amongst the people, Od. 13, 46; spoken of an individual: domestic, native, at home, °Od. 8, 293.

μεταδόρπιος. ev (δόρπον), in the midst of or during supper, Od. 4, 194.† μεταδρομά δην. adv. running after, pur-

μεταδρομά δην, adv. running after, pursuing, 5, 80.†

μεταίζω, poet. for μεθίζω (ζω), to seat oneself with, Od. 16, 362.†

μεταίσσω (άίσσω), partcp. aor. μεταίξες, to leap after, to pursue, to rush a leo, in the partcp. aor. 15, 398. Od. 17, 236.

μετακιάθω, Εp. (κιάθω), only imperf. μετακιάθω, 10 go after, 11, 52; in a hostile signif. to pursue, τινά, 16, 685, 18, 581. 2) to go to some other place, to visit; τ· κά, any man, Od. 1, 22: πεδίον, to reach the piain, II. 11, 114.

 μ eranhaim, to weep after, to deplore, 11, 764.†

μετακλίνω (κλίνω), aor. pass. μετακλίνθην, to bend to another quarter. πολέμοιο μετακλιθέντος, when the battle has turned, i. o. is yielding, 11, 509.†

μεταλήγω (λήγω), Ερ. 201. 1 optat. με ταλλήξαε. partcp. μεταλλήξαε, to cease, to desist from; with gen. χόλουο, from anger, 99, 157. 261. h. Cer. 340. μεταλλάω (μετ' άλλα), 201. 1 μετάλ-

μεταλλώω (μετ' άλλα), aor. I μετάλλησα, prop. to search after other things, hence 1) to search after, to seek after, to inform oneself about, with accus. τυά or τί, 10, 125. Od. 3, 243. 2) to inquire for, to ask after; τυά, any man, and τυά τι, to ask a man about any thing, II, 3, 177. Od. 1, 231; also ἀμφί τυι, Od. 17, 554. [Herm. Op. vii. 141, is dissatisfled with Buttmann's explanation, Lex. 412.]

μεταλλήγω Ep. for μεταλήγω. μετάλμενος, partcp. sor. 2 from μεθάλλομαι.

μεταμάζιος, ον (μαζός), between the breusts; στήθος, the middle of the breust, 5, 19.†

•μεταμέλπομαι, mid. (μέλπω), to sing or dance amongst, with dat. h. Ap. 197. μεταμίγνομι (μίγνομι), Ερ. μεταμίσγω, fut. μεταμίξω, to mix with, to mingle amongst, τί, Od. 18, 310; τινί τι, •Od. 22, 221

μεταμώλιος, ον=μεταμώνιος.

μεταμώνιος ου, poet. (ἄνεμος), prop. with the wind, i. e. idle, ναίπ, profilese, νήματα. Od. 2, 93. πάντα μεταμώνια τθά-ναι, to render all vain, II. 4, 363: μεταμώνια βάζειν, to prate idly, Od. 18, 332. (Wolf has μεταμώνιος for μεταμώλιος, after the best MSS.)

μετανάστης, ου, δ (ναίω), one who goes from one place to another, a stranger, a settler, a new-comer, *9, 648. 16, 59.

Meτάνειρα, ή, wife of Celetis, mother of Demophon, h. Cer. 161. 206.

μετανίσσομαι, poet. (νίσσομαι), to go over, to go to the other side, spoken of Helios: μετενίσσετο βουλυτόνδε, Helios went to the unyoking of oxen, i. e. descended to his setting, 16, 779. Od. 9,

 μετάνοια, ή (νοέω), a change of mind, repentance, Batr. 10.

μεταξύ, adv. (μετά), in the midst, 1, 156.†

μεταπαύομαι, mid. (παύω), to cease in the midst, to take rest, 17, 373.†

μεταπαυσωλή, ἡ (παύω), intermediale rest, refreshment, πολέμοιο, 19, 201. According to Heyne and Nägelsb. ad Il. 2, 386, to be written μετὰ παυσωλή.

μεταπρεπής, és, poet. (πρέπω), distinguished amongst; with dat. αθανάτοισιν, amongst immortals, 18, 370.†

μεταπρέπω, poet. (πρέπω), to distinguish oneself, to be eminent amongst; with dat. of pers. ἡρώεσσιν, amongst the heroes, Il. and Od.; with dat. of the thing, γαστέρι, Od. 18, 2. b) With double dat. έγχει Τρώεσσι, with the spear amongst the Trojans, Il. 16, 835; πλούτω Μυρμιδόνεσσι, 16, 596; and with infin. 16, 194.

*μεταρίθμιος, ον (ἀριθμός), belonging with the number, counted with, with dat. h 25, 6.

μετασεύομαι (σεύομαι), μετασσεύομαι, aor. sync. μετάσουτο, 1) to hasten after, to follow swifly, 6, 296. 2) to hasten, absol. and with accus. τοιμένα λαῶν, *23.389.

μεταστόμενος, μεταστών, see μεθέτει. μέτασσαι. αί, iambs which are born between early ones (πρόγουα) and the late ones (έρσαι), later-born (or middleaged) lambs, Od. 9, 221.† (From μετά, as περισσός from περί, see Thiersch, Gram, 5 200. 11.)

μετασσεύομαι, Ep. for μετασεύομαι. μεταστένω (στένω), to sigh over, to la-

ment. άτην, Od. 4, 261.†

μεταστοιχί, adv. (στοίχος), along in a row, *23, 358. 757.

μεταστρόφω (στρέφω), fut. ψω, aor. 1 μετίστρεψε, aor. pass. μετεστρόφθην, 1) Act. 1ο turn about, to turn a round, to turn, †τορ ἐκ χόλου, 10, 107. νόον μετὰ σὸν κῆρ, to turn the mind to thy desire, 15, 52. δ) Intrans. to turn about, i. e. to retreat, 15, 203; to turn about, i. e. to require, 0d. 2, 67. 2) Pass. and mid. to turn oneself about, to turn, both to and from an enemy; only partep. aor. pass. II. 11, 595.

μετατίθημι (τίθημι), 20τ. 1 μετέθηκα, to put between or in the midst; κέλαδον, to excite a tumult, Od. 18, 402.†

μετατρέπομαι, mid. (τρέπω), sor. 2 mid. μετετραπόμην, to turn oneself around, absol. in tmesis, 1, 199. b) Metaph. to turn oneself to, to attend to, τινός, *1, 160. 9, 630. 12, 238.

μετατροπαλίζομαι, depon. mid. poet. μετατρόπομαι, to turn oneself around, to turn (intrans.) esply for flight, 20, 190. i μεταυδάω (αὐδώ», mly imperf. μετηύδα από μετηύδων, prop. to speak in the midst of several, then to speak to any one; always with dat. plur. ἐπεα Τρώεσσι, πάσιν, 8, 496. Od. 12, 153.

μετάφημι (φημί), BOT. 2 μετέειπον, 1) to speak amongst or to several, to discourse, always with dat. plur. 2, 411. Od. 4, 660. [Once with accus., 11. 2, 795, where, however, the var. lec. προσόφη is, according to Ameis, to be praferred.]

μεταφράζομαι, mid. (φράσομαι), fut. μεταφράσομαι, lo consider upon, to meditate, τί, 1, 140.†

μετάφρενον, τό (φρήν), the back, esply the part between the shoulders, which lies above the disphragm, 5, 40. Od. 8, 528: also plur. Il. 12, 428.

528; also plur. II. 12, 428.

μεταφωνέω (φωνέω), to speak amongst or to several; with dat. plur. τοίσι, amongst them, 7, 384. Od. 8, 201.

μετέασι, Ep. for μέτεισι, 200 μέτειμι. Ι. μέτειμι (είμι), pres. subj. Ep. μετείω and μετέω for μετώ, infin. μετέμ-

peral for persival, fut. perisonpal, to be amongst; with dat. identiform, to be amongst the immortals, 3, 100, and Od. 15, 251; absol. to be in the midst, to intervene, spoken of time, Il. 2, 336.

versa, spoken of time, 11. 4, 300.

II. μέταμι (είμι), partep. aor. 1 mid.
Ep. μετεισώμενος, 1) to go after, to go
behind, 6, 341. 2) to go to; νάλεμόσδε,
to the battir, 13, 298. Mid. aor. to go
into the midsi, to pemetrate, 13, 90. 17,
285.

μετείπον, Ερ. μετέειπον (elwor), aor. of μετάφημι, to speak amongst or to several, with dat. 1, 73, and absol.

μετεισάμενος see μέτειμι. μετείω, Ep. for μετώ, subj. from μέτειμι, to be in the midst.

μετέμμεναι, 800 μέτειμι I. μετέπειτα. (έπειτα), ofterwards, hereafter, 14, 310. Od. 10, 519.

μετέρχομαι, depon. mid. (ἔρχομαι), μετελεύσυμαι, aor. 1 μετήλθον, mly partep. μετελθύν, 1) to come or go into the midst, or to, absol., 4, 539. 5, 456. 13, 127. Od. 1, 239. a) With dat. to come amongst, ύπερφελελουσα, Od. 1, 134. πούργουν, Od. 6, 222; esply in a hortile signif. to rush upon, 11. 16, 487. Od. 6, 132. 2) With accus. to go after any man, i. e. a) to go to any man in order to call him, Πέρυν, II. 6, 280; absol. to follow, 21, 422; or τζ, any thing, in order to obtain it; πατρὸς κλέος, to go in quest of intelligence concerning one's father, Od. 3, 83; ἔργα, to visit the works (of servants), to inspect them, Od. 16, 314. Metaph. to go after a masiter of business, i. e. to attend to it, ἔργα, II. 5, 429. b) Spoken of a place: πόλινδε, to go to the city, 6, 86.

μετέσσυτο, see μετασεύομαι. μετέω, see μέτειμι.

μετήορος, ov. poet. for μετέωρος (δωρται), suspended in the air, aloft, in the air, 8, 26; δεματα ἀξέασκε μετήορα, the chariots sprang into the air, 23, 369. 2) Metaph. wavering, uncertain, h. Merc. 488.

μετοίχομαι, depon. mid. (οίχομαι), to go into the midst, ark āστν. to go through the city, Od. 8, 7. 2) With accus. to go after any man, to overtake him, Il. 10, 111. Od. 8, 47; absol. to accompany, Od. 19, 24; in a hostile signif. to rusk upon, to altack, τιτά, Il. 5, 148.

to attack, rivel, II. 5, 148.

µeroxλa(so (bxλa(so), to cronch down and keep shifting one's posture (of a cowardly soldier in ambush), 13, 281.

ματόπισθε, before a vowel ματόπισθε, adv. (ὅπισθεν), 1) Spoken of place: behind, behind the back, beckwards, with gen. behind, 9, 304. Od. 9, 339. 2) Spoken of time: after, behind, παίδει ματόπισθε λελειμμάνοι, the children left behind, Il. 24. 687.

μετοχλίζω (δχλίζω), aor. 1 optat. 3 sing. μετοχλίσσειε, Ερ. for μετοχλίσσειε, to remove by levers or by force, λέχος, Od. 23, 188; δχήσε, to thrust away the bars, Il. 24, 567.

measure: hence poet. mékayos, to measure the sea, i. e. to navigate, to sail over, Od. 3, 179.†

μέτρον, τό, a measure. 1) the instrument for measuring, a measure, 12, 422. 2) Esply a measuring vessel for liquids and dry goods, οίνου, 7, 471. 23, 268. αλφίτου, Od. 2, 355. (How much it held is not known.) 3) that which is measured, i. e. space, length, μέτρα κελεύθου, Od. 4, 389. 10, 539. ὅρμου μέτρον ἰκέσθαι, the space of the harbour, Od. 13, 101; metaph. μέτρον ήβης, the full measure of youth, i. e. the bloom of life, Il. 11, 225. Od. 11, 317.

μετώπιον, τό = μέτωπον, the forehead, *11, #5. 16, 739; prop. neut. of the adj. μετώπιος.

μέτωπον, τό (ωψ), the forehead, mly of men, plur., Od. 6, 107; once of a horse, 11. 23, 454. 2) Metaph. the front, the fore-part, κόρυθος, 16, 70.

μεῦ, lon. for μοῦ, see ἐγώ. μέχρι, poet. before vowel μέχρις, prep.

with gen. until, as far as. 1) Spoken of place: θαλάσσης, 13, 143. 2) Of time: τέο μέχρις; till when, how long ! 24, 128.

μή, adv. and conj. not, that not. 1) Adv. μή, not : it never denies independently and directly (cf. où), but always indirectly, and in reference to a preced. representation. It is found, therefore, only in a really dependent denial, or in one conceived of as dependent; and esply in such main and subordinate clauses as express a wish, will, command, a case or condition, a fear or anxiety. (The same holds true of the compounds: μηδέ, μηδείς, etc.) A) In main clauses: 1) In such as express a command, the act of forbidding or warning, where mly the imperat pres. stands, 1, 32, 363; or instead of it the infin., 7, 413. 17, 501; or the subj. sor. μη δή με ελωρ εάσης κείσθαι, do not, do not let me lie as a prey face tantum te rogo ...

ne), 5, 684; often with an implied threat, $\mu \eta$ or wapd report receive, let me not meet thee at the ships, 1, 26. 21, 563. Rare and mly Ep. is the imperat. aor. 4, 410. Od. 16, 301; and the fut., 15, 115. 2) In sentences expressing a wish, either with the optat. or the indic. histor. tenses: μη τουτο φίλον Δα πατρί γάνοιτο! may this not please father Zeus! Od. 7. 316. μη δράλος λίσ-σεσθαι, would that thou hadst not supplicated, Il. 9, 698. 22, 481; also with infin. μη πρὶν ἐπ ἡἐλιον δύναι, 2, 413. 8) In sentences which contain an exhortation with the subj. μη ισμεν for imper, let us not go, ll. and Od. 4) In oaths, sometimes instead of the direct negative où, Il. 10, 330. B) In subordinate clauses: 1) In all clauses explos, to prepare, τ. Od. 5, 173. νόστον, το δρας, ε. ην. etc. On the construct. see 5, 189. κακά των, 11. 6, 157. 7, 478. these conjunct. (οὐ stands only when δλεθρόν τιν., Od. 3, 249. 9, 92; also with

μετρέω (μέτρον), acr. l ἐμέτρησα, to the negation is limited to a single word, 24, 296.) 2) With intin. only in dependent discourse in H.: δμυνθι, μη μέν εκών το έμον δόλφ άρμα πεδήσαι, swear to me, that thou nidst not wittingly by craft obstruct my chariot, 23, 585. cf. 19, 261. It) Conjunct. that not: 1) After the primary tenses or an aor. with pres. signif. with subjunct., 1, 522. 17, 17; after a historical tense with optat., 10, 468. 2) After verbs to fear, to avoid, to beware, it o prevent, etc., μή like the Lat.
ne signifies that: δείδω μη το χθιζον
αποστήσωνται Αχαιοί χρέος, l fear that the Greeks will pay yesterday's deht, 13, 745. cf. 1, 553. 14, 261; after ideiv. to take heed, 10, 98. Such clauses with μή are often elliptical, so that δέδοικα or φοβούμαι must be supplied before them (cf. A 1), μήτι χολωσάμενος ρίξη κακὸν νίας 'Αχαιών, that in anger he may inflict some evil upon the sons of the Achaians, 2, 195. 5, 487. 17, 93. b) If ov is added, it is thereby shown that the apprehended event will not ensue. μή νύ τοι ου χραίσμη, lest haply it should avail thee nothing, 1, 28. μη ούτις, 10, 39. μη with indicat., Od. 5, 300, is to be taken as an interrogative particle. III) An interrogative particle: μή as such stands, 1) In a direct question, when a negative answer is expected: ἢ μή πού τινα δυσ-μενέων φάσθ ἔμμεναι ἀνδρών. you did not surely suppose it to be one of the enemy, Od. 6, 200. cf Od. 9, 405. 2) In an indirect question; whether not, after iδείν, φράζεσθαι, mly with subjunct. and optat., il. 10, 98. 101. 15, 164. Od. 24, 291; rarely with the indicat. when a man is convinced that the apprehended act will happen or is true: δείδω, μὴ δὴ πάρτα θεὰ νεμερτάα εἶπεν, I have my fears whether the goddess did not speak all things truly, Od. 5, 300.

μηδέ, adv. connects two clauses, prop. adversatively: but not, 4, 302. 10 mly merely annexing: also not, and not, 2, 260. Od. 4, 752. 2) also not, not even, and repeated for the sake of emphasis, 6, 38. 10, 239. 2) Doubled μηδέ, μηδέ, πείther, nor, 4, 303.

Mydeidys, ou, d, h. Bacch. 6, 43. ed. Wolf, after the conjec. of Barnes for μη δείδειν, the name of a pilot. Herm. amends: νη ήδη, which Frank has adopted.

μηδείε, μηδεμία. μηδέν (μηδέ and els), πο ονε, ποπε, in Η. μηδέν, 18, 500.† Μηδεσικάστη, ή (atlorned with wis-dom), daughter of Priam, wife of Im-brius, 13, 173.

μήδομαι, depon. mid. (μήδος), fut. μή-σομαι, 201. έμησάμην, to have in mind, like parare, not merely to devise, but also to execute: hence, 1) Absol. to devise, counsel, 2, 360. 2) to devise, to double accus. rand 'Axaiovs, against the Greeks, 11. 10, 52. epyor 'Axatovs, Od. 2+,

μηδος, εος, τό, 1) resolution, counsel, purpose, plan, always in the plur., 2, 340. Od. 2, 38. μάχης ημετέρης, our plans or efforts in this battle, Il. 15, 467; sometimes in the abstract signif. pru-dence, cunning, Od. 13, 89. 19, 353. 2) Plur. the male pudenda, Od. 6, 129. 18,

67. 87. 22, 476.

Μηθώνη, ἡ, Ep. for Μεθώνη, a town in Magnesia (Thessaly), near Meliboza, 2,

μηκάομαι, depon. mid. Ep. sor. partep. μακών, perl. μέμηκα, with pre-. signif. parter. μεμηκώς, fem. shortened μεμάκυία, 4, 435; from the perf. as a new poet. imperat. ἐμέμηκον, Od. 9, 439. 1) A word imitating the cry of sheep, to bleat, 4, 435. Od.; spoken of deer and hares, to cry, Il. 10, 362. 2) The partep. μακών is found only in the construction : κάδ' δ' έπεσ' έν κονίησι μακών, he sank screaming or crying in the dust, spoken of animals, 16, 469; and once of a man, Od. 18, 98

μηκάς, άδος, ή (ΜΑΚΩ), bleating, epith. of goats, 11, 343. Od. 9, 124.

unkert, adv. (ert), no more, no longer, no further, 2, 259. Od. 3, 240.

Mηκιστεύς, ήσς, ό, 1) son of Talaus, brother of Adrastus, father of Euryalus; he took part in the Theban war, 2, 566. 2) son of Echius, a companion of Teucer, slain by Polydamas, 8, 333. 15, 339; accus. Mykloth.

Μηκιστιάδης, ου, ό, son of Mekisteus= Buryalus, 6, 28.

μήκιστος, η, ον (μήκος), superl. of μαis, the longest, neut. sing. and plur. as adv. unknora, at the furth-st. finally, at last. Od. 5, 299, 465, h. Cer. 259.

μηκος, cos, τό, length, Od. 9, 324; taliness, height (of stature), *Od. 11, 312. 20, 71.

μήκων, ωνος, ή (μήκος), α poppy, α poppy-head, 8, 306.†

μηλέη, η (μηλον), an apple-tree, malus, Od. 7, 115. 11, 589 (to be pronounced as a dissyllable); *Od. 24, 340.

Μηλόβοσις, ιος, ή (prop. sheep-pas-turing), daughter of Oceanus, h. Cer.

μηλοβοτήρ, ήρος, ὁ (βόσκω), a shepherd, 18, 529.† h. Merc.

I) μήλον, τό, a head of smaller cattle, sing. rare; a sheep, without distinction of sex, Od. 12, 301; also, a goat, Od. 14, 105; mly plur. τὰ μῆλα, smail cattle, esply sheep and goats, often iφια μήλα, μήτηρ μήλων, 11. 2, 696.

11) μηλον, τό, an apple, and generally, tree-fruit, 9, 542. Od. 7, 120.

μηλόσκοπος, ον, poet. (σκοπέω), from whence a man can oversee the sheep,

Auck-inspecting, κορυφή, h. 18, 11.
μήλωψ, οπος. ό, η (ώψ), that looks like
an apple or a quince, guince-coloured,
yeilow, golden, κορπός, Od. 7, 104.

†

μήν, Ep. μέν and μών, adv. of confirmation and asseveration: yes, verily, certainly, by all means, vero; it stands more rarely alone than with other particles, and connects itself with the most important word in the sentence. It stands alone with the imperat. αγε μήν, come on now, 1, 302. Mly ἢ μήν (μάν, μέν), verily, truly, 9, 57; οὐ μήν (μάν), truly, not, 12, 318. 24, 52: µŋ µen, 1, 603. 10, 330: καὶ μήν (μέν), and truly, certainly also, 19, 45. 23, 410. 24, 488; and yet, but also, 9, 499.

μήν, μηνός, ό, ε month, only in the oblique cases; see μείς.
μήνη, ἡ, the moon, 19, 374. 23, 455. 2)

As prop. name, the goddess of the moon, h. 32.

μηνιθμός, ὁ (μηνίω), anger, wrath, *16. 62. 202.

μήνιμα, ατος, τό (μηνίω), α cause of anger or wrath. μή τοι θεών μήνιμα γέwww.that I may not awaken the wrath of the gods against thee, 22, 358. Od. 11,

μήνις, ιος, ή (μένω [al. μαίνομαι, μέμην-a]), lusting anger, wrath (Ap. ή επιμένουσα οργή), mly of the gods, 1, 7. Od. 3, 135; of men, 1, 1. 9, 517.

μηνίω (μηνις), aor. 1 partep. μηνίσας. to cherish a lusting anger, to persevers in writh, to be wroth, rivi, against any man, 1, 422. 18, 257; TIPOS, on account of any thing; ipŵr, 5, 178; and often absol. (In the pres. and imperf. t is short, only once in the arsis long, 2, 679.)

*μήνὖτρον, τό (μηνύω), a reward for discovery, h. Merc. 284.

*μηνύω, fut. μηνέσω, to indicate, to be-tray, to make known, h. Merc. 373. (υ in the pres. long and short.)

Myores, oi, Ion. for Maiores, the Ma-onians, the inhabitants of Maronia, then = Audoí, 2, 864. 10, 431.

Mησοτίη, η, Ion. for Μαιονία, prop. a district in Lydia, which lay east of Mount Tmolus, 3, 401.

Myoris, idos, 4, Maonian. 2) Subst.

a Mæonian woman, 4, 142.

μήποτε (ποτέ), that not even, lest perhaps; on the construc. see my with subj. 7, 343. Od. 19, 81. b) In asseverations, never, with infin. following, 11. 9, 133.

μήπου οτ μή που, lest perkaps, Od. 4,

μήπω (πώ), not yet, 18, 134. 2) by no means, with imperat. 4, 234. 3) For μή mou, Od. 9, 102.

μήπως (πώς), that not perhaps, less hapty, with subj. and optat., 3, 436. 5, 437; and after verbs of fearing, that per-haps. 2) Interrogatively, whether not perkaps, 10, 101.

μήρα, τά, rare plur. of μηρίον, q. v. μήρινθος, η, a cord, a string, •23, 854. 857. 866. 867. 869.

μηρίον. τό, only in the plur. μηρία, rarely μηρα, l, 464. Od. 3, 179; the thighbones, the thigh-pieces, which were cufrom the thighs (μηρωί), of victims.

They were then covered with pieces of Od. 18, 27. (In the earlier edd. we find flesh from the other parts, enveloped with a doubled covering of caul, and thus burnt as a sacrifice to the gods, Il. 1, 460. Od. 3, 456; hence often wiova μηρία, 1, 40; thus Nitzsch ad Od. 3, 456. Voss, Myth. Brief. I. 39, explains μηρία as the hip-bones, with the flesh belonging to them.

Μηριόνης, ove, δ, son of Molus of Crete, charioteer of Idomeneus, 2, 651. 7, 166.

μηρός, δ, the upper fleshy part of the hip, the thigh, spoken of men, 5, 305. 12, 162. ἄορ ἐρύσασθαι παρά μηροῦ, to draw the sword from the thigh, Il. 2) Spoken of beasts, only in the connexion, unpoùs έξέταμον, see μηρίον, 1, 460. Od.

μηρθομαι, depon. mid. aor. Ep. μηρύσάμην, to draw in, to take in, to furl, ίστία, Od. 12, 170.†

μήστωρ, ωρος, ο (μήδομαι), 1) an adviser, a counsellor, spoken of Zeus (governor of the world, V.), 8, 22; of heroes: μήστωρες μάχης, άψτῆς, counsellors in battle (Voss: 'exciters of battle'), 4, 328. 17, 339. 2) which occasions any thing: φόβοιο, the occasion or cause of flight, 6, 97. 12, 39: but of horses, skilled in flying (impetuous steeds, V.), 5, 272. 8, 108.

Μήστωρ, ορος, ό, son of Priam, 24,

μήτε (τε), and not, and that not. μήτε -μήτε, neither-nor, also with τε in the second member, 13, 230. On the conatruc. see μή.

μήτηρ, μητέρος, ή, contr. μητρός, α mother, spoken of animals, 2, 313. 17, 4. mother, spoken of annuals, 2, 33. 17, 3.
Od. 10, 414. 2) Metaph, spoken of regions in which any thing especially flourishes: μήτηρ μηλων, θηρών, mother of sheep; of wild beasts, i. e. abounding In sheep, etc., Il. 2, 696. 8, 47, and elsewhere.

μήτι, neut. of μήτις, q. V.

μήτι, see μήτις. μητιάω (μήτις), Ep. μητιόω, only pres. and imperf. 1) to have in mind, to devise, to plan, βουλάς, 20, 133; absol. 7, 45. 2) to devise prudently, to plan, to plot, τ. 10, 208; κακά, 15, 27. 18, 312; νόστον τινί, Od. 6, 14. Mid. to conclude by oneself, to deliberate, 11. 22, 174; with infin. 12, 17.

μητίστα, δ. Ep. for μητιστης (μητίσ-μαι), counsellor, counselling (ruling, V.), epith. of Zeus, 1, 175. Od. 14, 243, and

μητιόειε, εσσα, εν (μῆτιε), 1) rich in counsel, wise, h. Ap. 344. 2) wisely prepared or devised, φάρμακα, Od. 4, 227.†

parea or devices, φαρμακα, Od. 4, 227.7
μητίσμα, depon. mid. (μήττις), fut.
μητίσμα, sor. 1 ἀμητίσκην: the pres.
is mind, to deitberate apon. Od. 9, 262.
2) to invent, to device, to plot, ἔγθεα, II. 3,
417: μέρμερα, to practice dreadful deeds,
10, 48; θένατόν τινι, 15, 349; κακά τινα,

| μέγλικ, εξ. μέγνη, αν. = μέγδια, htt. μέξο, αν. 1 2 sync.

incorrectly μητίσσομαι) μητιόω, Εp. for μητιάω

μήτις, ιος, ή, dat. μήτι, Ep. for μήτιι, 1) prudence, understanding, intelligence, the ability to counsel, often Il. and Od. 2) counsel, advice, plan, expedient, excly μητιν υφαίνειν, Il. 7, 324. 10, 19. Od. 4,

μήτις οτ μή τις, neut. μήτι, gen. μήτινος (τὶς), that none, (that no) that no one, constr. of μή. 2) μήτι, frequently. as adv. thut not perhaps, indeed not perhaps, 4, 42. 5, 567. Od. 2, 67.

μητροπάτωρ, ορος, ο, poet. (πατήρ), a mother's father, a maternal grandfather. 11, 224.4

μητρυιή, ή, **a** step-mother, •5, 389. 13.

μητρώιος, τη, τον. poet. for μητρώος (μήτηρ). maternal, δωμα, Od. 19, 410. τ μήτρως, ωος, δ (μήτηρ), a mother's brother, an uncle, "2, 662. 16, 717.

μηχανόομαι, depon. mid. (μηχανή), only pres. and imperf., 3 plur. imperf. μηχανόωντο, Ep. for έμηχανώντο, Prop. to prepare with art, to build, machinor, reixea, 8, 177. 2) to inrent, to devise, to purpose, to practise, mly in a bad signif.: κακά, ἀτάσθαλα, to practise wickedness, 11, 695; Tiví and ἐπί τινι, Od. 4, 822.

μηχανάω, Ερ. μαχανόω = μηχανάομαι, from this the partep. μηχανόωντας, Od. 18, 143.+

*μηχανιώτης, ου, ο, poet. for μηχανηrys. machinator, one who practises cunning or prudence, crafty, h. Merc. 436. μήχος, σος, τό, ροεί for μηχαή, means, remedy, counsel, 2, 342. οὐδέ τι μήχός έστι, there is no remedy, l. e. it is impossible, 9, 249. of, áκος, Od. 14, 238. Μήων, ουος, δ [5, 43], see Μήωνες.

μιαίνω, aor. 1 έμίηνα, aor. 1 pass. έμιανθην, Ep. 3 plur. for έμιανθησαν, 4, 146; according to Buttm. 3 dual aor. 2 sync. for δμιάνσθην, 1) to stain, to colour, ελέφαντα φοίνικι, 4, 141. 2) to stain, to defile, to foul, αίματι, κονίησι, *16, 797. 17, 439.

μιαιφόνος, ον (μιαίνεσθαι φόνος), defiled with slaughter, stained with slaughler, recking with gore [gore-tainted, Cp.], epith. of Arês, °5, 31. 455. 844. Lobeck and Buttm. read μιαίφονος from μιαίreofas and poros, and its connexion with βροτολοιγέ and τειχεσιπλήτα requires an act. signif. accustomed to stain oneself with blood (Schol. marroneros (Mid.) po-

vois). Ameis. μιαρός, ή, όν (μιαίνω), stained, defled, fouled, 24, 420.†

μιγάζομαι, poet. for μίγνυμαι, mid.

S sing. eµurro, perf. pass. µéµıyıaı, sor. 1 | pass. ἐμίχθην, and aor. 2 ἐμίγην, fut. pass. μιγήσομαι. (The pres. μίγνυμι is not in H.) I) Act. to miz, to mingle, prop. spoken of fluids, with accus. olivor, 3, 270. Od. 1, 110; фармака, Od. 4, 230; pass. άλεσσι μεμιγμένον είδαρ, food seasoned with salt. According to others, food out of the sea, Od. 11, 123. b) Metaph. to join, to bind, to unite, to bring any thing to another in close contact, Ti TIVE χειράς τε μένος τε, to mingle hands and Spirit, i. e. to come into close fight, Il. 13, 510; ανδρας κακότητι καὶ άλγεσι, to bring men into wretchedness and suffering, Od. 20, 203. Pass. γλώσσ' ἐμέμικτο, their speech was mingled, Il. 14, 436. Od. 19, 175. II) Mid. with aor. pass. 1) to mingle themselves, to mingle, spoken of sheep: roug, in the pasture, Il. 2, 475; of tempests, Od. 5, 317. 2) Metaph. to mix oneself, to touch any thing, with dat. κάρη κονίησιν ἐμίχθη, the head plunged in the dust, Il. 10, 457; also spoken of men, 3, 55; of the spear: μιχθήναι έγκασι φωτός. pierced into the entrails of the man, 11, 438. 8) Most frequently of men: to mingle oneself with, to consort with, to have intercourse with, to have commerce or live with; with dat. προμάχοισι, amongst the front warriors, θανάτοισιν, 24, 91; also έν προμάχοισι. Od. 18, 379: άλλοδαποίσι, to have intercourse with strangers, Il. 3, 48; and er run, 3, 209; and es Axanovs, 18, 216; absol. Od. 4, 178; μίξεσθαι ξενίη, to mingle in hospitality, Od. 24, 314. b) In a hostile signif. : to meet in battle, i. e. to come into close fight, Τρώεσσιν, Il. 5, 143: ἐν δαί, 13, 286; ἐν παλάμησί ruros, to engage in a pugilistic contest with any one, 21, 469. c) Esply spoken of sensual love: ἐν φιλότητι and φιλό-τητί τινος, 6, 161, 165; and τινί, 21, 143; so ໜ້າຖື, 4, 445; once with accus. ໜ້າຖ້າ 15, 33; spoken of man and wife at once and also of each person singly, when it may be translated, to embrace in love, to

kave intercourse with any one. Mideia, h. Ep. for Midea, a town in Bœotia, on the lake Copaïs, which according to Strabo was swallowed up by this lake, 2, 507.

*Mίδης, eω, ὁ, Ep. for Mίδας, king of the Phrygians, Ep. 3.

μικρός, ή, όν, Ion. form σμικρός, little, nall, short, accus. δέμας, 5, 801. Od. 3, 290; only twice. παρά μικρόν, almost, Batr. 241. Compar. µeiwe, q. v.

μίκτο, see μίγνυμι.
Μίλητος, ή, 1) a noted and opulent commercial city of the Ionians in Caria, with four ports, 2, 868. h. Ap. 42. 180. 2) a town on the island of Crete, mother city of the Ionian Miletus, 2, 647.

μιλτοπάρησε, ον (παρειά), having red cheeks, i. e. sides, red, epith. of ships, whose sides were painted with vermillion, 2, 637. Od. 9, 125. ('Red-beaked,' V.) Minas, arros, è, a promoutory in Asia

Minor, east of Chios, at the southern extremity of the Erithrean isthmus, Od. 3, 172.

*μιμέομαι, depon. mid. to imitate, with accus. h. Ap. 136. Batr. 7.

μιμνάζω, poet. form of μένω, to remain, 2, 392. 10, 549. 2) Trans. with accus. to await, to wait for, h. 8, 6.

μιμνήσκω (root MNAQ), fut. μνήσω, aor. l έμνησα, fut. mid. μνήσομαι, aor. l έμνησάμην, iterat. μνησάσκετο, perf. mid. μέμνημα, 2 sing. μέμνη for μέμνησα, ορται. ορται. μέμνημαν, 24, 743; από μεμνέωνο for μέμνησο, 23, 361; fut. 3 μεμνέωνο for μέμνησο, 23, 361; fut. 3 μεμν νήσομαι, sor. I pass only infin. μνησθήναι, Od. 4, 118. Also in the pres. μιpai, vd. *, 110. Also in the pres. μετήσκομα. and μετήσκομα. conftr. μετήμαι, in the expanded forms, partep. pres. μετώμανος, imperf. ἀμετώστος, to remind, to put in mind, τωτά, 0d. 12, 38; of any thing, τωτά τιμος, 11. 1, 407. Od. 3, 103. 14, 169. Mid. to remember, to call to mind, to think of, to bethink oneself, with gen. often; ἀλκής, to bethink oneself of spirit, i. e. to show it, Il. 6, 112; χαρμής, 4, 222; πολέμοιο, νόστου, σί βρώμης, κοίτου, etc.; instead of the gen. once φύγαδε μνώοντο, they bethought themselves of flight, 16, 697. 2) to mention, to bring to mind by speaking, with gen. 2, 492. Od. 4, 118. 331; with accus. h. Ap. 159; and aupi rires, Od. 4, 151; αμφί τινα, h. 6, l; and περί τινος, Od. 7, 192. 3) The perf. mid. has the pres. signif. like memins, I bethink myself, I remember; fut. 3 μεμνήσομαι, Ι shall remain mindful, mly with gen. 5, 818; and with accus. Trobia, \$6,000, \$\times \text{A}\text{A}\text{a}\text{, \$6}\text{, \$22. 9, 527. Od. 14, 168. 24, 122; and with infin. II. 17, 364; and the partep. often absol. 5, 263, 19, 153.

μίμνω, poet. form for μένω, only pres. and imperf. 1) to remain, 2, 331. 2) With accus. to wait for, to await, 4, 340. Od 11, 210.

μίν, accus. sing. of the pron. 3 pers. for αυτόν, αυτήν, αὐτό, always encitic, often μὶν αὐτόν, (the person) himself (not as a reference), 21, 245; but αὐτόν μων [only once], himself, as a refirxive (se seipsum), Od 4, 244, for the plur.; doubtul, cf. Thierach, Gram. § 204. 5. Μενσέος, Μισγέος, Μισγέος, Μισγέος, Δίσγέος, appellation of Orchomenus in Bosetia,

named from the powerful tribe of the

Minyæ, 2: 511; Ep. form Od. 11, 284.

Minyæ, 2: 511; Ep. form Od. 11, 284.

Mirovijor, 8, Ep. for Mirosios, 1) arlver in Elis, according to Skrab. VIII.

347. Paus. 5, 1. 7, the Paneus.

μινίδω (μινίτ), poet. only pres. and imperf. iterat. imperf. μινίδοσκον, 1) Trans. to diminish, to lessen, to impair. to weaken, with accus., 15, 492. 493. 22, 242. Od. 14, 17. 2) Intrans. to become amaller, to decrease, to be destroyed, il. 16, 392, 17, 738. Od. 12, 46; frop éraipeur, Od. 4, 374; wóbe, to pine away with desire, h. Cer. 202. mirroda, adv. (moris) a little, a very

little, for a time, mly of time, 4, 466. Od. 15. 494.

μινυνθάδιος, ον (μίνννθα), compar. μινυνθαδιώτερος, lasting but a short ti úr, 4, 778; short-lived, 1, 352. Od. 11, 307

μινυρίζω (μινυρός), to moan, to whimper, to lument, to wait, prop. spoken of women, 5, 889. Od. 4, 719.

*Mīrwios, or, Ep. for Miregos, Minoian, h. Ap. 393.

Mirwe, or, d, accus. Mirwa and Mirwed. Wolf, Mirwer ed. Spitzner after Aristarch., II. 14, 322; son of Zeus and Europa, king of Crete, famed as a wise ruler and lawgiver, 13, 450, 451, 14, 322. His wise laws he had received from Zeus himself, since he had for nine years intercourse with Zeus, Od. 19, 178. His daughter is Ariadne and his son Deucalion, Od. 11, 321 19, 178. He also appears in the realm of shades as ruling king, Od. 11, 567. Later tradition alone makes him a judge in the under world.

μισγάγκεια, ή (άγκος), a dell, glen, gulley, a defile, a ravine, in which the mountain torrents meet, 4, 455.†

μίσγω, a form of μίγνυμι, q. v. μισέω (μίσος), aor. l έμίσησα, to hate, to abominate, to detest. μίσησε μιν κυσί κύρμα γενέσθαι, it was an abhorrence to him to become a prey to the dogs, Voss, II. 17, 272,

μισθός, δ, a reward, wages. hire, 10, 804. 21, 445. 450; plur., Od. 10, 84. μιστύλλω (akin to μίτυλος), εο cut in

small pieces, to cut up, spoken of carving flesh, with accus., 1, 465. 2, 428. Od. 3.

μίτος, ò, the cord, the thread, a single thread introduced into the warp (myrior), 23, 762.† (Others understand the warp by it, stamen. Cp. translates, 'she tends the flax, drawing it to a thread.')

μίτρη, ή, a belt, a girdle, a woollen belt worn by warriors about the abdomen. furnished with metallic plates as a defence against missiles, and distinct from ζωστήρ, *5, 857. 4, 187.

μιχθείς, see μίγνυμι. μνάομαι, ground form of μ·μνήσκομαι, to remember, contr. µvonat. which occurs in the Ep, expanded forms of the pres.

and imperf. see μιμνήσκω. μνάομαι, contr. μνώμαι, depon. mid. iterat. imperf. µváσκετο, lo court, to woo, to seek in marriage, with akoutus, yuralka, Od. 1, 39. 16, 431; and absol. Od. 16, 77. 19, 529. (Only in the pres. and imperf. sometimes in the contract and sometimes in the expanded forms.)

ΜΝΑΩ, τοοι ο μιμνήσκα. μνήμε, ετος, τό (ΜΝΑΩ), α memorial, α monument, χειρών, Od. 15, 126. 21, 40; τάφου, α tomb, 23, 619.

μνημοσύνη, ή (μνήμων), remembrance, memory. µνημοσύνη τις έπειτα πυρός γενέσω, then let there be some remembrance of the fire, 8, 181.+

·Mrnuorira, & (Moneta, Herm.),

| daughter of Uranus, mother of the Muses by Zeus, h. Merc. 429.

μνήμων, ον, gen. ονος (μνήμη), mindful, remembering, Od. 21, 95; with gen. φόρτου, mindful of the lading [i.e. careful of the goods stowed in his ship], Od. 8.

μνήσαι, μνησάσκετο, see μιμνήσκω. Μνήσος, ὁ, a noble Pæonian, 21, 210. μνηστεύω (μνηστός), fut. μνηστεύσω, to woo, to solicit in marriage, absol. Od. 4,681; and with accus. yourake, a woman, Od. 18, 276.

μνηστήρ, ήρος, δ (μνάομαι), a suitor, wooer, often spoken of the suitors of Penelape; the number of them, *Od.

μνήστις, ιος, ή, poet. for μνήμα. remembrance, memory, ούδέ τις ήμιν δόρ-που μ., = we thought not of supper, Od. 13, 280.+

μνηστός, ή, όν (μνάομαι), woord, who is won by presents, and hence a lumful wife, always as fem. with aloxos, κουριδίη, 6, 246. Od. 1, 36.

μνηστύς, ύος, ή, Ion. for μνηστεία. the act of wooing, soliciting in marriage, *Od. 2, 199. 19, 13.

μνωόμενος. μνώοντο, Ερ. for μνώμενος,

ἐμνῶντο from μνάομαι, q. v. μογέω (μόγος), aor. 1 ἐμόγησα. 1) Intrans. to weary oneself, to fatigue oneself, to exert oneself, to suffer pain, mly as part, with another verb, 11, 636, 12, 29, 2) Trans. with accus. to endure, to beur, to suffer, άλγεα, Od. 2, 348. πολλά, Il. 23, 607. ἀέθλους. Od. 4, 170. ἐπί τινι, about

any thing, il. 1, 162. Od. 16, 19. μόγις, adv. (μόγος), with difficulty, scarcely, (22, 412. c is long in the arsis,) 9, 355. Od. 3, 119.

μόγος, δ, pains, labour, exertion, 4,

μογοστόκος, ον (μόγις, τίκτω), exciting pains (dolorum creatrix, Ern.), that causes the woman to bear with pain. Thus according to Aristarchus. Others, adding those that bring forth with difficulty, but such paroxytones have an active signification (cf. θεοτόκος), epith. of Ilirhyia (Eileithyia), *11, 270. 16, 187. 19, 103.

μόθος, δ, poet. (akin. to μόγος), the tu-mult of battle, battle, 7, 117. 18, 159;

inver, a tumult of horses, the battle-fray of cavalry, 7, 240.

LOGA: 1 (Letcopula), 1) a part, in op-position to the whole, 10, 253. Od. 4, 97; esply a share in any thing, Od. 11, 534; in a repast, a portion, Od. 3, 40 66; and often metaph. ove aidous moipar exerv. to have no particle of shame, Od. 20, 171; hence, finess, propriety; kara moipar, suitably, properly, often with singly, a so έν μοίρη, Il. 19, 186; and παρά μοίραν, ev μορη, it. 19, 100; and παρα μοιραν, contrary to propriety, Od. 15, 509. 2) Eaply the portion of life, the lot of life, Od. 19, 192: in full, μοίρα βιότοιο, the measure of life, It. 4, 175; generally, fait, destiny, with infin. Od. 4, 475. It. 7, 52, esply in a bad signif. the lot of death, 6,

488; connected with 6áraros, 3, 101. Also in a good signif. Od. 20, 76, prosperity, good fortune, opp. aumopin.

Moιρa, ή, prop. name, the yodders of fate, the Parca of the Romans, who allotted to men the destiny of life. In H. mly sing. once plur. 24, 49. cf. Od. 7, 197. Fate appears in H. in general, without limitation, but still not in the sense of an absolute fatalism. Primarily, every thing is ascribed to fate, whose unconditional necessity is most striking, e. g. death, as a law of nature, Od. 17. 326; also every thing independent of the free will of man, e. g. birth, death, Moira is prifortune, misfortune, etc. marily the dispenser of fate, Od. 3, 236 -238; still Zeus is also mentioned as the ruler of fate, Od. 4, 208. 20, 76, he can accelerate or delay the destiny of Moira, or in doubtful cases decide it, Il. 12, 402. 16, 443; nor is all influence denied to the other gods, Od. 3, 269. 8,

μοιρηγενής, ές (γένος:, favoured by fale

at birth, burn to kappiness, 3, 182.†
μοιχάγρια, τα (άγρα), the penalty inficted upon one detected in adultery [th' adulterer's forfeit, Cp.], Od. 8, 332.† μολείν, see βλώσκω.

μόλιβος, ο, poet. for μόλυβδος, lend, 11, 237.+ Some prefer to read μόλυβος, see μολύβδαινα.

1) son of Molione, Μολίων, ίονος, ό, wife of Actor; in the dual, the Modiove, the two Moliones, Cteatus and Eurytus, 11, 709; see 'Ακτορίωνε and Ευρυτος. 2 A prop. name of a Trojan, charioteer of Thymbræus, 11, 322.

μολοβρός, ό, a glutton, a parasite, a greedy beggar, *Od. 17, 219. 18, 26; according to the deriv. of the Gramm. μολών είς βοράν, better according to Riemer akin to μώλυς, μωλύνω, α ίαχυ, fat paunch.

Μόλος, ὁ, son of Deucalion, father of Meriones of Crete, 13, 249. 10, 269.

μολπή, ή (μέλπω), a song united with daucing, 1, 472. Od. 4, 19; and generally, play, pastime, Od. 6, 101. 2) sono, playing on the tyre, alone, Od. 1, 152. 4, 19; also dancing alone, Il. 18, 606.

μολύβδαινα, ή (μόλυβδος), a leaden ball, which was tied to the line above the bait, to sink it more deeply in the water, 24,

MOAΩ, root of the aor. εμολον, see βλώσκω.

*μονοήμερος, ον (ήμέρα), Ερ. for μονήµepos, of one day, living only one day, ephemeral, Batr. 305.

μόνος, η, ον, Ερ. μοῦνος, in H. only Ep. alone, often μόνος, Batr. 257. 2) alone, solitary, 4, 388. Od. 3, 217.

μονόω (μόνος), Ερ. μουνόω, Od., partep. aor. pass. μονωθείς, to make single, to leave alone; with accus. γενεήν, to propagate the race singly (so that there is [The derivation from μάω is rejected by always only one), Od. 16, 117; hence Buttm., Mythol. I. 289, seq. Am. Ed.]

pass. to be left alone, Il. 11, 471. Od. 15, 380.

μόριμος, ον, poet. for μόρσιμος, q. v. μορμόρω, poet. (μύρω), only pres. to rush, to rusr, to murmur, spoken of a stream, αρφώ, 5, 599. 21, 325; spoken of the ocean, *18, 403.

μορόεις, εσσα, εν, only μορόεντα έρματα, according to the best critics: carefully or skilfully wrought eur-rings, of rare art, 14, 183. Od. 18, 298. Voss, bright, and according to Riemer to be derived

from μαίρω, to shine.
μόρος, ὁ (μείρομαι), the lat, fate, desting, assigned to a man, either by the deity or by fate, esply a sad lot, death, 19, 421; hence often, κακὸς μόρος, and connected with θάνατος, 6, 357. Od. 9, 61; ὑπὰρ μόρον, see ὑπέρμορον.

μόρσιμος, ον (μόρος), Ep. μόριμος, 20, 302;† appointed by fute, juted. Od. 16, 392. 21, 162; once, appointed to death, 22, 13. μόρσιμον ήμαρ, the day of fate, the day of death, 15, 613; and μόρσιμόν core, with infin., it is allotted by fate. 3.

Μόρυς, υος. δ, son of Hippotion, a Mysian, 13, 792. 14, 514.

μορύσσω, fut. ξω. perf. pass. μεμό-ρυγμαι to defile, to discolour, to foul, to soil, είματα καπνώ, Od. 13, 435.†

μορφή ή, form, figure, shape of body, Od. 8, 170; metaph, μορφή ἐπέων, grace, ornament of words, *Od. 11, 367.

μόρφνος, ον. 24, 316; an adj. epith. of an eagle, of uncertain signif. prob. dark-coloured, black, for opdyn, Heaych.; other explanations, according to the Schol., are: 1) beautifully formed, from μορφή. 2) rusking on, swooping, plunder-ing, for μάρπτω. 3) death-bringing, from μοροφόνος. 4) Arist. H. A. 9, 32, a kind of eagle, living in valleys and swamps, hence Voss: 'dwelling in valley and

μόσχος, δ, a spront, twig, rod; as adj. young, tender, 11, 105.† cf. λύγος. Μούλιος, δ, 1) the husband of Agamédê, 11, 739. 2) a Trojan, 16, 696. 3) a Trojan slain by Achilles, 20, 472. 4) a herald of Amphinomus, Od. 18, 422. μουνάξ, poet. for μόναξ, adv. (μοῦνος), singly, alone, •Od. 8, 371. 11, 417.

μούνος, η, ον, see μόνος. μουνόω, Ιοπ. for μονόω, Q. V.

Movσa, ή (prob. = μώσα from μάω, perceiving, inventing), a Muse, goddess of song, of the poetic art, etc.; even in H. plur., but the number nine is noticed first, Od. 24, 60, without mentioning their names, which are found for the first time, Hes. Th. 76. They are, ac-cording to 2, 491. Od. 1. 10, daughters of Zeus; they inhabit Olympus, 2, 484; and entertain the gots by singing, 1, 604. They inspire the Epic poets, suggest to their minds the deeds they are to record, and accord to their style attraction and grace.

μοχθέω (μόχθος), fut. ήσω, like μογέω, to take pains, to trouble oneself, to be distressed, Kydeow, 10, 106.†

μοχθίζω=μοχθέω, to suffer, to be sick, Exec, with a wound, 2, 723.

μοχλέω (μοχλός), to move with levers; στήλας, to turn over the pillars, 12, 259.† μοχλός, ὁ, 1) a lever, Od. 5, 261. 2) any long, strong stake, * Od. 9, 332. Μυγδών, όνος, ὁ, king of Phrygia, in

whose time the Amazons attacked Phry-

gia. 3, 186.

μυδαλέος, η, ον (μυδάω), wet through, moiet, damp; aiuare, sprinkled with blood, 11, 54.†

Μύδων, ωνος, ὁ (appell. μυδών), son of Atymnius, charioteer of Pylæmenes, a Trojan, slain by Antilochus, 5, 580. 2) a Trojan slain by Achilles, 21,

μυελόεις, εσσα, ev (μυελός), full of mar-

row, marrowy, δστέα, Od. 9, 293.†
μυελός, δ. marrow, 20, 482; metaph. μυελός ανδρών, the marrow of men, spoken of nourishing food, Od. 2, 291. 20, 108.

μῦθέομαι, depon. mid. (μῦθος), fut. μυθήσομαι, aor. 1 ἐμυθησάμην, Ep. form 2 sing. μυθέαι and μυθείαι, Ep. iterat. imperf. μυθέσκοντο, 1) to discourse, to speak, to tell, absol. and with accus. and infin. 21, 462. 2) Trans. to tell, to narrate, to call, τινί τι, 11, 201. πάντα κατά θυμόν, to speak every thing according to one's mind [agreeably to me], 9, 645. άληθέα, νημερτέα, 6, 376, 382. ἐναίσιμα, Od. 2, 159. πόλιν πολύχρυσον, to call the city rich in gold, Il. 18, 289. ποτὶ δν θυμόν, to speak to a man's heart, i. e. to consider, 17, 200. Od. 5, 285; hence to counsel, Od. 13, 191. [3] to explain, to indicate, to interpret, Il. 1, 74.]

μυθολογεύω. fut. σω, to relate, to tell, τί τινι, *Od. 12, 450. 453.

μύθος, δ, 1 discourse, word, as oppubos, o, 1 alscourse, word, as opposed to eyors 9, 443. Od. 4, 777; in special applications: a) a public discourse, Od. 1, 355. b) nerration, conversation, μύθος παιδός, the narration of the son. Od. 11, 492. 2, 314. 4, 324. c) bidding, command, commession, counses, IL 2, 282. 5, 493. 7, 358. 2) a resolve, plan, project, since it is presented in words, undertaking, 14, 127. Od. 3, 140. 22, 288. 3) Od 21, 70, 71 is explained as Æol. for mose, noise, confusion, but unnecessarily; it signifies project, purpose, as no. 2. ουδέ τιν άλλην μύθου ποιήσασθαι ἐπισχεσίην ἐδύνασθε, you could not make any pretext for your undertaking, Voss.

μυία, ή, a fly, an image of unblushing impudence. a) a house-fly, 4, 131. b) a musquito, 2, 469. 17, 570. c) a carrion-Av. 19, 25.

Μυκάλη, ή, a mountain in Ionia (Asia Minor), opposite Samos, which formed a promontory; also called Trogilium, 2,

Μυκαλησός, ή (Μυκαλησσός, Herm. h.

Ap. 224), a city in Bœotia, near Tanagra.

μυκάομαι, depon. (μύ), aor. ἔμυκον. perf. μέμνκα, 1) to bellow, spoken of cattle, Od. 10, 413. II. 18, 580. 2) to crack, to rattle, to buzz, to roar, spcken of doors and of a spear, 5, 749. 20, 260; of a river, 12, 460. 21, 237.

μυκηθμός, δ, bellowing, roaring, 18, 575. Od. 12, 265.

Μυκήνη, ή, 1) daughter of Inachus. wife of Arestor, who gave name to the city Mycene, Od. 2, 120. 2) Plur. Μυ-κηναι, Mycenæ, a town in Argolis, the residence of Agamemnon, at the time of the Trojan war famous eaply for the treasury of Atreus, and by the Cyclopean walls; its ruins are near the village Krabata: plur. 2, 569: sing. 4, 52. From this 1) adv. Μυκήνηθεν. from 1) adv. Μυκήνηθεν, from Mycenæ. 2) Munnvaios, n, ov, Mycenian, 15, 638.

μύκον, see μυκάομαι.

μύλαξ, ακος. ο (μύλη), prop. a millstone; and generally, any large stone,

μύλη, ἡ (μύλλω), a mill, *Od. 7, 104. 20. 106. hand-mills, which were turned by maids; or rather mortars, in which the grain was broken.

μυλήφατος, ον (πέφαμαι), broken or ground in a mill, Od. 2, 355.†

μυλοειδής, ές (είδος), similar to a mill-stone, πέτρος, 7, 270.† Batr. 217.

μύνή, ή (akin to ἀμύνω), a pretext, an excuse, a tarrying, plur. Od. 21, 111.† Murys, yros, o, son of Evenus, husband of Briseis, ruler in Lyrnessus, 2, 692, 19.

*μυσκτόνος, ον (κτείνω), mouse-slaying, ευοκτ. τρόπαιον, a trophy on account of the slaughter of the mice, Batr. 159.

the singifier of the mice, Datr. 159.
μνρίκη, σ. lamarisk, according to
Miquels, Hom. Flora. p. 39, the French
tamarisk, tamaris Gallica, a shrub common in southern marshy regions, *10,
466. h. Merc. 81. (ι in the arsis, 24,

μυρίκινος, η, ον. of the tamarisk; όζος, a tamarisk branch, 6, 39.+

Μυρίνη, ή, daughter of Teucer, wife of Dardanus, according to Strab. an Amazon, who lay buried here. The tradition of the Pelasgians called a mound the monument of Myrina, which the men of that day called thorn-hill, 2, 814; see Bariera.

μυρίος, η, ov, very much, infinite, innumerable. μυρίου χέραδος, immense rubbish, 21, 320; frequently in the plur. 1, 2, 12, 326. 2) infinitely great, illimitable, a thousand-fold, axos, 20, 282; aνος, Od. 15, 452; often plur. aλγea, κήδεα (μυρίοι, countless; but μύριοι, ten thousand, according to the Gramm.).

Μυρμιδόνες, οὶ, sing. Μυρμιδών, όνος, the Myrmidons, an Achaian race in Thessaly, Phthiôtis, under the dominion of Achilles, whose chief towns were Phthia and Hellas, 1, 180. Od. 4, 9. They had emigrated under Peleus from Ægina to Thessaly. On the fabulous explanation of the name by the metamorphosis of ants into men, see Ovid. Met. 7, 622.

μέρομαι, only mid. (act. μύρω, Hesiod.), to dissolve in tears, to werp; audi tiva, about any one, 19, 6; to lament, to wail, in connex. with κλαίω, γοάω, 22, 427.

"μυρσινοειδής, éς (elδος), similar to a myrtle, h. Merc. 81.

Μύρστινος, ή (=μυρρινος), a village in Elis near Dyme; later το Μυρτούντιον, 2, 616.

"μύς, μυός, δ. a mouse, Batr.
Μύσοι, οι. the Mysians. 1) the inhabitants of the district of Mysia in Asia Minor, which in the time of Homer extended from the Æsopus to Olympus. They had emigrated from Thrace, 2, 858. 10, 430. 14, 512. 2) a race in Europe, originally on the Danube, from which the Asiatic Mysians sprang, 13, 5. Strab. VII. p. 295.

μυχμός, δ (μύζω), sighing, groaning, Od. 24, 416.†

μυχοίτατος, η, ον, irreg. superl. of μύχιος. μυχοίτατος ίζε, he sat in the in-nermost corner, i. e. farthest from the entrance, Od. 21, 146.

μυχόνδε, adv. (μυχός), poet. into the interior, to the innermost recess, Od. 22, 270.

μυχός, ὁ (μύω). the innermost place, the μυχος, ο (μυω). Ins unnermous place, the interior, the corner, of a tent, house, fort: an inlet, 21, 23. μυχώ "Appec, in the interior of Argos, 6, 152. Od. 3, 263. μύω, aor. έμυσα, perf. μέμθλα, intrans. to shut up, to close, spoken of the eye, 24 837 Them.

24, 637. έλκεα μέμνκεν, the wounds were closed. *24, 420. (γ is in the pres. doubletimed.)

μῦών, ῶνος, ὁ (μῦς), a place in the body where several muscles unite; a knot of muscles, 16, 315 (V. 'the calf'). 32+.

μώλος. ὁ (akin to μόλος), pains. labour esply maker Apper, the labour or toil of Arês, i. e. contest, battle, II.; also alone, contest, 17, 397; between Irus and Odysseus (Ulysses), Od. 18, 283.

μώλυ, τό (only nomin. and accus.), a fabulous magical herb with black roots and white flowers. Theophr. Hist. Plant. 9, 15. 17, understands by it, allium nigrum Gunan., a kind of garlic, Od. 10, 305.+ (Later, the garlic.)

μωμάσμαι, depon. mid. (μώμος), fut. municopas, to blame, to reproach, to deride, to insult, revá. 3, 412.†

μωμεύω = μωμάομαι, Od. 6, 274; † only pres.

μώμος, δ, blame, mockery, derision. ώμον ἀνάψαι, to give an insult, Od. 2,

μώνυξ, υχος, δ, ή (μόνος οτ μία and δυυξ), with undirided hoof, having a solid hoof, epith. of horses, 5, 236, and Od.

N.

N, the thirteenth letter of the Greek alphabet; hence the sign of the thir-

teenth rhapsody.
ναί, Att. νή, adv. of asseveration, pat. Att. νη, auv. of asseveration, aways in affirmative clauses, pes. śruly, veruly: often in the constr. ναι δη ταῦτά γε πάντα κατὰ μοῦραν δειπες.]. 286. [165] and γαὶ μὰ τοῦδ σκάττρου, verily, by this sceptre, with accus. 1,

raterán, Ep. (raín), only pres. and imperf. iterat. form, imperf. valerageev, 1) Intrans. to dwell, to abide, with prep. er, ewi, and with the dat. merely, 3, 387. b) to be inhabited, to lie, spoken of countries, islands, etc. 4, 45. Od. 9, 23; often partep. 2, 648. Od. 1, 404. 2) Trans. to inhabit, with accus. 2, 539. 17, 172. Od. 9, 21. (For the most part in the open forms, except valerdaction, and illeg. valetámea.)

vaim, imperf. iterat. vaierne, poet. sor. l evaσσα, aor. 1 pass. eνάσθην, 1) Intrans. only pres. and imperf. to dwell, to abide, to remain; with prep. ep, also with κατά, περί, πρός, with accus. and παρά with dat. and accus., and with the mere dat. aidépt vaiws, 2, 412; Ppryin, 16, 719. b) lo be inhabited. to lie, spoken of places, 2, 626. c) Fur van, lo be full, Od. 9, 222, see van. 2) Trans. to inhabit, with accus. 3, 74, 257, 13, 172. Od. 4, 811. b) In aor. 1 to give to inhabit; hence to build, mohir, Od. 4. 174. h. Ap. 298; hence aor. pass. to settle, to remove to, "Appel raigh, 14, νάκη, ή, a woolly skin, a fleece. Od. 14.

*Nafos, \$\dagger\$, at an earlier period \$\Dagger\$a, q. v., the largest of the Cyclades, an island having a town of the same name, on account of its productiveness in wine,

sacred to Bacchus, h. Ap. 44. νάπη, ἡ, Ep. for νάπος, a sailey, a forest, a ravine, a defle, between mountains, *8, 558. 16, 300.

530.+

ναρκάω (νάρκη), 20τ. 1 poet. νάρκησα, to become benumbed, stif, lame, 8, 328.† *νάρκισσος, δ, the narcissus, h. Cer. 8, 428.

ráσθη, see raíω rássa, Ep. for évasa, see rais.

rάσσω, fut. rάξω, to press firmly, to stamp down cinsely, γαίαν, Od. 21, 122.† Νάστης, ου, ὁ (the settler), son of Nomion, leader of the Carians before

Troy. 2, 867.

Nαυβολίδης, ου, è, 1) son of Naubolus = Iphicius. 2) a Phesacian, Od. 8,

Nαύβολος, &, son of Oryntus, king of Phocis, father of Iphitus, 2, 518.

*ναυηγός, όν. Ιοπ. for ναναγός (άγνυμι), shipwrecked, Barr. 94.

ναύλογος, ον (ΔΕΧΩ), offording a secure anchorage, a convenient station for ships; λιμήν (Cp. a commodium haven; Voss. 'a ship-protecting harbour'), *Od. 4, 846. 10, 141.

ναύμαχος, ον (μάχη), employed in naval battles, ξυστά [navnt po es . . . for conflict maritime prepared, Cp.], *15, 389. 677. Naυσίθοος, ὁ (ship-s *ift), son of Posel-

don and Periboea, father of Alcinous and Rhexenor, sovereign of the Phæaces in their new abode at Scheria, Od. 7, 56, seq. cf. 6, 7-11.

Navoucáa, n. the heautiful daughter of the Phæxcian sovereign Alcinous in Scheria, who conqueted the ship wrecked Odysseus (Ulysses) to the house of her

father, Od. 6, 17, seq.
ναυσικλειτός, ή, όν (κλειτός), poet.
renowned in naval affairs, Od. 6, 22.1 Εύβοια, h. Ap 31. 219.

ναυσικλυτός, ή, όν ικλυτός) =ναυσικλειτός, epith. of Phæaces, Od. 7, 39; of the Phœnicians, *Od. 15, 415.
Nαντεύς, ἢος, ὁ (= ναύτης), a noble Phæacian, Od. 8, 112.

ναύτης, ου. ὁ (ναῦς), a sailor, a seaman, 6 mariner, 4, 76. Od. 1, 171. ναυτιλίη, ή (ναυτίλος), navigation, Od.

ναυτίλλομαι, depon. only pres. and im-

perf. to navigate, to go by ship, Od. 4, 672. 14. 216.

ναῦφι, ναῦφιν. Ep. see νῆυς. vaw and vaiw. Ep. only pres. and water ναίον, /ο βιου, κρήνη ναίει, Οδ. δ. 292. κρήναι νάουσι, Il. 21, 197. ναίον ὀρφ άγγεα. the vessels flowed with whev. Οδ. 9, 222. (δ. Οδ. 6, 292. δ, Il. 21, 197.) 2) Root of raiw.

Nέαιρα, ή (the younger), a nymph, who bore to Helios Lampetië and Phaetúsa, Od. 12, 133.

νεαρός, ή, όν (νέος), young, tender, παΐdes. 8, 289.+

νέατος, η. ον, Ερ. νείατος (prob. old superi. of νέος), always in the Ep. form, except 9, 153, 295, 11, 712; the last, the extreme, the lowest, always spoken of place: πους, άνθερεών, πενεών, Il. b) With gen. νείατος άλλων, the lowest of them all, Il. 6, 295. πόλις νεάτη Πύλου, the last city of Pylos, 11, 712; and plur reares Huxon (not for reveates from ναίω), 9, 153. νεβρός, ὁ (akin to νεαρός), the young of

the stags, a fuwn, also a deer, 4, 243. Ud. 4, 336.

vées, véesou, see vijus.

rinal, Ep. for rin, see vioual. νεηγενής. ές, Ερ. for νεαγ. (γένος), πεω δ.τπ. *Od. 4, 336. 17, 127.

venung, es, Ep. for veak. (aki), newly-

skarpened, whetted, médenus [a new-edged axe, ('p.], *13, 391. 16, 484.

νάηλιο. νδος, ό, ή (ήλυθον), newly or just arrived, *10, 434, 558.
νεηνίης, ου, ό, Ερ. for νεανίας (νέος), goung, young, juvenile. always as adj. arno. *Od. 10, 278. 14, 524. h. 7, 3.

venues. toos, n. Ep. for veauts (véos). adj. youthful, παρθενική. Od. 7, 20, 2) Subst. a rirgin, a maiden, 18, 418.

*νεήφατος, ον (φημί), newly-said, newresounding, h. Merc. 443.

veiat, Ep. for vécat, see véonat.

relaipos, only in the fem. relaipa, irreg. compar. of véos, the lutter, the outer, the lower, mly vecaipy γαστήρ, the lower belly, the andomen, *5, 539. 616, and eisewhere.

νείατος, η. ον, Ep. for νέατος, q. V.

retrem (reiros), and actording to the necessity of the metre verkers; as subj. verkeiger, infin. verkeier, imperf. veikerov and veineleonov, fut. veineou, sor. 1 èveineou, Ep veineou, and oo. 1) Intrans. to quarret, to dispute, to wrangle, τυνί, with any one, Od. 17, 189. αλλήλησιν. 11. 20. 254. εῦνεκά τινος, 18, 498. νείκεα veikeiv, 20, 251. 2) to provoke, to irritate, to blame, to scold, to accuse, with accus. αίσχροις ἐπέεσσιν. 3, 38; χολωτοίσιν, 15, 210. Od. 22, 525; spoken of Paris: νείκεσσε θεάς - την δ' ήνησε, to slight, in antith. to aireir, since he gave Aphrodite the preference to Here and Athênê, Il. 24, 29.

νείκος, τό, 1) quarrelling, contention, disputation, esply with words: the act of bluming, reproaching, abusing, 7, 95. 9. 448. Od. 8, 75; also in the assembly, 11 18, 497. 2) Often also, contest in deed : fight, buttle, 11. veikos πολέμοιο, contest of war. 13, 271. Od. 18, 264; thus also φυλόπιδος, εριδος, I! 17, 384. 20, 140. νείμα. Ερ. !οι ενείμα, see νέμω.

νειόθεν, Ion. for νεόθεν, adv. (νέος). from beneath. velober ex spading, deep from the heart, 10, 10.†

νειόθι, Ion. for νεόθι, adv. (νέος), in the lowest part; with gen. λίμνης, deep down in the lake, 21, 317.†

veiós, ή, subaud. γη (véos), new land, fallow ground; also newly-p oughed lund, which has lain for a season untilled, and is now fresh ploughed. νειὸς τρίπολος, thrice-plowed fallow. Od. 5, 127, II, 18, 541.

reîtat, contr. for réctat, see réquat. verás, ábos, n (vérus), a heap of corpses, 5, 886.+

rekpós, è, 1) Subst. a dead body, a corpse ; also Ep. verpoi refrieres and κατατεθνηώτες, the departed dead, 6. 71. b) the dead, the departed, as inhabitants of the under-world, 23, 31.

Od. 10, 526. 2) Adj. perhaps, Od. 12, 11. of the gods, which was conceived of as the noblest wine, of red colour and fragrant smell, 19, 38. Od. 5, 93. h. Ap. 124. Also Thetis uses it to guard the corpse of Patrocius from putrefaction, Il. 19,

νεκτάρεος, η, ον (νέκταρ), nectarean, resembling nector, frayrant like nector, éavos, xitwi, *3. 333. 18, 25.

verus, vos. o, like verpos, dat. plur. ververor, rarely vervoor, Od. 11, 569,

accus. plur. vieus for vieus, Od. 24, 417. 1) a dead body, a corpse, also vekus τεθνηώς, κατατεθνηώς, κατακτάμενος, II. 7, 409, Od. 11, 37, 22, 401. 2) the dead, the departed, in the under-world, only in the plur. Od.

νεμέθω, poet. lengthened for νέμω, only imperf. mid. νεμέθοντο, 11, 635.†

νεμεσάω and often νεμεσσάω, poet. fut. νεμεσήσω, sor. l Ep. always νεμέσησα, fut. mid. νεμεσήσομαι, aor. 1 pass. Ep. always νεμεσήσομαι, aor. 1 pass. Ep. always νεμεσσήθησαν. 1) Act. to feel a just indignation against any one, to find fault with, to blame for, to take ill, Tivi Ti, Od. 23, 213; and generally, to be displeased, to be angry, to be of-fended, with dat. of the pers. II. 4, 413. 5, 17; and often absol. II) Mid. and aor. pass. 1) to be displeased with oneself, to regard as unbecoming, to deem unseemly; often with infin. venerratat ἐνὶ θυμῷ ἐπεσβολίας ἀναφαίνει», he deems it unbecoming to exhibit loquacity, Voss, Od. 4, 158. Hence also, to be scrupulous, to be ashamed, Od. 2, 64; with $\mu \eta$ following, Il. 16, 544. 2) As art. to take amiss, to be displeased, to be angry, absol. and rivi, with any man, 10, 115, 129, 15, 108; with accus. and infin. Od. 4, 195. 18, 227. b) With accus. to be offended with (to resent, V.), κακά έργα, Od. 14,

νεμεσητός, Ερ. νεμεσσητός, ή, όν (νεμεσάω), I) worthy of displeasure, blameworthy, reprehensible, mly neut. with infin. 3, 410. Od. 22, 59. 2) whose displeasure is to be avoided, to be shunned, II. 11, 648. Thus Eustath. Others act. for o remember, disposed to displeasure, Il. 11, 648.

νεμεσίζομαι, depon. mid. (νέμεσις) = νεμεσάω, only pres. and imperf. 1) to be displeased, to be angry, rivi, 8, 407. Od. 2, 239; rivi ri, to lake amiss any thing at any one's hands. II. 5, 757; also with accus. and infin. 2, 297. 2) to deem unbecoming, to stand in awe, with accus. and infin. 17, 254; Beous, to stand in awe of the gods. Od. 1, 263.

weiparie, 105. η, Ep. dat. νεμάσσει for νεμάσει, 6, 335 (νέμω), 1) just displeasure, blame, or anger about any thing unbecoming (later, st undeserved prosperity). νέμεσις δέ μοι έξ άνθρώπων έσσεrat, the blame of men will accrue to me, Od. 2. 186. 2) that which excites displeasure or blame, blameworthy. où véneous, with the infin., it is not to be blamed, it is no reproach, Il. 14, 680. Od. 1, 350; or accus. with infin. Il. 3, 156. 3) Subjective, according to Passow, the fear of blame, dread; with aides, according to Schol. the blame of others, like no. 1. Il. 13, 122,

νεμεσσάω, Ερ. for νεμεσάω. νεμεσσητός, Ερ. for νεμεσητός. remirores, Ep. dat. of remeris.

vépos, eos, ró, poet. (vépo), a mendow. and generally, a grove, a forest, 11, 480. (nemue.)

чень, 201. 1 вчеща, Ер. чеща; Ер. form remiée. I) Act. lo divide, lo distri-bute, re; apéa, méée, often rurí re, any thing to any one, 3, 274. Od. 6, 188. b to allot as pasture, to pasture, spoken of herds, Od. 9, 233. II) Mid. to have any thing which has been distributed, to possess, to enjoy, with accus. жатрыва, Od. 20, 336; mly spoken of estates: to cultivate, τέμενος, έργα, Il.; and generally, to inhabit, άλσεα, 'Ιθάκην', δ) Spoken of brutes: to pasture, to graze, to feed, absol. 5, 777. Od. 13, 407; with accus. area woins, Od. 9, 449; metaph. spoken of fire: to consume, Il. 23, 177; and pass. πυρὶ χθών νέμεται, the land is consumed by fire, 2, 780.

νένιπται, see νίζω. νεοαρδής, ές (ἄρδω), newly-watered, fertilized, ἀλωή, 21, 346.†

νεογιλός, ή, όν, πεω-born, young, σκύ-λαξ, Od. 12, 86.† (According to Hesych. and Eustath. for recycros.)

*reoyrós, ov, contr. for reóyoros, new-born, h. Cer. 141. Merc. 406.

νεόδαρτος, ον (δέρω), just stripped of, δέρμα, *()d. 4, 437. 22, 363.

new-sprouting, just becoming verdunt, ποιή. 14, 347;† metaph. fresh-flourishing. h. 30. 13.

νεοίη, ή, poet. = νεότης, youth, youthful ardour, 23, 604. †

^Φνεόλλουτος, ον, poet. for νεόλουτος (λούω), newly-wasked, fresh-baiked, h. Merc. 241.

réonat, poet. depon. only pres. and imperf. Ep. contr. veuuai, 18, 336; 2 and 3 sing. pres. νείαι, νείται, Od. 11, 114. 12, 188. 14, 152; infin. νείσθαι, Od. 15, 88; elsewhere uncontracted, subj. pres. 2 sing. rénat for rén, to go, to come; esply to go away, to go forth, to return, oixade, oixórde, and with the prep. eig. ppós. érú, with accus. and érú with dat. Il. 22, 392; and with the accus. simply, πατρίδα, 7, 335; primar. spoken of gods and men; metaph. of a stream: νέεσθαι κάρ ρόον, to return to its channel, 12, 32. The pres. like εἶμι, has for the most part the signif. of the fut. 18, 101. Od. 2, 238. 13, 61.

véov, adv. see véos.

veoπενθής. éς (πένθος), in new grief, newly-mourning, Od. 11, 39.† *νεόπηκτος, η, ον (πήγνυμι), newly-coagulated, fresh-curded, τυρός, Batt. 78.

νεόπλυτος, ον (πλύνω), fresh-washed, newly-cleansed, Od 6, 64.†

νεόπριστος, ον (πρίω), newly-sawed, newly-cut (V. smoothed), Od. 8, 404.†

Neοπτόλεμος, ο (young warrior), son of Achilles; he was brought up in Scyrus, 19, 326, seq.; from whence Odysseus (Ulyases) took him to Troy. Here he proved himself, both in the council and battle, worthy of his father. After the destruction of Troy, he conducted the Myrmidons back to Phihla, and then married Hermiöne, daughter of Menelaus, Od. 3, 188. 4, 9. 11, 506. According to other traditions, he emigrated to Epirus, and was slain in Delphi, Pind.

rios. 1, or. compat. recireos. superl. reciraros. nem. i.e. 1) Spoken of things: fresh, nem. alyos, acidi. 2) Of persons: young, juvenile, youthful, mais (opposed young, invente, graining, nats trepresent to make to the year. 108: Roupos, yuvi, oi veol, the youth, in opposition to the year popular, 2, 789. 9, 36. Adv. veol. newly, fresh, lalely, just now. νεον γεγαώς, just born, Od. 4, 144.

reós, see mus. νεόσμηκτος. ον (σμήχω). newly-rubbed, newly-hurnished, θώρηξ, 13. 342 †

νεοσσός, ὁ (νέος), a young one, esply of animals, *2, 311. 9, 323.

νεόστροφος, ον (στρέφω), newly twisted, 15, 469.1

*Neοτειχεύς, έως, ὁ, an inhabitant of the Æolian town Neonteichus in Mysia, Enigr. 1.

νεότευκτος. ον (τεύχω), newly made, newly-wroughl, κασσίτερος, 21, 592.† νεοτευχής, ές = νεότευκτος, δίφρος, 5. 194 +

veoths, htos. h (veos), prop. neuness; esply youth, the age of youth, 23, 445. ex νεότητος, from youth up, *14. 86.

reoutatos, or (outaw), newly or just wounded, *13, 539, 18, 536.

νέποδες, ων, οί, Od. 4, 404;† epith. of seals. The ancient Gramm. explain, 1) By anodes, footless (from vý and nous, in which case vy is shortened to ve; thus Apion) 2) By vyfinodes, having feet suited to swimming; web-footed (from véw nove, according to Etym. Mag. Apoll. Lex.) 3) By ἀπόγονοι. the young, according to Ap. Lex. and Eustath. The last signif, was rejected by Apoll.; the second is most probable. Voss, 'web-footed.'

νέρθε, before a vowel νέρθεν, adv. poet. for ένερθε, under, from beneath. 2) Prep. under, beneath, with gen. γαίης νέρθεν, 14, 204. νέρθεν γης, Od. 11, 302.

Necropeos, η, ον, Nestorean, appertaining to Nestor, νηθς, 2, 54.

Νεστορίδης, ου, ο, son of Nestor, Od. 3.

Nέστωρ, ορος, ὁ. son of Nêleus and Chlôris, king of Pylos (see Πύλος), en-gaged when an old man in the Trojan war, as he was reigning over the third generation, 1, 247 — 252; and distinguished himself by his wisdom and eloquence, 2 370, seq. Of his former exploits, he relates, that he slew Ereuthalion, 4, 319; fought against the Epeans, 11, 669, seq.; took part in the war of Peirithous against the Centaurs, 1, 262, seq.; and at the funeral games of Amarynceus contended with P yleus, 23, 630. He returned prosperously home from Troy, and was visited by Telemachus, Od. 3, 17, seq. According to the had seven sons, Od. 3, 412, seq. From his birth-place he was called Tephytos.

уедµаг, все уеоµаг.

νευρή, ή. Ερ. κευρήφι, νευρήφι, 8, 300; Ερ. dat. νευρήφι, 0d. 11, 607; always the bow-string; in II. 8, 328, βήξε δδ οἰ νευρήν, he broke the string of the bow (not the cord of the hand : Teucer stood ready to shoot; the stone burst the string, and then grazed the hand).

νεύρον, τό. 1) a sinew, a tendon, the muscular cords, only once, plur. 16, 316. 2) a cord. a ligament, a thong; the cord with which the point of the arrow was hound to the shaft, 4, 151; but vevpa βόσια, v. 122, seems to mean the bow-string, *Il.

νευστάζω (νεύω), to nod, κεφαλή, Od. 18, 154; ὀφρύσι, to make signs with the eyes, Od. 12, 194; κόρυθι, to nod with the crest (as the consequence of a firm step), 11. 20, 162.

reve, fut. revou, aor. always Ep. revoa. 1) to nod, to becken, to give the wink, τινί, 9, 223; and eix αλλήλους, h. 6, 9. b) to nod to, i. e. to promise, to assure. τί τινι, h. Cer. 445; mly with accus. and infin. c) to nod, to incline, i. e. to bend forwards, 13, 132; often spoken of the crest, 3, 337. 2) Trans. to incline, to droop, κεφαλάς. Od 18, 237.

νεφέλη, ή (νέφος), a cloud, mist, rapour ; often metaph. νεφ. κυανέη, spoken of the darkness of death, 20, 417; axeos, cloud of grief, 17, 591. Od. 24, 315.

νεφεληγερέτα, αο, ο. Ep. for νεφεληγερέτης (άγείρω), the cloud-collecter [cloudassembler, Cp], who drives the clouds together, epith. of Zeus, 1, 511. Od. 1, 63. νέφος, εος, τό, cloud, mist, often in the plur.; generally, darkness, νέφος θανάτοιο, 16, 350; ἀχλύος, 15, 668. b) Metaph. a dense multitude, a troop, that looks like a cloud, Τρώων, πεζών, ψαρών, 16, 66. 4, 274. 17, 755; πολέμοιο, the cloud of battle, i. e. the dense tumult of battle, 17, 243.

véss, only pres. and imperf. evveov, Ep. for eveov, 21, 11; to swim, Od. 4, 344.

νέω, later νήθω, to spin, only acr. 1 mid. νήσαντο, Od. 7, 198; τινί τι, to spin a man any thing. t

சர், Ep. inseparable particle, which in composition denies the notion contained in the word.

νήα, see νηθς.

νημάτος, έη, εον, poet. (for νεήγατος from νέος and γάω [γείνω, γέγαα' cf. τατός from τείνω. Β.]), πεωίχ-παθε, πεωίχ-παθε, τατός, κρήθεμου, 2, 43. 14, 185. h. Ap. 122; cf. Buttm., Lex. p. 413.

νήγρετος, ον. poet. (νή. έγείρω), from which one cannot he awaked, deep, not to be broken, υπνος. Od. 13, 80; neut. sing. as adv. •Od. 13, 74.

νήδυια, τά, poet. (νηδύς), the intestines, 17, 524 +

νήδυμος, ον, an epith. of sleep (which occurs twelve times in Il. and Od.), of uncertain derivation, prob. = ηδυμος and

ηδύς (cf. h. Merc. 241. 449); sweet, gentle, as Buttm., Lex. p. 414, after the Schol. Ven., has pretty satisfactorily proved. had originally a digamma, hence Fήδυμος; when this was omitted, ν was attached to the preceding word, which was then connected with the word itself by Aristarch. Il. 2, 2, 10, 91, Od. 4, 793. 2) Aristarch, derives it from we and dies= Aristatell, univers in four ση and σωσε aristo arouse himself, consequently = νήγρετος, a deep sleep, which explanation is approved by Passow and Rust on Damm's Lex. ad Il. 16, 454.

νηδύς, ύος, ή, the belly, and every thing contained in it, 13, 290; the stomach, Od. 9, 296; the womb, 11. 24, 496.

νήες, νήεσσι, see νηθς. νηέω, lon. for νέω, sor. 1 act. Ep. νήησα, sor. mid. ένηησάμην, 1) to heap up, to collect together, to accumulate, wp, o collect logetner, to accumulate, with accus ways, ένλα, 23, 139, 163. Od. 19, 64: ἀποινα, 11. 24, 276. 2) to load, to freight, νήας, 0, 358. Mid. to freight for oneself; νήα χυρού, to freight his ship with gold, 9, 137. 279.

Nήτον, τό, a mountain in the northern part of the island Ithaca, on whose declivity was situated the town of Ithaca, Od. 1, 186. cf. Od. 3, 81. Thus Voss; Eustath. took it for a part of Neritus; Völcker in Hom. Geogr., § 38. places the mountain Neïon on the eastern coast of the island, cf. 'Idany.

Nniás, ádos, n = Nnis, a Naiad, Od. 13, 104, 348.

νήϊος, η, ον (νηθς), belonging to a ship, δόρυ νήτον, timber for ship-building, ship-timber, 3, 62. Od. 9, 384. 498; without δόρυ, Ιί. 13, 391. 16. 484.

Nnis, thos, n, Ion. for Nais (váu), a naiad, a fountain-nymph, νύμφη νηίς, °6, 22. 14, 444.

νηκερδής, ές (νή, κέρδος), without gain, profitiess, unprofitable, Boukh, enos, 17. 469. Od. 14, 509.

νηκουστέω (ἀκούω), 201. 1 νηκούστησα, not to hear, not to obey, with gen. θεας, 20, 14.+

νηλεής, ές, poet. (νή, έλεος), also νηλής, 9, 632; from this the dat. Mhei, accus. rnhea, without pity, pitiless, ruthless, cruel, spoken of persons, 9, 632. 16, 33; elsewhere often νηλεές ήμαρ, the cruel day, i.e. day of death, 11, 484. Od. 8, 525; χαλκός, δεσμός, Il. 4, 348, 10, 443; υπνος, the cruel sleep (during which one fell into misfortune), Od. 12, 372; θυμός, Il. 19, 229.

Νηλείδης, αο, δ=Νηλϊάδης, 23, 652. *νηλειής, ές, Ep. for νηλεής, h. Ven.

Nηλεύς, η̂ος, δ, son of Poseidon and Tyro, husband of Chloris, father of Pero and Nestor, Od. 11, 234—258; he was driven by his brother Pelias from Iolcos to Thessaly, and emigrated to Messenia, avenged, spoken of persons, Od. 1, 380.

where he founded Pylos. His sons were slain in a war with Heracles; the twelfth alone, Nestor, remained alive, Il. 11, 691, seq.; he also waged war against the

Arcadians, 7, 133. Od. 3, 4, 309.
Νηληϊάδης, ου, ό, son of Neleus =
Nestor, 8, 100. Od. 3, 79.

Νηλήϊος, ον, also η, ον, Nelegn; ή Νη-λήϊος Πύλος, 11, 682. Od. 4, 639; but also αὶ Νηλήῖαι ἴπποι, Il. 11, 597.

νηλής, es. Ep.=νηλεής, q. v. νηλίτής, es (νή, άλείτης), free from fault. guillless, not to be blamed, *Od. 16, 317. 19, 498. 22, 418.

νημα, ατος, τό (νέω), that which is spun, thread, Od. 4, 134. Plur. *Od. 2, 98. 19, 143.

νημερτής, ές (νή, αμαρτάνω), unerring, not deceptive, true, epith. of Proteus, Od. 4, 349; βουλή, Od. 1, 86; έπος, Il. 3, 204: 1005, Od. 21, 205; frequently neut. as adv. υημερτές and υημερτέα είπειν, to speak according to truth, 11. 6, 376;

and adv. νημερτώς, Od. 5, 98. 19, 269. Νημερτώς, ούς, ή (more correctly, Νημέρτης), daughter of Nêreus and Dôris, 18, 46,

νηνεμίη, ή (νήνεμος), α calm, a guiet, atmosphere. νηνεμίης, in a calm, 5,523. 2) As adj. γαλήνη, a calm at sea, Od. 5,392. 12, 169.

rήνεμος, ον (νή, άνεμος), calm, quiet, windless, αἰθήρ, 8, 556.†

windices, aways, o, 300.1 *νηξικ. toc, η (νήχομαι), the act of swimming, Batt. 67, 149. νηός, ό, Ion. for ναός (νάω), a dwelling, a temple, Il. and Od. άντρον νηός, h. Merc. 148.

νηός, gen. of νηθς.

νηπενθής, ές (νή, πένθος), wilhout suf-fering; act. grief-removing, grief-as-suaging, φάρμακον, an Egyptian charm, which, taken in wine, expelled trouble from the mind, Od. 4, 221.† Some of the ancients explained this magic potion allegorically, and understood by it the charm of discourse. Others, more correctly, understood by it a real plant (cf. Od. 4, 228, 229); Miquel, Hom. Flora. p. 48, and Sprengel think it opium.

νηπιάας, 800 νηπιέη. νηπιαχεύω (νηπίαχος), to be childish, to pursue childish sports, 22, 502.+

vysiaxos, or (poet, lengthened from m mios), under age, childish, .2. 338. 16.

νηπιέη, ή (νήπιος), accus. pluz. νηπιάας, Ep. for νηπιάς. 1) minority, childhood, 9, 491. 2) childishness, childish sport, Od. 1, 297; and generally, foolishness; in the plur. practings, 11, 15, 363, Od. 24, 469.

νήπιος, iη, ιον (νή, έπος), childish, young, infans, 9, 440; esply νήπια τέκνα, also spoken of animals, 2, 311. 2) Metaph. childish, inexperienced, foolish, simple, 2, 38. 5, 406. 7, 401. Od. 1, 8. b) weak (like a child), βίη, Il. 11, 561.

160. 377; and often. *Od.

20. 200; metaph. childish, foolish, simple, e13, 292. [According to Ameis, a lengthened form of vymios, found only in the three books, 13. 20. 21.]

Nηρεύς, ηος, ὁ (from νη and ρέω, Ne-flus, Herm.), Nereus, son of Pontus and Gæa (Tellus), husband of Doris, father of the Nereids; he ruled in the Ægean sea, under Poseidôn. The poet calls him ὁ γέρων, 18, 141. The name occurs first h. Ap. 319.

Νηρηίς, ίδος, ή, Ion. for Νηρείς, a Nereid, daughter of Nereus and Doris: in the Il. only plur. at Nypyides, 18, 38,

Nήρικος, ή, an ancient city on the island Leucas, according to Strab, where the isthmus formerly was connected with the main-land, Od. 24, 377. At a later day, the isthmus was pierced by the Corinthians, and the town Leucas founded, now St. Maura.

Νήριτον, neut. τό, Od. 13, 351; ὁ Νήperos, Strab. a mountain in the southern part of Ithaca, according to Gell, now Anoi, Il. 2, 632. Od. 9, 22; see Ἰθάκη. Νήριτος, δ, son of Ptereläus, brother

of Ithacus, 17, 207.

Νησαίη, ή (belonging to an island), a Nereid, 18, 40.

νήσος, ή (νάω), prop. floating land, an island, 2, 108. Od. 1, 50. νήστις, ιος, ο, ή (νή, ἐσθίω), not eating,

fasting, abs Od. 18, 370. abstaining from food, 19, 207.

νητός, ή, όν (νέω), heaped, accumulated, Od. 2, 338.†

າກຸວິຣຸ, Ion. for raບິຣຸ, gen. rnos and Ep. shortened reos, dat. rnt. accus. rna, rea, plur. rnes, rees, gen. rnພr, reພr, raບິຊາເກ, dat. plur. νηυσί, νήεσσι, νέεσσιν, ναθφιν, accus. vias, véas, a ship. H. mentions two kinds: 1) ships of burden, copribes Od. 9, 322. 2) ships of war, called by way of eminence, where. According to the Catalogue of ships, they bore 50, and some even 150 men, and could not have been very small. As parts of the ships, are nentioned τρόπες, πρώρη, πρύμνη, ἰερία, πηδάλιον, ἰστός, ζυγά; to the tackle belong ἰστία, ἐρετμά, πείσμασα, πρυμνήστα; see these words. The station of the Greeks was between the two promontories Rhæteum and Sigeum; see 14, 30, seq. According to Strab. these promontories are sixty stadia apart. A: the space could not contain the large number of ships (by the catalogue 1186), they probably lay in several rows, cf. 14, 31. Achilles held with his ships the right wing near Sigeum, Odysseus (Ulysses) the middle, and the Telamonian Ajax the left near Rhoeteum. Between the rows of ships were the huts or lodges; towards Troy was the encamp-

145. Neut. as adv. νήποινον, Od. 1, | K. G. Lenz, in a work entitled : die Ehene von Troja, 1797, p. 189. Köpke in der Kriegsw. der Gr. 184, seq.

νήχω and νήχομαι, depon. mid. fut. ήξομαι, to swim, the act. Od. 5, 375. 7,

276; mid. Od. 6, 364. 14, 352.

νίζω, takes the tenses of νίπτω (which δέτα, τραπέζας, with double accus. νίψαι τινὰ πόδας, 'd. 19, 376. 2) to wash off or away, ἰδρῶ ἀπό τινος, 11. 10, 573; αἰμα, 11, 830. Bild. to wash oneset/, with accus. xeipas (before a libation and generally before eating the Greeks were accustomed to wash the hands), 16, 230. accustomed to wash the hamas, 10, 200.
Od. 12, 336; (as a religious service) χείρας άλός, from the sea, Od. 2, 261; with double accus. ἐκ ποταμοῦ χρόα αλμην, to wash the sea-water from the body, Od. 6, 224. b) With accus. to wash oneself, to bathe, Il. 24, 305. Od. 1,

vikáw (víkn), fut. vikáw, 201. 1 evíκησα and νίκησα, partep. aor. 1 pass. νικηθείς. 1) Intrans. to conquer, to vanquish, to have the mustery, to be superior, 3, 71; hence νικήσας, the victor, 3, 178; metaph. dat. instrum. μύθοισεν, έγχεϊ, 18, 252; δόλοισε. Od. 3, 121; absol. τὰ 10. 252; 60π664, Od. 3, 12; 4001. γα χερείονα νικά, the worse prevails, 1l. 1, 576. βουλή κακή νίκησεν, Od. 10, 46. b] In judicial language: to be acquitted, to gain the cause, Od. 11, 548. 2) Trans. to conquer, to ranguish, with accus. τινὰ μάχη, 11.16, 79; πόδεσσι, 20, 410; metaph. to excel, to surpass, τινα άγορη, κάλλει, 2, 370. 9, 130; νόον νεοίη, 23, 604. b) to gain, to bear off; νίκην, to gain a victory, Od.
11, 545. πάντα ενίκα, he bore off all the prizes, subaud. ἄεθλα, il. 4, 389.

νίκη, victory, mly in battle, 3, 457. 7, 26. b) victory, in a civil cause, Od. 11, 545. 2) Prop. name, the goddess of victory, daughter of Arês, h. 7, 4.

Nιόβη, η, daughter of Tantalus and Dia, wie of King Amphion of Thebes. Proud of her twelve children, and boasting over Lêtô (Latona), she was first deprived of her children, and then converted to a stone, 24, 602, 606.

νίπτω, see νίζω.

Nipers, nos, d, son of Charopes and Aglaia, from the island Syme, the handsomest Greek before Troy except Achilles. 2, 671, seq.

Nίσα, η (otherwise Νίσσα), a town in Beeotia, 2, 508. According to Strab, there was no town of this name; hence, he understands Nova, a village near Helicon; cf. Ottf. Müller, Orchomen, p.

Nicos, &, son of Arêtus, a Dulichian, father of Amphinomus, Od. 16, 395.

νίσσομαι, poet. (akin to νέομαι), fut. νίσομαι, 23, 76. 1) to go, πόλεμόνδε, 13, An exact description has been given by okade, Od. 5, 19. ex westow, Il. 12, 119. 294

(The form velocopas is now not found in |

Nίσυρος, ή, a little island, belonging to the Sporades near Cos, now Nizzaria, 2, 676. (v in Anthol. III. 240.)

νιφάς, άδος, η (νίφω), α snow-flake, mly plur. νιφάδες, a sno ν-storm, 12, 278; often as an image of multitude, *3, 222.

νιφετός, ὁ (νέφω), a snow storm, Od. 4, 566; (in Il. 10, 7, it is incorrectly accented viberos.)

νιφόεις, εσσα, εν (νίφω), εποωγ, επου-clad, epith. of mountains, esply of Olympus, 18, 615. Od. 19, 338.

νώφω, infin. pres. νωρέμεν, to snow, 12, 280,

νίψα. Ep. for ένιψα, see νίζω.

νούω (νόος), fut. νοήσω, aot. ἐνόησα and νόησα. 1) to see, to observe, to preceive, τινά οτ τί, prim. with the eyes, δύ νοήσαι, to see sharply or quickly, 3, 374. 5. 312; also οφθαλμοῖς, 15, 422. 24, 294; often in connexion with ίδεῖν, 11, 599. Od. 13, 318; metaph. to perceive, to be aware, to see, θυμώ, φρεσί, μετά φρεσί, έν φρεσί. 2) to think, to consider, to ponder, to deliberate, 11. 9, 537. Od. 11, 62. 20, 367. 3) to think upon, to devise, to plan, νόον, to devise a counsel or plan, 11. 9, 105; μῦθον, 12, 232; νόημα, Od. 2, 122; ἄλλο, Od. 2, 382; with infin. to purpose, to have in mind, Il. 5, 665. 22, 235. Mid. aor. 1, νοήσατο μάστιγα ἐλέσθαι, he thought, or was minded, to take the whip, 10. 501.+

νόημα, ατος, τό, 1) thought, a sentiment, often plur. as an image of velocity, 0d. 7, 36. h. Ap. 187. 2) purpose, reso-lution, design, mly in the plur. Il. 10, 104. Od. 2, 121. 3) understanding, intel-ligence, wisdom, Od. 20, 346. Il. 19, 218. νοήμων, ον, gen. ovos, thoughtful, con-siderate, intelligent, *Od. 2, 282. 3. 133. 13, 209.

Νοήμων, ονος, è (cf. Cato), 1) a Lycian, Il. 5, 678. 2) a noble Pylian, 23, 612. 3) son of Phronius in Ithaca, who gave Telemachus a ship for his voyage, Od. 2, 386. 4, 630.

νόθος, η, ον, illegitimate, base-born, born out of wedlock; opposed to γνήσιος, 11, 102. κούρη νόθη, *13, 173. γομεύς, ήσς, δ (νέμω), a herdsman, in the most general signif. άνδρες νομήσες,

νομεύω (νομεύς), fut. σω, to pasture, to tend, to guard, μήλα, Od. 9, 336. 10, 85. 2) to graza, to feed down, βουσὶ νομούς, h. Merc. 492.

*νομή, ή (νέμω), a meadow, a pasture, Batr. 59.

*νόμιος, η, ον (νομή), relating to a pasture ; vouces bees, the pastoral deity Pan.

Nομίων, ίονος, δ, father of Amphima-chus in Caria, 2, 871.

บัลทุร, a woodland pasture, Od. 18, 159. b) food, nourishment in the pasture, h. Merc. 198. c) Metaph. enews makes vothe pasture of words extends, i. e. the field from which one may draw topics of discourse is wide. [(man's longue is voluble, &c.) . . . nor wants wide field and large, Cp. "There is a wide range for large, Cp. "There is a wide r. words." Lld. and Scott.] 20, 249.

"νόμος, ὁ (νέμω), that which is distributed; hence, custom, usage. lum, not in the 11. and Od., only νόμοι φόης, the melodies of song, h. Ap. 20.

1005, 6. contr. 1005, only Od. 10, 240, prop. thought, intelligence, i. e. the nobler part of the soul, which is wanting in brutes, sentiment, consciousness, 11, 813; hence, 1) understanding, reason, intelligence, 15, 643; νόω (with intelligence), καὶ βουλή, Od. 3, 128: connected with μήτις, II. 7, 448; νόω, with discretion, Od. 6, 326. 2) disposition, cast of mind, 5, 326. 2) disposition, cast of mind, mode of thought, heart, soul, with θυμος, II. 4, 869. Od. 1, 3. χαίρε νόεο, Od. 8, 78. έχειν νόον, Od. 2, 124. 281; έμπεδος, ακήλητος, άπηνής, άεικής. 3) lineuphi, opinion, view, resolution, νόον νοείν, II. 9, 104. νόον καταλέξαι, 2, 192. Od. 4, 256. 14, 490.

*νόσος, ή, see νοῦσος. νοστέω (νόστος), fut. νοστήσω, aor. ενόστησα. 1) to turn back, to return, οικαδε, οικόνδε, έκ Τροόης, Π. δόμονδε, Τθάκηνδε, ές πατρίδα, Od. 2) Generally, tu go, to come, Od. 4, 619 (or it must be assumed that Menelaus had been in Sidon twice).

νόστιμος, ον (νόστος), belonging to the return; hence, 1) νόστιμον ήμαρ, the day of return: the return, the regaye home, Od. 1, 9. 354, and oft n. 2) returning home, that can or will return home, Od. 4, 806. 19, 85.

νόστος, δ, a return, a journey home, 2, 155; both with the gen. of the person who returns, 'Οδυσήος, Od. 1, 87. 2, 360; and of the place, to which one returns: yains Painkwy, to the land of the Phæacians, Od. 5, 344; also ení re, Il. 10, 509. 2) Esply the return of the heroes from Troy, Od. 1, 325. 3, 132. The Cyclic poets have treated this subject circumstantially.

νόσφι, before a vowel νόσφιν, 1) Adv. poet. (from) upart (from), away, aside with κίειν, είναι, aside, in concealment, 17, 408; also νόσφιν από φλοίσβοιο, 5, 332. 2) As prep. with gen. far from, away from, mly spoken of place, ετάρων. 1, 349. πολέμοιο, 6, 443. b) alone, without, aside, Od. 1, 20. θεῶν, Il. 12, 466. c) Spoken of the mind: νόσφιν 'Αχαιῶν βουλεύειν, to think different y from the Greeks, i. e. otherwise than the Greeks, 2, 347.

roubode, poet, adv. to pasture, 18, 575.
Od. 9, 438.
νομός, δ (νέμω), a pasture. a) i. e. the place where cattle feed, pasture-grund, oneself, prim. spoken of place: with

geu. πατρός, from one's father, Od. 23, 98; absol. sor. pass. Od. 11, 73. δ) With accus. to leave, to forsake any thing, παίδα, δώμα, Od. 4, 264. 21, 104. δρεα. Od. 19, 339. 2) Metaph. spoken of the mind: to separate oneself, to turn from any one, from hatred or contempt, Il. 2, 81. 24, 222. N. B. νοσφισθείσα, in the signif. of the aor, mid. with accus. θεῶν ἀγορήν, h. Cer. 92.

νοτίη, ή, poet. (νότιος), subst. prop. moisture, then rain, plut. 8, 307.†

νότιος, ίη, ιον (νότος), κεί, moist, iδρώς, 11, 811. ἐν νοτίμ τήνγε ώρμισαν, subaud. ναῦν, they anchored the ship high in the water (not the deep water, but the shore water), Od. 4, 785. 8, 55; see Nitzsch ad Od. 2, 414.
Νότος, δ, the south wind, or, more pre-

cisely, the south-west wind, 2, 145. It brings wet weather, 3, 10. 11, 306; and

with the zephyr is the most stormy wind, Od. 12, 289. rowore, \(\delta\), Ion. for rowore, h. 15, 1\(\psi\); sickness, disease, and generally, evil, wretchedness, Od. 15, 408. row, row, mly Ep. enclitic particle (shortened from row), it marks, 1) The progress of the action or discourse (see vuv 2), now, then, thereupon often at the od. 4, 363; rarely Ep. in a temporal signif. Il. 10, 105. 2) It has a strengthening force, a) In exhortations, now, then, δεῦρό νυν, 23, 485. b) In other clauses: then, therefore, now, 10, 165. 17, 469; often with irony, certainty, of vi rs, not surely, Od. 1, 347. c) In interrogations, now, Il. 1, 414. 4, 31. Od. 2, 320. 4,110.

νυκτερίς, ίδος, ή (νύξ), a night-bird, esply a bat, *Od. 12, 433. 24, 6. νύμφα, see νύμφη.

νύμφη, ή, vocat. poet. νύμφα, only 3, 130. Od. 4, 743 (perhaps from the obsol. νύβω, nubo, to envelope), a bride (who was conducted to the bridegroom, with the face veiled), Il. 18, 493; generally, a) a young wife, a married woman, 3, 130. Od. 4, 743. b) a virgin, a muiden, of nubile age, 11. 9, 560.

Νύμφη, ή, a nymph, a female deity of inferior rank. The nymphs inhabited islands, mountains, forests, fountains, etc. 20, 8, 9. Η mentions Νύμφη Νηίς, a fountain nymph, IL. Numbar opertia-des, mountain nymphs, 6, 420; ayoovoμοι, country nymphs, as companions of Artemis, Od. 6, 105. They are daugh-ters of Zeus, Il. 6, 420; *pringing from fountains, groves, and streams, Od. 10, 350: the handmaids of other goddesses. Od. 6, 105. 10, 348; and were worshipt in sacred grottoes with sacrifices, Od. 14, 435.

rύμφιος, ὁ (νύμφη) a bridegroom, an affunced husband (newly married, V.), 23, 223. Od. 7, 65.

rûr, adv. 1) now, tmmediately, at once, nunc, prop. spoken of the immediate present, opposed to υστερον, 1, 27. Od. 4, 727. νῦν δέ, 1l. 2, 82. καὶ νῦν,

Free, and just now, Od. 4, 151. Some-times like the English now, a) Spoken of the past, II. 3, 439. Od. 1, 43. b) Of the future, II. 5, 279. 2) Frequently metaph. for vúv, now, then, thereupon, esply with the imperat. 10, 175. 15, 115. cf. wi, riv.

rús, see rú. rúξ, rυκτός, ἡ, l) night, both gener-ally, and spoken of individual nights. H. divides the night into three parts, 10, 253. Od. 12, 312. Puzzós, by night, Od. 13, 278. νύκτα = διά νύκτα, through the night, Od. 3, 151. νυκτὶ πείθεσθαι, to obey the night, i. e. to cease, Il. 7, 282. 2) the darkness of night, and generally, darkness, obscurity, 5, 23. 13, 425; esply a) the night of death, the darkness of death, 5, 659. 13, 580. b) As an image of terrour, spoken of Apollo : vueri coucus, 1, 47. τάδε νυκτὶ είσκει, the things he esteemed as the night, Od. 20, 362.

NúE, któs, n, the goddess of night, 14, 78. 259: according to Hes. Th. 123, daughter of Chaos, who with Erebus begat Æther and Day. [In 14, 78, it should be appellat. rvē, cf. Jahrb. Jahn und K., p. 275.]

rvos, n. poet. a daughter-in-law, 22, 65. Od. 3, 451. 2) Generally, one related by marriage, a sister-in-taw, 11. 3, 49. h. Ven. 136.

*Νῦσα, ἡ (akin to νύσσα), a name given to mountains and cities, whither Dionysus was said to have come, perhaps a mountain in Arabia, τηλού Φοινίκης, h. 26, 8. ct. 25, 5.

Nuoritor épos, ró, the Nysetan moun-tain, perhaps in Thrace, according to V. an Edonian mountain, 6, 133; others suppose it a mountain in Arabia or

*Ndown relion, to (Nwoa), the Nysean plain, according to Creuzer in Asia, h. Cer. 17. cf. Apd. 3, 4. 3. Voss regards it as the Boeotian village Nysa, others still as Phocis.

νύσσα, ή (νύσσω), 1) a pillar on the race-ground, around which the runners were obliged to turn, the goal, meta, 23, 332. 338. 2) the point of starting, the barriers, 23, 758. Od. 8, 121.

νύσσω, aor. 1 Ep. νύξα, 1) to prick, to thrust; absol. with dat. instrum. ξίφεσιν καὶ έγχεσιν. 13, 147; with accus. τινά, to pierce, to wound any one, 5, 46. 12, 395; to pierce, to thrust through, σάκος 11, 564; Tivà Kara xelpa, to wound any one in the hand, 11, 252; also with double accus. 11, 96. 2) Generally, to thrust, αγ-αῶνι νύσσειν τινά, to thrust any one with the elbow, Od. 14, 485.

vú. see vúï. າພອງຣ໌, ຣ໌ຣ, poet. (perhaps from າງ໌, ພອຣ໌ພ), slow, lazy, duli, epith. of the ass,

11, 559.† າພິເ, nom. dual, gen. dat. າພິເກ, accus. roi and ro, the last only, 5, 219. Od. 15, 475. 16, 306; both of us, we two. (roir as nom. or accus. is to be rejected, and voi

to Buttm., Lex. p. 418.)

vulrepos. n. ov. our two, belonging to us, both. 15, 39. Od. 12, 185.

ruhenes and ruheneus, adv. uncersingly, perpetually, ever; mly νωλεμές αἰεί, alone νωλεμές, 14, 58; in like manner νωλεμέως. Il. and Od. (mly deriv. from Mr. and Acimu.)

νωμάω (poet. lengthened from νέμω), fut. τωμήσω, 1) to divide, to distribute, to apportion, in sacrifices and feasts: τινί, 1, 471. Od. 3, 340. 2) Like νέμω, to put in motion, to more, spoken of the human limbs: γούνατα, πόδας. II. and Od. b) easy to move, to brandish, to manage. σκήπτρον, 3, 218. spoken of arms: έγχος. βων. II.: τόξον, οίητα. Od. 12, 218, πόδα νηός, Od. 10, 32. 3) Metaph. spoken of the mind, like rereare: νόον ἐνὶ στήθεσσι, to revolve a thought in the breast, to consider, to have in mind, Od. 13, 255; again, κέρδεα ἐνὶ φρεσί, Od. 18, 216. 20, 257. αμφί ἐνωμήcas, h. Cer. 373. According to the explanation of Herm. secto in duas partes grano; cf. Frank ad loc. Ilgen: Aoc animo secum volvens.

νώνυμνος, ον, ιее νώνυμος.

νώνυμος, ον (νή, δνομα), νώνυμνος, to form a position, 12, 70. 13, 227; nameless, i. e. fameless, i. e. fameless, inglorious, Od. 13, 239. 14, 182; in the II. only νώνυμνος.

νῶροψ, οπος, ὁ, ἡ, epith. of brass, according to the Gramm. blinding, sparkling, shining, 2, 578. (According to the Schol. from vi and ὁράω; according to Riemer from ἀνήρ and ὡψ, manennobling.)

*νωτάκμων, ονος, 2 (ἄκμων), having the back defended by a cuirass, Batr. 296.

νώτος, δ, plur. τὰ νώτα, 1) the back of men and brutes; plur. for the sing. μετὰ νῶτα βάλλειν, to turn the back, i. e. to fly, 8, 94; τὰ νῶτα, the back pieces of animals, which, as being best, preces of animars, which, as being best, were placed before the most distinguished guests, 7, 321. Od. 4, 65. 2) Metaph. any surface, evoda word subderons, the wide back of the sea, II. 2, 159. 8, 511. Od. 3, 142.

νωχελίη, ή, Ep. (νωχελής), elowness, sluggishness, laziness, 19, 411.†

I, the fourteenth letter of the Greek alphabet, and hence the sign of the fourteenth rhapsody.

faire (akin to fáe, fée), to scratch, esply to card, espia, Od. 22, 423.

to be read for wair, Il. 16, 99; according | Menelaus and other heroes, 10, 240. to Buttm., Lex. p. 418.)

Others refer it to the brownish complexion, but ξανθη κόμη, 1, 197. 23, 141, is expressly ascribed to Achilles and to Odysseus (Ulysses), fareai rpixes, Od. 13, 399; also Demêter is so denominated, ξανθή Δημήτηρ (like flars Den, Ovid), Il. 5, 501. b) Synken of steeds: dun, cream-coloured or brownish, 9, 407. 11, 680.

Zάνθος, δ, with changed secent. 1) son of Phænops, a Trojan, 5, 152. 2) the name of a horse of Achilles, sprung from Zephyr and the harpy Podarge, 16, 149. Hêrê gave him human language, that he might communicate to Achilles his death, 19, 395. 3) a steed of Hector, 8. 185.

Zaνθος, δ, in geography. 1) a river near Troy, thus called in the language of the gods, amongst men Σκάμανδρος, q. v. 14, 434. 20, 74. 2) a river in Lycia, which rises in the Taurus, and flows into the Mediterranean sea, now Essenide, 2, 877. 5, 479.

ξεινήϊον, τό (prop. neut. from ξεινήios), Ion. for fewelov, a gift of hospitutity, which the host bestowed upon the grest, 10, 269; in full gerrifa dopa, Od. 24, 273; and generally, entertainment, hos-pitality, Od. 4, 33. 2) In the plur. gifts of friesdship, which persons connected by the ties of hospitality mutually he-stowed upon one another, Il. 6, 218 11, 20; in derisiou: reward, Od. 22, 200. cf. Éévios.

ξεινήϊος, η, ον, = ξείνιος, Od. 24, 273.† ξεινίζω (ξείνος), Ion. for ξενίζω, fut. geuvius (geuvou), 1011. 107 gerugs, 101. festivious, Ep. σσ. 307. efetivious, Ep. σσ. 307. gerusous, 207. Od. 3, 355. 7, 190. gerusous, 6η, 109. Jon. for févivos (feüvos), (comm. form Od. 14, 158. 389. 15, 514.

546.) I) belonging to a guest, or to hospitality, hospitable; Zeve feirios, Zeus, the protector of hospitality, who avenges its rites when violated, Il. 13, 625. Od. 9, 271. ξενίη τράπεζα, the hospitable table. Od. 17, 155. 2) Plur. τὰ ξείνια, sc. δώρα, prop. presents for friends connected by the ties of hospitality; esply hospitable entertainment with food and drink, ξείνια παρατιθέναι, to entertain hospitably, Od. 3, 490; διδόναι, Od. 14,

ξεινοδόκος, δ, Ion. for ξενοδόκος (δέχοµai), one receiving strangers or guests hospitably, a host, 3, 354. Od. 8, 210. 543. 15, 55.

ξείνος, η, ον, Ιου. for ξένος. I) strange, foreign, rarely ἄνθρωποι ξείνοι, 24, 202; βώτορες, ΟΔ. 14, 102 II) Miy subst. δ ξείνος (η ξείνη, h. Cer. 248). I) a stranger, a foreigner, II. 4, 377; who, as soon as easily to card, eioxa, Od. 22, 423.4
Earbos, vi, ov. yellow, in manifold degrees: goldom, reddish, brown. a) Spoken
of persons: yellow-haired, fair-haired,
blond, since it refers to the goldencoloured, blond hair, often an epith. of
laid himself under an obligation of re-

ception and entertainment, Od. 1, 313. This bond descended by inheritance; hence feivos marpoisos, a paternal table-friend, a guest by inheritance, Il. 6, 215. Od. 1, 187. The feivos is both the guest who is entertained, Od. 8, 543, and the host who provides the entertainment, Il. 15, 532. 21, 42;=ξεινοδόκος.

ξεινοσύνη, Ion. for ξενοσύνη, hospitality, rights of hospitality, Od. 21, 35.† ξενίη, ἡ (ξίνος), hospitality, hospitable

reception and entertainment, guest-friendship, Od. 24, 286. 314.

Eircos, in, cor, for the Ion. feircos,

ξερός, ή, όν, Ion. for ξηρός, dry. ξερόν ήπειροιο, the dry ground of the mainland, Od. 5, 402.†

féwe, Ep. for éfece, see féw.

ξεστός, ή, όν (ξέω), shaved, smoothed, lished, spoken of wood, δίφρος, 24. 322; τππος, the artificial horse, Od. 4, 272; spoken of stones: ξεστοὶ λίθοι, hewn stones, for benches or seats before the door, Il. 18, 504. Od. 3, 406; in like manner aisoura, portico, II. 6, 243; spoken of horn, Od. 19, 566.

féw, aor. 1 éfeca, always Ep. fécca, to shave, to scrape; esply to work any thing carefully with fine tools, to smooth, to polish, to plane, "Od. 5, 215. 17, 341. 199.

ξηραίνω (ξηρός), 201. pass. εξηράνθην, to dry up, to make dry, only εξηράνθη πεδίον, *21, 845. 348.

ξίφος, cos, τό (akin to ξύω), a sword; it seems to be not materially different from the φάσγανον, q. v.; and is spoken of as large and two-edged, 21, 118. It had a straight blade (rarengens), was carnau a straight obside (τανσηκης), was carried in a sheath (κουλούν), hung upon a beit (τελαμών). The handle (κώπη) was often decorated. ξύρο θρήκιον, a Thracian swort; according to the Gramm, ad II. 13, 576, it was large and broad.

* ξουθός, ή, όν, poet. yellow, brownish, h. 33, 3. * fúluros, 4, or, of wood, wooden, δόλος,

Batr. 116. ξύλον, τό (ξύω), word which is cut and

split; mly in the plur. wood, fre-wood, logs, sing. 23, 327.

ξύλοχος, ή (έχω), ground covered with wood; α wood, α thicket, as a lurking-place of wild animals, 11, 415. Od. 4, 335.

ξυμβλήμεναι, ξυμβλήτην, ξύμβλητο, ξύμβληντο, ισε συμβαλλω.

ξύμπας, ασα, αν. see σύμπας. ξύν, Ep. and earlier form for σύν, which H. rarely uses, and then, for the most part, to support the metre. H. has the following compounds: fureyeipe, fureyes, fureyes, fureyes, fureyes, which are to be found under

furéafe, see συνάγνυμι. fureciκοσι, Ep. for συνείκοσι, Od. vrinca, see συνίημι ξυντοχμός, δ, εσε συντοχμός.

fúregus, cos, ij, see gúregus. ξυνήϊος, η, ον, Ep. and Ion. for ξυνός,

common, public. Eurica, common property, belonging to the whole army, 124. 23, 809

ξυνίει, see συνίημι. ξύνιον, Ερ. for ξυνίεσαν, see συνίημι. υνιόντος, ξύνισαν, see σύνειμι.

ξυνός, ή, όν, lon. and poet. for κοινός, common, in common, public; κακόν, 16, 262. Euros Erválios, common is the god of war, i. e. he helps now this, now that party [Mars his farour deals Impartial, Cp.], 18, 309: with gen. γαία ξυνή πάντων, •15, 193.

ξυρόν, τό (ξύω), a razor; proverbial: έπι ξυρού ισταται άκμης, it stands upon the edge of the razor, i.e. this is the decisive instant, 10, 173.† (Cf. iora
mai.) The met., according to Köppen and Passow, is derived from the notion, that any thing resting upon a razor's edge must instantly incline to one of the two sides.

έννοχή, ή, see συνοχή. ένστον, τό (ξύω), prop. a smoothed stake; a spear-shaft, a spear, 4, 269. 11, 260. ξυστὸν ναύμαχον, the pike or pole used in naval engagements, which, according to 15, 677, was twenty-two cubits long, and pointed with iron.

ξόω (akin to ξέω), ant. 1 ἔξὖσα, to shave, to rub, to smooth; δάπεδον λίστροισιν. to clean the floor with shovels, Od. 22. 456. 2) Generally, to do fine work. eardy egure arkirara, she had woven the garment delicately with art, Voss, Il. 14, 179. Others: she had smoothed or polished it.

Ο.

O, the fifteenth letter of the Greek alphabet; and hence the sign of the fifteenth rhapsody.

ο, η, τό, Ep. forms are: sing. gen. τοιο, masc. and neut.; plur. nomin. τοι and ταί: gen. fem. τάων for τῶν; dat. τοῖσι, ταίσι, τησι, and της: ταίς is not Homeric. (Some ancient Gramm. would write the toome ancient oranim. would write the unaccented cases \$\delta\$, \$\dots\$, \$ Rem. 5. p. 305.) It has, like the German article der, die, das, in H. the signif. both of a demonstrative and of a relative pronoun.

I) δ, ή, τό, as a demonstrative pronoun, it points out an object, and indicates it as something known and already spoken of. Often, however, the demonstrative force is so weakened, that the transition to the Attic article clearly shows itself. 1) The pure demonstrative force is seen exply. a) When the pronoun stands without a substantive, where it is translated by this, that, or, like auros, by he, she, il, cf. 1, 9. 12, 29, 43, etc.; again, when it is separated from the substantive by the verb, and, as it were, prepares the way for the following subprepares the way for the inflowing austantive: ἡ δ' ἐσπετο Παλλάς 'Λθήνη, she however followed, [viz.] Pallas Athênê, Od. 1, 125. cf. II, 1, 448. 5, 508. Od 3, 69. b) When it stands as an adjective pronoun, and a relative clause follows it, it is commonly placed after the substantive. ovo — ἐλήθετο συνθεσιάων τάων, åς ἐπέτελλε Διομήδης, he forgot not those commands which Diomêdes gave him, 5, 320. Od. 2, 119. seq. c) In connexion with μέν, δέ, ὁ μέν, ὁ δέ, this here, that there, the one, the other, this, that. τὸ μέν, τὸ δέ, the one thing, the other, Od. 4, 508: purtly, partly, Od. 2, 46. So also in the plur. oi μέν, oi δέ, τὰ μέν, τὰ δέ. If a plur, is distributed into several sing., the former mly stands in the gen. 18, 595; often, however, in the same case with δ μέν, δ δέ, 5, 27. Od. 12, 73. Frequently δ δέ is found without a preceding μέν, I. 22, 157. Frequently also & mév stands alone, and a substantive follows, as 23, 4. Od. 1. 115; or another word : τὰ μέν -αλλα δέ, Il. 6, 147. 2) The demonstrative force of the pronoun is weaker, when it stands before the substantive. without any subsequent clause relating to it. Still it even then marks the object as known, and gives it emphatic prominence, cf. 1, 11. 20, 33. 35. The pronoun in this case rarely succeeds the noun, see Od. 21, 41. Often almost like the later article, cf. τὰ θύραια, Od. 18, 385. 2) It approaches most nearly to the later article, a) When it converts adjectives and adverbs into subs antives, δ γεραιός, Il. 24, 252: τὸ μέλαν δουός, Od. 14, 12; τὸ πάρος, τὸ πρίν. b) When it connects prepositions and adverse with substantives. αντυγες αι περί δίφρον, Il. 11, 535. ανδρες οι τότε, 9, 559. 4) Some cases are used as absolute: a) τό, accus. neut. therefore, on this account, 3, 176. 7, 239. b) The dat. τη and τω, q. v. c) τοίσι in τοίσιν μετέφη. 1, 58, and the like constructions, Wolf ad II. l. c. would explain as neut. plur. inter hæc. It is better taken as a plur. masc. (cf. τῆσι. 24, 723), among them, and it stands thus even with only two. Od. 7, 27. 13, 374. d) With prepos. ex rov from that time, since, Il. 15, 601.

II) δ, η, τό, as a relative pronoun, in all the forms, who, which, that. The masc. δ stands, 16, 835; and κλῦθί μοι δ χθιζος θεὸς ήλυθεν, hear me god, who camest yesterday, Od. 2, 262.

όαρ, αρος, ή, poet. (prob. from άρω), contr. ωρ, from which dat. ωρεσσιν, 5, 486; + a female companion, esply a wife, a consort, 9, 327.

δαρίζω, poet. (δαρ), iterat. imperf. δρί-ζεσκον, contr. for δαρίζ., h. Merc. 58; to

have intimate intercouse, exply to converse intimutely, to be familiar, revi. With any one, 6, 516; and δρυός ουδ από πέrpms, down from the oak or the rock, i. e. securely and undisturbed to converse familiarly with any one, a proverbial expression, 22, 127; and generally, to live, μετά τινι. h. Merc. 170.

oapiarýs, οῦ, ὁ, poet. (ὁαρίζω), a companion, an associate, Διός, Od. 19, 179.† δαριστύς, ύος, ή (δαρίζω), intimate intercourse, familiar conversation, endearment in the girdle of Aphrodité (Voss, toying), 14, 216. 2) Generally, inter-course, society, commerce. n van makinou oaptorus, this is the commerce or course of war (the way in which it deals with those who are engaged in it), 17, 228;

προμάχων, *13, 291.
*δαρος δ, pnet. (δαρ), intimate intercourse, familiar converse, h. 22, 3; esply the converse of love, h. Ven. 250.

όβελός, ὁ (βέλος), a spit, a roasting spit,

only plur. 1, 465. Od. 3, 462. οβριμοεργός, όν (έργον), using violence, always in a bad sense; impious, wicked, *5. 403. 22, 418. Batr.

οβριμοπάτρη. ή. poet. (πατήρ), the daughter of a mighty or powerful father, epith. of Athênê, 5, 747. Od. 1, 101.

όβριμος, ον. poet. (from βρι, βρίθω), 1) strong, powerful, imperuous, epith. of Ares, Hector, and Achilles, 11. 2) Spoken of inanimate things: p wer/ul, mighty, i. e. great, heavy, epith, of the spear, of a stone, Od. 9, 241; of impetuous water, Il. 4, 453.

*δβριμόθυμος, ον (θυμόν), stout-kearted,

ουρομιουμος, ον (συμον), πουτ πευττεα, τουτ ageous, epith. of Arês, h. 7, 2. ογδοστος, η, ον, Εp. lengthened for ογδοος, the eighth, 19, 246, and Oct.

ογδοος, η. οον (ὁκτώ for ογδο Fos), the eighth. (Od. 7, 26). 14, 287, it is to be pronounced as a dissyllable, see Thiersch, § 149. 3.)

ογδώκοντα, Ion. contr. for ογδοήκοντα, indeclin. eighty, *2, 568. 652.

ογε, ήγε, τόγε, the demonstration γέ, ή, τό, strengthened by the particle γέ, and often to be this here, that there, and often to be translated by an emphatic this or that. 1) Sometimes it points out the near or remote place of an action, and can be translated only by an adv. reivos, oye, that one there, he there, 3, 351. 19, 344. 2) In the Epic language it stands often, in case of two consecutive clauses, in the second clause, to bring the subject again to mind, when it is translated by an emphatic he, she, it, 2, 664, Od. 1, 4. As absol. there occur, 1) $\tau \hat{\eta} \gamma e$, exactly here, Il. 6, 435. 2) $\tau \hat{\sigma} \gamma e$, for that very reason, 5, 827.

ογκιον, τό (όγκος), a coffer, a chest, a basket, for keeping arrows and other iron instruments, Od. 21, 61.†

ογκος, ὁ (akin to ἀγκών), a curvature; a bending; hence a hook, espec. the barb

of an arrow, *4. 151. 214. ογμος, ὁ (akin to ἄγω), prop. a line, a row, esply, 1) the furrow in ploughing, 18, 546; or the swath which mowers or reapers cut and leave in rows, 11, 68. 18, 552; metaph. πίονες ὅγμοι, rich (furrows=) fields, h. Cer. 455. 2) the path (of the heavenly bodies, h. 32, 11.

Ογχηστός, ό, a town in Bœotia, on the lake Copais, having a grove, sacred to Poseidon; now the convent Mazaruki, 2, 506; from this the adv. 'Oyxnororoe, to O., h. Merc. 186.

ογχνη. ή, a pear-tree, Od. 11, 589. 2) se pear itself, *Od. 7, 120.

the pear itself, *Od. 7, 120.

odaios, n. or (odos), belonging to the
way. rà odaia, prop. that on account of
undertaken, according to the Schol. merchandise (V. wares), Od. 8, 163; and provisions for a journey, Od. 15, 445, Eustath. Better, according to Nitzsch, the back freight, or the wares received in exchange for those carried, hence wvos odaiwy, the gain in the back freight.

δδάξ, adv. (δάκνω, δδούς), biling with the teeth, λάζεσθαι γαΐαν. Il.; έλειν ούδας, 11, 749. όδαξ εν χείλεσσι φύναι, to bite oneself in the lips, Od. 1, 381. 20, 268;

see φύω.

οδε, ήδε, τόδε, demonstr. pron. with the enclitic δέ, which strengthens its demonstrative force, in the dat. plur. Ep. τοιςδεσσι and τοιςδεσσιν, both parts being inflected; this here, that there, this. It indicates primar, the nearness of the subject. οὐκ ἔρανος τάδε γ' ἐστίν, Od. I, 226; but is also often 1) To be referred to what immediately succeeds, Il. 1, 41. 504. 2) It also points emphatically to a near or remote place, exply in connexion with personal and other pronouns, and is then translated only by here, there. 56 έγω, I here, Od. 16, 205. ήμεῖς οἴδε, Od. 1, 76; δῶρα δ' ἐγων ὅδε (εἰμὶ) πάντα παρασχείν, I am here, to present—to thee, Il. 19, 140. ἀνδρὶ ὄστις ὅδε κρατέει, who here governs, Il. 5, 175. νηθε δέ μοι ήδ έστηκεν ἐπ' ἀγροῦ, there in the field, Od. 1, 185. Absol. use of single cases: 1) rijoe, here, there, Il. 12, 345. Od. 6, 173. 2) ode, accus. hither, Il. 14, 298. Od. 1, 409. δεῦρο τόδε, Il. 14, 309. b) therefore, for that reason, Od. 20, 217. 23, 213. όδεύω (όδός), to go, to journey, ἐπὶ νῆας,

11, 569.†
'Ošíos, 5 (Ion. for 'Ošíos = adj. 58ios),
'Halizones, slain by 1) leader of the Halizones, slain by Agamemnon, 2, 856. 5, 39. 2) a herald

of the Greeks, 9, 170.

oblitys, ov, o (obos), a traveller, a w faring man, also with airopewros, 16, 263. Od. 13, 123.

δομή, ή (όζω), Ion. and poet. odour, fragrance, Il., also vepour, stench, Od. 4,

*οδοιπορίη, ή, a journey, a way, h. Merc.

όδοιπόριος, ον (πόρος), relating to a journey. τὸ όδοιπόριον, recompense for a journey, passage-money for a voyage, Od. 15, 506.†

όδοιπόρος, ον (πόρος), travelling ; subst. a traveller, a travelling companion, 24, 375.+

οδός, ή, Ion. οὐδός, Od. 17, 196;† the way. 1) Spoken of place: α path, a street, οδ. ἰππηλασή, II. 7, 340; οδ. λαοφόρος, 15, 682. πρὸ ὁδοῦ γενάσθαι, 10 go forwards, 4, 382. 2) Spoken of the act: progress, travel, journeying, 9, 626; also by sea, Od. οδον έρχεσθαι, generally, to go a journey, according to Voss, Il. 1, 151; (in distinction from Τφι μάχεσθαι, Bothe: embassy.) It is not with the ancients to be explained by Aoxos, but means any journey or mission (though by implication, it would usually have a warlike object).

οδούς, οδόντος, ο (εδω), dens; a tooth; in the boar, a tusk, 11, 416. Od. 19, 393; υπ έρκος οδόντων, see έρκος.

οδύνη, η, pain, pang. a) Spoken of the body, always in the plur. 4, 117. 5, 397. 766, and often. b) Spoken of the soul: grief, sadness. Od. 2. 79: connected with γόοι, Od. 1, 242; sing. only δδύνη 'Ηρακλήσς, pain about Heracles, Il. 15, 25. οδυνήφατος, ον, poet. (φάω), pain-de-

stroying, pain-quieting, soothing, assuas-ive. φάρμακα, •5, 401. 900. 11, 847.

ive, φάρμακα, "3, 401, 900. 11, 511. δδήρακα, "3, 401, 900. mid. partep. aor. δδυράμενος, 24, 48. 1) Intrans. to lament, to wail aloud, to complain, to grieve, spoken of men; once of birds, 2, 315: often absol. and a) With gen. τινός, about any one, 22, 424. Od. 4, 104; αμφί τινα. Od. 10, 486. b) With dat. τινί, for any one, Od. 4, 740; άλλήλοισι, mutually to complain to each other, Il 2, 290. 2) Trans. to bewail, to lament for, to deplore, with accus. of the person, 24. 740. Od. 1, 243; of the thing: νόστον, Od. 5, 153. 13, 219.

Od. 5, 132. 13. 219.

Odvorátos, in, tov. Ep. for Odvoretos, relating to Odysseus (Ulysses), Od. 18, 353.

Odvorets, d. Ep. Odvorets, gen. Odvorátos, Odvorátos, Odvorátos, and Æol. and Od. 16, 117, seq., king of the Cephallenes, i. e. of the islands Ithaca. Same, Zacynthus, and of the neighbouring continent, husband of Penelope and father of Telemachus; he received this name from his grandfather Autolychus, because he came angry with many (δουσσάμενος), Od. 19, 407. In him the poet resents to us a hero, who distinguished himself as much by spirit and bravery as by cunning, prudence, and steadfastness. He sailed to Troy with twelve ships, Il. 2, 631; and, after the destruction of this city, he made sail first with Menelaus to return to Ithaca, Od. 3, 162. He spent ten years in wanderings, so that he reached home in the twentieth year. His wanderings are described in Odyssey. After he was landed in Ithaca by the Phæsces, Athênê communi-O 6 200

cated plans to him, by which he might | accus. Ovpas, Il. or wides, rue, to any punish the suitors, Od. 13, 287, seq. He goes clad as a beggar to Eumæus, di-covers himself to Telemachus, permits himself to be recognized by Penelope, and, in company with his son and the faithful herdsman, slays the suitors. He fights against the parents of the suitors who would revenge the death of their sons, until finally Athênê esta-blished peace, Od. 24, 220, seq.

(ὁδύσσομαι), poet. depon. mid. pres. obsol. only in the aor. ωδυσάμην, 3 plur. οδύσαντο, partep. οδυσσάμενος, perf. οδώδυσμαι, with pres. signif. Od. 5, 423. to be angry, to be wroth to hate, τωτί, Il. 6, 138. Od. 1, 62. 19, 275; δδυσσάμενος, Od. 19, 407. Passow would take in a pass. signif.: hated, odious, but it is acr.: angry, enraged. 2) With accus. δύσατο Ζήνα, he excited the anger of

Zeus, Ep. 6. 8 cf. Herm. οδωδα, see όζω.

οδώδυσμαι, see οδύσσομαι.

Öεσσι. see öις.

όζος, o. a knot or joint in a tree, from which a branch springs; generally, 1) a lwig, a branch. 11. Od. 2) Metaph. a scion, descendant, a child, offspring, Il. 2, 540, 12, 189.

οζω, perf. οδωδα, only 3 sing. pluperf. intrans. to smell, to yield an odour, οδμή οδώδει, the odour was diffused, from fumigation and from wine, *Od. 5, 60. 9,

öθer, adv. (δε), whence, from which time, from which place, also relating to a person instead of the relative, 2, 852. Od. 3, 319; also apparently, onou, from there, where, Il. 2, 857.

öθι, adv. (poet. for ov), where, in which place, 13, 229; rarely with a gen. öθι avAns, where in the court, Od. 1, 425; also, there, where, and b) with the termination of a journey, thither, where, Od. 15, 101.

οθομαι, poet. depon. only pres. and imperf. to trouble oneself about any thing, to be anxious about, to shun, to fear, always with neg. absol. and a) with gen. τινός, to trouble oneself about any a) with one, 1, 181. 2) With infin. 15, 166; and with a partep. οὐκ ὄθετ' αἴσυλα ῥέζων, he shuns not to practise wicked-ness, *5, 403. Prob. only used in the pres., the imperf. use being doubtful, as

e. g., 5, 403.
 δθόνη, η, fine linen, Od. 7, 107. b) a weil or robe made of it, Il. 3, 141. 18,

όθριξ, ότριχος, δ, ή, poet. for δμόθριξ (θρίξ), with similar hair (alike in their cout: of horses), 2, 765.+

'Οθρυονεύς, η̈ος, ο˙, a Trojan ally from Cabesus, 13, 363, seq.

of, dat. sing. from of.

ola, adv. sing, olos.

οίγνυμι (οίγω), aor. l. Ep. ωίξα and ξα, 24, 457;† partcp. δίξας, imperf. partep. offas, imperf. and Od. pass. wirverto, to open, to unlock, with

one, 24, 457. olvor, to open the wine, Od. 3, 392.

oloa, olava, olos, perf. I know, see ΕΙΔΩ.

oidárm, Ep. for oidaírm (oides). Act. to swell, i. e. to cause to swell, with accus, spoken of anger: voor, to swell the heart, i. e. to excite, 9, 554. 2) Mid. to swell, οἰδάνεται κραδίη χόλφ, *9, 646. οἶδας, Ερ. for οἶσθα, see ΕΙΔΩ.

οίδέω, Ion. and Ep. for οίδάω, imperf. 3 sing. ωδεε, intrans. to swell, to puf up,

χρόα, in body, Od. 5, 455.† Οἰδίπους, οδος, Ep. gen. Οἰδιπόδαο, Il. 23, 679; (from οἰδεῖν and ποῦς, swollenfoot, because his feet were swollen when he was found, cf. Apd. 3, 5. 7), son of Laius and Epicaste, father of Eteocles and Polynices. His father, on account of an oracle, caused him to be exposed at birth; a herdsman of the king of Corinth found him, and took him to his wife, who brought him up. Warned by the oracle at Delphi not to return to his native land, he proceeded to Thebes, slew unwittingly his father Laïus, solved the riddle of the Sphinx, and married his mother Epicaste. When the secret was discovered, Epicaste hung herself, but Œdipus reigned in Thebes and died there, Od. 11, 270. According to the tragic poets he put out his own eyes, and, being expelled from Thebes, fied to Attica. His funeral games are mentioned Il. 23, 679, seq.; see Emikasty.

οίδμα, ατος, τό, poet. a swelling, esply of the sea; a roaring, a breaker, 23, 230; θαλάσσης, h. Cer. 14; spoken of a river, •21, 234.

olérηs, es, poet. (έτος), for δμοέτης, of equal age, βούς, 2, 765.†

οιζυρός, ή, όν, poet. (διζύς), compar. οιζυρωτερος, superl. οιζυρωτατος, lamentabi-, miserable, wreiche:, sad, often an epith. of men, 1, 417. Od., and of inanimate objects : νύκτες, Od. 3, 95. 13, 337. πόλεμος, the miserable war, Il. 3, 112. (On the irreg. compar. and superl. see the Gram.)

οζίν, ψος, ή, poet. misery, wreichedness, distress, sufering, 6, 285. 14, 480; dat. contr. δίζω for δίζω. 70 οζίζω. Od. 7, 270. δίζω. poet. (δίζω), 200. 1 partep. δίζωσα, 1) to lament, to exter lamentations, περί τυνα, 250 ut any one, 3, 408. 2) Trans. to suffer, to endure, rand, Il. 14, 89; and absol. to be wretched, Od. 4, 152.

oinίον, τό, Ep. = oinξ. a rudder, Od. 9.

483: plur. 19, 43.
οίηξ, ηκος, ό, Ep. for οἰαξ (οἰω), prop.
a handle, esply of a rudder, the rudder or helm itself; in H. however oinces, 24, 269, † rings on the yoke, through which the reins pass to the mouths of the animals.

oixade, adv. (from ad old root OIZ = olkos), to the house, homewards, home, Il.

oixevs, nos, à, Ion. (oixeu), an inmate

Od. servant, slave, 14, 4, 4, 245.
oikéw (oikos), fut. -ήσω, aor. 1 pass. 3 plur. wender, Ep. for wendengar, 1) Intrans. to dwell, to live, mly with tr. 14, 116. Od. 9, 200. 2) Trans. to inhabit, with accus. impecas, Il. 20. 218; hence pass. a) to be inhabited, οἰκέοιτο πόλις, 4.18. b) to be settled, to keep house, as οικίζεσθαι: τριχθά ψκηθεν, they dwelt in three divisions, 2, 668.

οικίου, τό (dimin. only in form from olkos), a house, an abode, a dwelling, a habitation, always in the plur. mly spoken of men. b) Spoken of animals: an abode, a nest, of wasps, bees, 12, 168; of the eagle, 12, 221. c) Spoken of the underworld, 20, 64.

^{*}Οϊκλής, όους, δ. poet. ^{*}Οϊκλεής, Od. 15, 244: accus. ^{*}Οϊκλήα, son of Anti-phätês, father of Amphiaräus, Od. 15, 243. cf. Apd. 2, 6 4.

οίκοθεν, adv. (οίκος), from a house, i. e. a) from a dwelling, 11, 632. b) from a man's own property, •7, 364. 391. 23, 558.

οίκοθι, adv. (οίκος), poet. = οίκοι, in the house, at home, domi, 8, 513. Od. 3, 303

oikos, adv. (oikos), to the house, to home, 1, 113. Od. 1, 12, and often.

οἴκόνδε, adv. (οἴκος), poet. = οἴκαδε, to one's house, home. a) to the dwelling, 3, 390. b) to one's country, φεύγειν, 2, 158; άγειν), to conduct home, Od. 6, 159.

olkos, b, 1) a house, i. e. an abode a dwelling of any kind; the tent of Achilles, 24, 471; the cave of the Cyclops, Od. 9, 478. b) single parts of a house, a chamber, a room, Od. 1, 356. 362; also plur. circo. like ædes, spoken of a house, Od. 24, 417. 2) house, I. e. household, family, Od. 1, 232. 2, 64. 6, 181. Il. 15, 498.

οίκτείρω (οίκτος), BOT. Ι φκτειρα, to pity, to commiserate, to grieve for, rivá, 11, 814. πολιόν τε κάρη, πολιόν τε γένειον, •24, 516. h. Cer. 137.

οίκτιστος, η, ον, see οίκτρός. οίκτος, δ (οί), compassion ; sorrow (for), commiseration, pity, *Od. 2, 81. 24. 438.

oierpos, vi, or (oleros), compar. oierpos, vi, or (oleros), compar. oierpos, superl. oierporaros, Od. 11, 42; oftener oierrors, lamentable, deplorable, pitiable, Il. and Od. neut. plur. olerpos, as adv. ολοφύρεσθαι, to wail or complain piteously, Od. 4, 719; also superl. οι-

ρισσασίς, Od. 22, 472.
οίκωφελίη, ή (δφέλλω), advantage for a house, domestic economy, domestic life,

Od. 14, 223.†
Olavic, not, b, king of Locris, hushand of Eriopis, father of the Locrian Ajax, and of Medon, 2, 527, 727. 13, 694. 2) a Trojan charioteer, of Bianor, 11,

'Οϊλιάδης, ου, δ, son of Olleus = Ajax, 12, 365.

οίμα, ατος, τό, poet. (οίω), απ assauit, wheat given as foud to the horses, Il. &

of a family, 5, 413: as early as in the | an attack, 16, 752; spoken of lions, and plur. of the eagle, *21, 252.

οίμάω, poet. (οίμα), aor. 1 οίμησε, to assault, to rusk upon, spoken of an attack, 22, 308. Od. 24, 538; of the hawk, μετά πέλειαν, to pounce upon a dove, Il. 22, 140,

οίμη, ή = οίμος, poet. prop. a way, a path, metaph. spoken of the course which a narration takes; hence, a narrative, a lay, a song, *Od. 8, 74. 481. 22, 347.

olmos, \dot{o} , poet. (olw = $\dot{\phi}$ épw), a gray, a path, metaph. a) a strip, oluot κυάνοιο, strips of steel (upon the shield), 11, 24. b) the course of a song, an air, a melody, h. Merc. 450.

οἰμωγή. ἡ (οἰμώζω), lamentation, wailing, a cry of distress, as of persons dying, 4, 450. Od. 20, 353.

οιμώζω (οιμοι), aor. l ψιωξα, partep. οιμώξας, prop. to ery οιμοι (ah me); hence, to lament, to wail, to howl, often in the partep, aor. with κάππεσεν, πέσεν, 5, 68. Od. 18, 398.

Oireions, ou, o, son of Encus = Tydeus,

Oireis, nos, & (the vintner, from oires), son of Portheus, king of Calydon, hus-band of Althæa, father of Tydeus, Meleager, etc. 14, 117. Bellerophon was his table-friend, 6, 215. He once forgot Artemis in an offering of first-fruits; incensed thereat, she sent a wild boar upon him as a punishment, 9, 529,

οινίζομαι, only mid. (οίνος), imperf. without augm. to procure wine for oneself, to purchase wine, xalke, for brans, 7, 472; olrow, to fetch wine, *8, 506, 546, (The act, is not found in H.)

οίνοβαρέω, Ep. οίνοβαρείων, to be heary, or drunken with wine, only parter pres. in the Ep. form, *Od. 9, 374. 21, 304.

olvoβapής, ές, poet. (βάρος), heavy with ine, intoxicated, drunken with wine, 1, 225.+

Oirόμαος, ὁ (Vindemius, Herm.), 1) an Ætolian, 5, 706. 2) a Trojan, slain by Idomeneus, 12, 140.

οἰνόπεδος, ον (πέδον), having vineyards, producing wine, abounding in wine, abωή, Od. 1, 193. 11, 193; neut. subst. τὸ οἰνόπεδον, a vineyard, Il. 9, 579.

Oivoπίδης, ου, δ, son of Enopion = Helenus, 5, 707.

οίνοπληθής, ές, poet. (πλήθος), full of wine, abounding in wine, Συρίη, Od. 15,

οινοποτάζω, poet. for οινοποτέω (πότης), to drink wine. 20, 84. Od. 6, 309.

οίνοποτήρ, ήρος, a wine-drinker, a winebibber, Od. 8, 456.†

olvos, è, wine; the Homeric heroes were wont to drink it mingled with water; the red wine seems to have been most common (μέλας, ἐρυθρός), Od. 12, 19. No other wine is mentioned in H. Andromache sprinkled with wine the

186; cf. Columelia de Re Rust. VI. c. 30. Wine was preserved in jars (ἀμφιφορείς, πίθοι), Od. 2. 290. 340; or in skin bottles (ἀσκοί), Il. 3, 247.

οίνοχοεύω, poet. οίνοχοέω (οίνοχόος), to pour out wine, only in the pres. 2, 127; elliptically, οἰνοχοεύει, sc. ὁ οἰνοχόος, Od. 21. 142.

οἰνοχοίω (οἰνοχόος), imperf. ψνοχόει and Ep. έφνοχόει, 4, 3; aor. 1 innn. οἰννοχοῆσαι. to pour out wine, to be cup-bearer. τινί, 1, 598. Od. 4, 233; with accus. νέκταρ, Il. 4, 3.

οίνοχόος, ὁ (χέω), a wine-pourer, a cupbearer, 2, 128. Od. 9, 10.

οίνοψ, οπος, ό, ή, poet. (ωψ), looking like wine, wine coloured, i. e. dark-red, black, see olvos, mly an epith. of the agitated sea, like πορφύρεος, the dark, red-black sea, because in a violent agitation of the waves it assumes a darkred appearance, see πορφύρω, 1, 350. 5, 771. 1, 183. b) an epith. of oxen: dark-

1, 100. σ) an epin. of oxen: dark-red, blackish (Voss, dark), 13, 703. Οϊνοψ. οπος, ό, η, a noble of Ithaca, father of Leodes, Od. 21, 144.

οίνοω (οίνος), partep. aor. pass. οίνωθείς, to intoxicate with wine, pass. to be intoxicated, drunken, *Od. 16, 292. 19,

οίξασα, partep. aor. Ι οίγνυμι.

olo, Ep. for ou (see os), his. οιόθεν, adv. poet. (οίος), from one side, alone; always οιόθεν οίος, prop. alone from one side, i. e. entirely alone, *7, 39.

olomas, Ep. always in the pres. indic. οιομαί, Ερ. always in the pres. Indic. δίσμαι, θεροπ. (i), more frequently in the l sing. οίω and δίω, 3 optat. pres. οίοιτο, Od. 17, 580; imperf. ωίσμην, αστ. 1 δίσωμην, Ερ. for ωίσ., αστ. pas. ωίσθην only Od. 4, 453. 16, 475; partcy. δίσθείς only II. 9, 453; prim. signif. to be of opinion. to believe, to think. a) In reference to the future: to suppose, to conjecture, to expect, and according as it is good or bad, to hope, to fear, to suspect. b) to intend, to purpose, with infin. 13, 263; strengthto purpose, with minn. 13, 253; strengthened by δριμφ, κατά δυμόν and δυμόν δίσταί μοι, Od. 9, 213. The construction is various: 1) Sometimes absolute, II. 1, 561; mly with accus, and infin. according to the sense. a) The pres. with something present, 13, 263. Od. 1, 323; the continuation of the contraction of the contraction. but mly with future things, Il. 5, 894. 12, 73, Od. 5, 290. b) The aor. with the past: o' ôtw, I believe that thou hast given the nod, Il. 1, 558. 10, 551. Od. 19, 569. c) Most frequently with infin. fut. In all these cases, the subject of the infin. is often omitted when it may be easily supplied. δίσατο θεὸν είναι, he believed it was a god, Od. 1, 323. τρώσεσθαι δίω, sc. αὐτούς, I think they will be wounded, II. 12, 66 [cf. Od. 11, 101. 12, 212, and see Nitzsch]. 2) With the

Trans. With accus. to be of opinion, to believe, τί, Od. 3, 255. 13, 427; Κήρας, to expect the Fates, Il. 13, 233, 4) Often absol, introduced in the first pers. as a parenthesis, I believe, I suppose, to intimate a modest doubt. ἐν πρώτοισιν, οἰω, κείσεται, he will lie, I suppose, amongst the first, 8, 536. 18, 185. Od. 16, 309. 5) Once impersonal: δεταί μοι ανὰ θυμόν, it seems to me in my mind. Od. 19, 312. (t is always long, only δέω is sometimes short, see Spitzn., Pros. 4 52. 2. a.)

olov, neut. sing. see olos.

cioπόλος, ον, poet. (πέλομαι), prop. being solitary; lonely, solitary, spoken of places, 13, 473. Od. 11, 574.

*οιοπόλος, ον (πέλομαι), pasturing sheep, h. Merc. 314.

olos, oin, olov. poet. 1) alone, forsaken; strengthened, els olos, one alone. ôv olu, two alone. our oin, 3, 143. b) With gen. των οίος, left by these, 11, 693; or with prep. ἀπό τινος, 9, 438. Od. 21, 364. 2) single, i. e. excellent, chief, 24, 499. olov, adv. once, according to Eustath, for olor με, me alone, 9, 355.

olog, oin, olov (os, n. ov), of what quality, what sort of, what a, as, the relat. to the demonstrative τοίος. οίος αρετήν, what a man in bravery, 13, 275. Often it can only be translated by how. olos καλός τε μέγας τε, how beautiful and large, 21, 108. It stands, 1) In independent sentences, to express astonishment at any thing great and extraor-dinary (good or bad), and esply in exclamations. οίον δη τον μύθον επεφράσθης αγορεύσαι, what a word is this that thou hast brought thyself to utter! (Thiersch, Gram. § 317. 5); esply, often in the neut. olov, how, 5, 601. Od. 1, 32. 2) More frequently in dependent 32. 2) More frequently in dependent sentences, to indicate the same quality, with reference to a definite object: a) After a preceding rolos, II. 18, 105. Od. 1, 371; and without it, II. 4, 264. 16, 557. 22, 317. b) It often stands in reference to an entire sentence, as if for öτι τοῖος. οΓ αγορεύεις, οΓα μ. ἐοργας, pro til quæ dixist, fecisti. 18, 95. Od. 4, 611. οἰον (i. e. ὅτι τοῖον) ἐειπες, II. 17, 173. οἰος ἐκείνου θυμὸς ὑπέρδιος, ούκ εθέλησει, etc. so insolent is his spirit, he will not wish, etc. (quas ejus est atro-citas), 18, 262. Od. 15, 212. c) In con-nexion with other particles: olos on, as indeed olds rep, just as. olds re, as perchance (ré often only augments the connecting force of the relative). 3) olds with the infin. to be of the kind, i. e. to be capable, to be able, to be in a condition to. οίος 'Οδυσσεύς έσκεν, άρην άπο οίκου άμυναι, Odysseus (Ulysses) was able to repel the curse from his house, Od. 2, 59. cf. v. 272; and in like manner olos simple infin. where the main verb and re. Od. 19, 160. 21, 117. 4) The neut. the infin. have the same subject [exysising, and plur. clor and of a sat v. 1) reacted or other, I think that I shall over-take theel, II. 6, 341. Od. 8, 180. 3) sing. 13, 633. Od. 1, 32. 2) just as, like

as, in comparisons, Od. 3, 73. 9, 128. 3) as indeed, because indeed, since indeed, ef. 2, b. Il. 17, 587. Od. 14, 392. (The first syllable is sometimes used as short, Il. 13, 275. Od. 7, 312.)

oiós and öios, see öis.

οἰοχίτων, ωνος, ὁ, ἡ, poet. (χιτών), simply in the funic (clad thus sparely, Cp.), Od. 16, 489.+

οιόω (οίος), only aor. pass. Ep. οιώθη, to leave ulone; pass. to be left alone, to remain alone, *6, 1. 11, 401.

οις. ο, η, Ion. for ols, gen. οιος, οιός, accus. οιν, plur. gen. οίων, οιών, dat. δίεσσιν, οίεσιν, δεσσιν, accus. δίς, contr. for ocas, a sheep; o ocs, the ram, also ocs apony, 12, 451.

δίσατο, Ep. see δίσμαι.

oloe, oloéper, oloéperal, see dépu. οίσθα, 2 sing. of οίδα, see ElΔΩ.

δισθείς, see δίομαι.

διστεύω, poet. (διστός) aor. 1 δίστευσα, to shoot with an arrow; Turos, at any one, 4, 100; often absol. with βάλλειν, 4, 196;

τόξω, with the bow, Od. 12, 84. οιστός, ο, Ερ. for οιστός (οίω), απ αγrow; it consisted of wood or reed; had a metallic point with barbs, 4, 139. cf. 151; sometimes three-pointed, 5, 393. soned arrows are also mentioned, Od. 1.

olorpos, ò, a gad-fly, cestrus, Od. 22, 300.+

οἰσύϊνος, η, ον (οἰσύα), willow, osier, made of willow, Od. 5, 256.†

olow, see φέρω.

oltos, δ. Ep. lotω = φέρω, as fore from ferol, lot, destiny, fate, mly in a bad signif.: misfortune, death, for the most part κακός oltos, 3, 417. 8, 554; without rarós, 9, 563. Od. 8, 489.

Οίτυλος, ή, a town in Laconia, the coast, now Vilylo, 2, 385; o Oir.,

Οίχαλίη, ή, a town in Thessaly on the Pêneius, the residence of Eurytus, according to 2, 730. 596. cf. Ευρυτος. According to later tradition, Heracles destroyed it, because he refused him his daughter Iole, cf. O. Müller, Dorians, vol. i. 2) a city in Messenis, called at a later day Carnesion, to which is also transferred the story of Eurytus. Thus it appears, Od. 8, 214. cf. Paus. 4, 2. 1. Strab. understood also this, Il. 2, 596. 3) At a still later day, the story of Eurytus was transferred also to Œchalia in Euboen, from which Oixakinder, from Œch., 2, 596; from this the subst. Oixalieve, η̃ος. δ, the Œchalian, 2, 596.

οίχνών, poet. for οίχομαι, Ion. iterat. imperf. οίχνεσκον, 5, 790; to go, to come, 3 plur. pres. οίχνεῦσιν, Od. 3,

οίχομαι, depon. mid. imperf. ψχόμην, only pres. and imperf. prop. to be away, rarely, to go away, to depart, and the latter mostly in the imperf., also simply to go, to come. 1) Spoken of animate beings: with prep. es, eni, kará, merá,

with accus.; chiefly as an euphemism for to die. οίχεται ès 'Αίδαο [sc. δώμα], he has departed to Hades, 22, 213. 2) Of inanimate things: of storms and mis-Siles, to fly, to travel, 1, 53. 13, 505. Od. 20, 64. 3) Of other things: πη σου μένος οιχεται, where is thy courage gone, II. 3, 472. ποῦ τοι απειλαί οίχουrat, where are thy threats gone, 13, 220. cf. 24, 201. Often it is connected with a partcp., when it can be translated by αυση. οίχεται φεύγων, he flew away, Od. 8, 356. οίχεται προφέρουσα, the tempest bore away, Il. 6, 346; а́ма́уы», 13. 627. h. Cer. 74.

δίω and οίω, Ep. for δίομαι, Q. V.

οίωνιστής, οῦ, ὁ (οἰωνίζομαι), a diriner by birds, one who presages the future by the voice or the flight of birds, an augur, 13, 70; as adj. skilled in augury by birds, *2. 858.

οίωνοπόλος, ον (πολέω), one who concerns himself about the ominous flight of birds; subst. an augur, *1, 69. 6, 76;

see oimvác.

οιωνός, δ (οίος), 1) Prop. a bird which flies by itself, esply a bird of prey, as an engle, a vulture, a hawk, 11, 453. Od. 16, These were sacred birds, whose flight was especially observed, in order to predict the prosperous or disastrous issue of an undertaking. The flight to the right, i. e. to the east, indicated prosperity; to the left, i. e. to the west, on the other hand, adversity, Il. 12, 239. Other circumstances also, as the voice, were ominous, 12, 200; hence 2) Generally, an omen, an augury. els oimros άριστος, άμύνεσθαι, etc., one omen is the best, to fight for the country, 12, 243; see Nitzsch ad Od. 2, 146.

οκνέω, Ep. οκνείω, 5, 255: to delay, to toiter, to be slow, to hesitate, with indin.

·20, 155.

οκνος, ὁ (from ἔχω), prop. delay, slowness, dilatoriness, spoken eaply of bodily exhaustion: slothfulness, 5, 817. örre eixwy, evercome by slothfulness, "10, 122.

δκριάω, poet. (δκρις), prop. to make sharp, metaph. to irritate; pass. to be irritated or made angry: 3 plur. imperf. Ep. δκριόωντο for δκριώντο, Od. 18. 33.† οκριόεις, εσσα, εν, poet. (όκρις=άκη), having several points. pointed, ragged, sharp-pointed; χερμάδιον, μάρμαρος, 4, 518. 12, 380. Od. 9, 499. (In other places

ΠΟΨ ὀκρυόεις) ὀκριόωντο, see ὀκριάω.

οκρυόεις, εσσα, εν, poet. (for κρυόεις with a proathetic, from κρύος), cold, muking cold; metaph. awful, horrible. dreadful, κύων, 6, 344; (Helen) and πόλεμος. *9,

οκτάκνημος, ον (κνήμη), having eight spokes, κύκλα, 5, 723.1

*οκτάπους, ποδος (πους), eight-footed, Batr. 299.

ὀκτώ, indeclin. eight, Il. and Od. often OKTWKALDEKATOS, n. Ov. the eighteenth only δετωκαιδεκάτη, sc. ήμέρη, *Od. 5, | 297. 7, 268.

ολβιοδαίμων, ονος, δ, ή, poet. (δαίμων), having a happy destiny, kappy, fortunate, blessed, 3, 182.

öλβιος, η. ου, poet. (öλβος), happy, for-funate, blessed, always spoken of external blessings; hence rich, wealthy, spoken of persons. δώρα δλβια ποιείν, to make happy presents, i. e. to bless with prosperity, Od. 13, 42. Neut. plur. as subst. δλβια δούναι, to bestow blessings, Od. 8, 413 7, 148. h. Ap. 466.

ολβος, ο (akin to οφελος), prosperity, a happy condition, fortune, blessing, spoken chiefly of external blessings, 16, 596. Od. 14, 2n6; and generally, kappiness, bliss, Od. 3, 208. 4, 208.

όλέεσθαι, see όλλυμι. ολέεσκε, see όλλυμι.

ολέθριος, ον (ολεθρος), destructive, bringing destruction, ruinous. ολ. ήμαρ, the day of destruction, *19, 294, 499,

όλεθρος, ὁ (όλλυμι), destruction, mis fortune, ruin, death; often ολέθρου πείpara, the bounds of death, or according to Eustath. a periphrasis for τέλειος όλεopos. complete destruction, Il. and Od. όλεθρος ψυχής, the destruction of life (Voss, the most perilous place), Il. 22, \$25. Αυγρόν όλεθρον, annexed by way of apposition in the accus.: to sad destruction, 24, 735. Rost, Gram. p. 497. D. 4.

δλείται, see δλλυμι.

δλέκω, Ep. form of δλλυμι from the perf. δλώλεκα, only pres. and imperf. 1) Act. to destroy, to kill, to slay, ri, 5, 712. Od. 22, 305. 2) Mid. to perish, to die, Od. 22, 305. 2) Il. 1, 10. 10, 17.

. τ. το. το. δλέσαι, δλέσας, see δλλυμι. δλέσθαι, see δλλυμι. δλέσσαι, δλέσσας, Ep. for δλέσαι, δλέσας, see όλλυμι.

*ολέτειρα, ή (ολετήρ), α μυών, a mouse-trap, Batr. 117. a destroyer;

ολετήρ, ήρος, ο, poet. (ολλυμι), a destroyer, a murderer, 18, 114 † ολέω, obsol. root of several tenses of

ολιγηπελέω (πέλομαι), to be weak, to be powerless, feeble, only partep. pres. 15, 24. 245. Od. 5, 457. δλιγηπελίη, η, weakness, feebleness, Od.

5, 468.+

ολίγιστος, η, ον, see ολίγος.

δλιγοδρανέω (δραίνω, δράω), to be able to do little, to be week, feeble = δλιγηπελέω, only partcp. pres. °15, 146. 16, 843. 22, 337. ολέγος, η,

or, irreg. superl. δλίγιστος, n, ov, 1) little, prim. spoken of number, in opposition to πολύς; often of space; xepos, 10, 161; of time: short, 19, 157. 2) Spoken of size: small, 2, 529. Od. 9,

superi. Il. 19, 223; always the least. As a compar. μείων used.
'Ολιζών, ῶνος, ἡ (adj. ὁλίζων, small),
a town in Magnesia (Thessal)), below

Melibæa, 2, 717.

ολισθάνω, nor. 2 ολισθου. Ep. for ώλισθου, to slip, to slide, to fall, 23, 774. ex δέ οἱ ήπαρ όλισθεν, the liver fell from him, 20, 470.

δλλυμι (root 'ΟΔΩ), fut. δλόσω, Ερ. σσ, 201. ώλοσα, Ερ. όλοσα and σσ, mid. fut. όλουμαι, infin. Ερ. όλόσσθαι, 201. 2 ωλόμην, Ep. ολόμην, perf. 2 ολωλε, Ep. iterative imperf. ολέεσκεν from ολέω, 19, 135.† According to others, aor. 2 act. Buttm. prefers the reading δλέπεσκεν, see Ausf. Gram. under δλλυμι. (The partep. aor. 2 mid. δλόμενος, Ερ. οὐλό-μενος, is used as an adj.) I) Act. 1) to destroy, to overthrow, to annihilate, to kill, with accus. of animare and manimate objects: νηας, πόλιν, 8, 498: ὁδμήν, to dissipate the smell, Od. 4, 446 2) to luce. αόν, Il. 2, 115 ; θυμόν, ἦτορ, μένος, often. II) Mid. to perish, to die, to be undone; υπό τινι, by any one or thing, Od. 3. 235; with accus. of the manner, κακὸν οίτον ολέσθαι, to die a miserable death, Il. 3, 417; or with dat. ολέθρω άδευκεί, Od. 4, 489. νῦν ώλετο πᾶσα κατ' ἄκρης, Ίλιος, now was all Ilium utterly ruined, It. 13, 772. 2) to he lost. ώλετο κλέος, νόστος, νόστος γόστος γόστος γόστος 168. The perf. 2 δλωλα, I am lost, ruined, Il. 4, 164. Od. 3, 89. 4, 318.

ολμος, ο (έλω, είλω), origin. a round stone, a boulder; thus Hesych. Il. 11. 147; according to others, a mortar (from δλω). δλμον δ' ως (sc αὐτὸν) ἐσσενε κυλύν-δεσθαι (he made him (the dead body) roll round like a mortar, Voss), cf. Buttm., Lex.

· δλοιός, όν, Εp. for δλοός, destructive, n. Ven. 225.†

όλολυγή, ή ιδλολύζω), prop. a loud cry, a loud soice of women, chiefly the sup-pliant cry of women imploring a divinity, 6, 301; + also a loud song, a shout of joy, h. Ven. 19.

ολολύζω (λύζω), sor. Ι ωλόλυξα, always without augm. to raise the voice aloud to the gods, prop. used of women at a sacrifice: to supplicate aloud [uprent their suppliant wailings to the skies, Cp.], Od. 3, 450. According to Ameis, raised a loud cry when Thrasymêdes struck the heifer, 4, 767. b) Also spoken of a cry of joy: to shout for joy, Od. 22, 408. 411. h. Ap. 118. (According to Eustath. it was a sacred custom to cry ολολοί when the victim was slain, in order thereby to supplicate an omen, Hdt. 4, 189.) Od.

δλόμην, Ερ. for ωλόμην, see ωλλυμε. ολοοίτροχος, Ερ. for ολοότρ. ed. Wolf, or ολοοίτρ., ed. Spitzner, II. 13, 137; a rock or round stone, such as, according 2) Spoken of size: small, 2, 322. Out 8, 515. 10, 94. The neut. sing survor as fock or roand stone, such as, according adv. little, a little, very little, Il. 5, 800. 11, 391. ook of oktyon, not an instant, Barr. enemy. Prob. according to Buttm., Lex. 192; the gen. blogw, nearly, almost (elsewhere chiyou &cw), Od. 14, 37. The and spexw, ruin-roller (Voss, a crushing-

stone). The other form, with the spiritus asper, is supposed to be derived from ολος, whole, a completely round stone: a rolling-stone. This form is ad pted by Spitzner after Cod. Ven., and Herod. 5, 92. 8, 52, sanctions it, cf. Nitz-ch ad Od. 1, 52.

ολοός, ή, όν (ολώ, ολλυμι), compar. δλοώτερος, ολοώτατος. Ερ. form ολοιός, ούλιος, destructive, ruinous, mischievous, cruel, spoken of persons: Κήρ, Μοίρα. θεων δλοώτατος, of Apollo, 22, 15: of Zeus, δλοώταρος. Od. 20, 201. b) Of things: πόλεμος, λύσσα, πύρ. ΙΙ. 3, 133. 9, 305 13, 629. (We must remark ολοώτατος οδμή, Od. 4, 422, as fem., and ολοήσιν, with lengthened o, Il. 1, 342.) δλοά φρονέων,

16, 701.

Ολοοσσών, όνος, ή, a town in Perrhæbia (Thessaly), on the Eurotas, later Elasson, now Alassona, 2, 739.

όλοόφρων, ονος, ό, ή, Ερ. (όλοός, φρήν), plotting destruction. savage, deadly-minded (fell, Cp.), epith. of the serpent, the lion, and the boar, 2, 723, 15, 630, 17, b) Spoken of persons: devising mischief (evil-minded, ill-disposed), epith. of Atlas, Æêtês, Minos, Od. 1, 52. 10, 137. 11, 327. Thus Voss and Nitzsch translate; Wolf and Spitzner on the contrary take it with Eustath, and App. in the Od. for των όλων φροντιστικός, all-mis, see Spitzner on Köppens Anm. ad Il. 15, 630. Passow, on the other hand, justly remarks, that in the earliest language any one might be denominated eril minded, in so far as by superior power or intelligence he could become dangerous to others. [Herm. Opusc. VII. p. 250: Ut Æetes ut Minos ολοόpores, quod est perniciosa meditati, ab Homero appellantur, sic etiam Atlas, fragilem truci committens pelago ra-

ολοφυδνός, ή, όν, poet. (ολοφύρομαι), wailing, plaintive, complaining, exos, 5, 683. Od. 19, 362.

ολοφόρομαι, depon. mid. sor. Ep. ολο-υράμην, 1) Intrans. to complain, to φυράμην, 1) Intrans. to complain, to wail, to lament, to be troubled, often absol in partep. 5, 871; with infin. was ολοφύρεαι άλκιμος είναι, how lamentest thou to be brave, Od. 22, 232. b) With gen. τινός, to complain about any one, to compassionate any one, Il. 8, 33. 202. 16, 17. 2) Trans. with accus. to lament, to bewail, to deplore any one, 8, 245. 17, 648; to pity any one. Od. 4, 364. 10, 157; (it is derived from δλοός.)

δλοφώτος, ον. Ep. destructive, mis-chievous, frightful, only in the neut. plur. δλοφ. δήνεα, pernicious artifices, Od. 10, 289; and δλοφώτα without a subst. artifices, according to the Schol. Od. 4, 410; bλοφωία είδως, devising per-nicious things, Od. 4, 460. 17, 248; (prob.

'Ολύμπιος, Olympian, epith. of the Muses,

2, 491. h. Merc. 450.

Ολύμπιος, η, ον, Olympian, dwelling in Olympus, epith. of the gods, esply of Zeus, who is also called 'Ολύμπιος alone, 2, 309. Od. 1, 60. 'Ολύμπια δώματα, the dwellings of the gods in Olympus, Il. 1.

18. *Ολυμπος, δ, poet. and Ion. Ούλυμπος, on the border of prop. a lofty mountain on the border of Thessaly and Macedonia, with several snow-capped peaks, now Elimbo. cf. 14, 225. Od. 11, 315. According to the popular belief, which the poet followed, Olympus was the ahode of the gods, Il. 2, 30. 5, 360. In the Iliad, however, it is expressly distinguished from the broad heavens (οὐρανός). 5, 867, 868. 15, 192. Upon the highest point is the palace of Zeus, where the gods assemble in council, 1, 498. 8, 3, 44. Od. 1, 27. In the neighbourhood, upon the inferior peaks, the other gods have their palaces, Il. 11, 76. 18, 186. Od. 3, 377. The notion of the mountain is often confounded with the heavenly residence of the gods, since its heights lifted themselves into heaven. high anove the clouds, cf. Il. 8, 18-26; the description of it, Od. 6, 42-46. Still Olympus as a mountain always remains the residence of the gods; from it the gods descend to earth, and to it they return, Il. 14, 225 Od. 1, 103. 6, 41. Voss supposes, without necessity, that the highest point pierces through an opening, into the brazen vault of heaven, cf. Mythol. Br. I. p. 170. Vöcker, Hom.

Georr. p. 4, seq.
δλύρα. η, only plur. a kind of grain,
used as food for horses, and mentioned in connexion with bariey, *5, 196. 8, 564; according to Schneider, perhaps triticum monicoccum, Linn., St. Peter's corn; or. according to Sprengel, Geschich. Botan. triticum spelta, spelt, Od. 4, 41; Çeiá is mentioned in its stead.

όλωλα, see όλλυμι. ομαδέω, Ep. (ομαδος), sor. 1 ομάδησα, without augm. to make a noise or tumu/t. always spoken of the suitors, *Od. 1, 365. 4, 768. 17, 360.

όμαδος, ὁ, poet. (ὁμός), noise, nproar, tumuli, dislurbance, spoken of a tumultuous assemblage, 2, 96. 9, 573. 10, 13. Od. 10. 556 (where it is distinguished from pest, inctapin, the ronring of a tempest, il. 13, 197. 2) a growd itself, a throng, 7, 3.7. 15, 689. φαλός, ή, όν (ὁμός), like, even, smooth, Od. 9, 327. γ δούπος), metaph. the rouring of a teni-

ομαρτέω, poet. (ομός, αρτάω), aor. optat. ομαρτήσειεν, partep. aor. ομαρτήσας, imperf. ομαρτήτην, lon. for ομαρτείτην, to crincide in a thing, to do the same thing, 12, 400. 13, 584. 2) Esply to go together, Od. 1, 410; Alopaica closes, devising per nicious things, Od. 4, 460. 17, 248; (prob. 16) in the partep, for the adv. from bloof and \$\Phi(0)\$ are specifically strift, spoken of the destroying.) 'Ολυμπιάς, άδος, ή, pecul. fem. of this verb never governs the accus., and

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and Spitzner after ougor, is false, and should be a comma.]

öμβροs, ò, imber, rain, a shower of rain, esply a thunder-shower, a tempest of rain, 5, 91. Od. 4, 566. 2) of snow,

11. 12, 286. όμειται, see όμνυμι.

ομηγερής, ές (ἀγείρω), collected together, assembled, mly ομηγερέες ἐγένοντο, 1, 57. Od. 8, 24.

όμηγυρίζομαι, depon. mid. (ὁμήγυρις), a r. infin ὁμηγυρίσασθαι, to collect, τινὰ eis ayopyu, Od 16, 376.+

ομήγυρις, ιος. ή (άγυρις), poet. assembly, 20, 142 + h. Ap. 187.

ομηλικίη, ή (ομήλιξ), equal age, the same age, 20, 465; in H. for the most part the abstract for the concrete as collect. [cf. the English acquaintance], men of equal age : esply youthful friends, companions in years, coeval, 3, 175. 13, 431. 485. Od. 3, 364; also spoken of an individual: an equal in age, Od. 3, 49. 22, 290; and generally contemporaries, Od. 2, 158.

ομηλιξ, exos, ο, η (ηλιξ), of equal age, of the same age, coecul, often subst. wavτες ομήλικες, all of thy age [Cp.], 9, 54. Od. 15, 197, 16, 419.

όμηρέω (ομηρος), aor. ωμήρησα, to meet, to go together, Tivi, with any one, Od. 16,

ομιλαδόν, adv. poet. (ομιλος), by troops, in crowds, μάχεσθαι, •12, 3. 17. 730.

όμιλέω (ὅμιλος), 201. 1 ωμίλησα, to be together or in company, to have intercourse, to hold converse with any one, τινί, 1, 261; in a good and bad signif. esply amongst a multitude: μετά, and the state of hostile signif. to meet in conflict, to come to close fight, to fight, τινί, 11, 523. Od. 1, 265; absol. Il. 19, 158.

δμίλος ὁ (ὅμου – ἴλη). ομίλος ο (ομου-ίλη). prop. a dense troop, an assembly, a multitude, collected for feasting or for sport, Od. 1, 225. 18, 603. 23, 651. 2) Esply in the Il. a warlike troop; then the press, the throng, the tumult of battle, often with gen. aropav, Tpawer, and inner, 11. 10, 338. 433. 499.

ομίχλη, η, Ion for ομίχλη, a cloud, a mist, thick air, 1, 359; also ομίχλην κονίης ιστάναι, to raise a cloud of dust, *13, 336. όμμα, ατος, τό ("OΠΤΩ), the eye, always

in the plur. the countenance, 8, 349; sing.

ἔκδικον όμμα, Batr. 97.

δμνύμι, fut. ομούμαι, εί, είται, infin. ομείσθαι, sor. 1 ωμοσα, Ερ. ομοσα and οραίσται, αυτ. Ι ωμοσα, Ερ. ομοσα από στ, imperat. pres. ομενιθι, 23, 585; f from the form όμενθω, imperf. ώμενθε, 14, 278. 1) to swear, mly όρκου, also ἐπίσρκου, 3, 279. 2) Absol. to swear to one, to promise on oath, mly τινί, also conference Od 14, 321, 19, 382. It is followed. mps τινα, Od. 14, 331. 19, 288; it is followed by η, μέν, with infin. fut. (that one will do something), Il. 1, 76. 10,

the interpunction in Il. 12, 400, in Wolf with infin. fut. Od. 5, 178; with agr. Od. yell infinite tot. O. 3, 175; with sor. Oc. 2, 373.4, 254; with any thing past, infin. perf. Od. 14, 331; also μή with subj. Od. 12, 300. 18, 56; and once μή with fut. indic. Il. 10, 329. 3) With accust to cull any one by an oath to witness, to swear, Στυγός ῦδωρ, by the water of the Styx, 14, 271; h. Merc. 274. ομνύω, see ομνυμι.

ομουώ, see ομουμε.
ομογάστριος, ον (γαστήρ), from the same
womb; κασίγνητος, a uterine brother (a
brother born from the same womb, Cp.), ·24, 47. 21, 95.

ομόθεν, adv. from the same place. θά-μνοι εξ ομόθεν πεφυώτες, branches sprung from the same trunk, Od. 5, 477; † metaph. of the same descent, h. Ven. 135.

ομοίτος, ομοίτον, Ep. for ομοίος, ον (ε is prop. short, when however the last syl-

lable is long, it is used as long; [gen. ομοιίου, ο, 9, 440]). ομοίος, η, ον, Η. and Ιοπ. for δμοιος, Ερ. form ομοιίος, τον (ομός), 1) like, Ep. form ομούτος, τον (ομος), 1) τιας, similar, with art. ο δμούτος, one similar, Od. 17, 218. II. 16, 53. a) Also = δ αὐνός, the same, 13, 329. δ) Like in strength, equal, 23, 632. The object with which any thing is compared is in the dat 9, 305, 306; but the thing in which the similarity consists stands: In the accus. πελειάσιν ίθμαθ' ομοίαι, similar in movement to doves, 5, 778. Od. 6, 16. β) With prep. έν πολέμω, Il. 12, 270. γ) With infin. two. θέειν ἀνέμουστν ὁμοῖου, equal to the winds in running, 10, 437. cf. 2, 553. δ) With olos following, h. Ven. 180. A peculiar abbrev. of expression is found in kouas Χαρίτεσσιν ομοίαι, hair similar to the Graces, i. e. to the hair of the Graces, 17, 51. cf. Od. 2, 121; the thing or person standing for the real object of comparison, see Thiersch, § 281. 10. 2) common, general, appertaining to all, spoken of a thing whose power is experienced by all; in this signif, always the Ep. form in the mase, and neut. veikos ομοίτον, the common contest, in which both parties take equal share, 4, 444; πόλεμος, 9, 440, 13, 358. Od. 18, 264; θάνατος, Od. 3, 336; γήρας, Il. 4, 315; but όμο τριφού, μοίρα, 18, 120. (The ancient critics, without reason, explain the Ep. form pernicinus.)

όμοιόω (όμοιος), only aor. pass. infin. ομοιωθήμεναι, 1) Act. to make equal or similar. 2) Pass. to place oneself as equal, to compare, absol. 1, 187; μῆτιν, in craft, Od. 3, 120.

ομόκλα, see ομοκλάω.

ομοκλάω and όμοκλώ», poet. (όμοκλή), 3 sing. imperf. όμόκλα, 18, 156; aor. 1 όμοκλήσα, and iterat. όμοκλήσασκον (from όμοκλόω. 3 plur. imperf. όμόκλου, 15, 658. Od. 21, 360), to call to, to cry to, rivi, in order to encourage, to threaten or to rebuke him; hence, to encourage, to urge on, to threaten, to reprimant one will do something), II. 1, 76. 10, often absol. in partep. aor. and with 322; and often in a negative oath; μή μύθφ, ἀπάεσσιν, II. 2, 199. 23, 363; and with infin. to exhort to do any thing, 16,

όμοκλή, ή, poet. (καλέω), prop. the act of calling together several persons, the threatening call of enemies (V. a call of derision), 16, 147. 2) Mly, calling to, encouraging, threatening (a threatening cry, V.). 6, 137. 12, 413. Od. 17, 189.

ομοκλητήρ, ήρος, ο, poet. (ομοκλάω), one who calls to, encourages or threatens,

·12, 273. 23, 452.

*όμοργάζω, a form of ὁμόργευμι, h. Merc. 361.

ομόργνυμε. pnet. aor. mid. ώμορξάμην, to wipe off, to dry up, only mid. to wipe away, in reference to the subject, to dry up, δάκρυα, Od. 8, 88; δάκρυα παρειάων, the tears from the cheeks, Il. 18, 124. Od. 11, 530.

ομός, ή, όν, poet. (akin to αμα), prop. 1) equal, similar, the same, yevos, often. 2) common, in common, spoken of space, νείκος, 13, 833; λέχος, 8, 291; διζύς, Od. 17, 563.

όμόσαι, see όμνυμι

ομόσε, adv. (ομός), to one and the same place, *12, 24. 13, 337.

ομόσσα, Ερ. see ομευμι.
ομοστιχάω (στιχάω), to go with, to go
together, with dat. βόεσσιε, to walk
among the cattle, 15, 635.†

ομότιμος, ον (τιμή), equally honoured, equal in worth, 15, 186.

*ομότροφος, ον (τρέφω), brought up to gether, educated or grown up together, h.

ομού, adv. (ομός), 1) together, in the same place (aua, relating to time), exer-11, 127; always spoken of space, so also 1, 61, where it seems to stand for aug. 2) together w th, along with, with dat. Od. 4, 723. 15, 364; and out vehice our. with the clouds, Il. 5, 867.

ὁμοφρονέω (ὁμόφρων), to be like-minded to have similar thoughts, to agree. Od. 9, 436; also νοήμασιν, *Od. 6, 183. δμοφροσύνη, ή (δμόφρων), similarity in

disposition, harmony, agreement, Od. 6, 181: plur. *Od. 15, 198. ομόφρων, ονος, δ. η (φρήν), like-minded, harmonious, united, θυμός, 22, 263.†

ομόω, poet. (ομός), aor. pass. infin. ομω θηναι, to unite; pass. to be united, to unite. φιλότητι, 14, 209.†

δμφαλόεις, εσσα, εν, poet. (δμφαλός), having a navel, having a boss like a navel in the middle: ἀσπὶς ὀμφαλόεσσα his bosts shield, Cp.], 4, 448. Od. 19, 32, and often; ζυγόν, Il. 24, 269. δμφαλός, δ (akin to ἄμβων), 1) a marel,

4, 525. 2) any navel-shaped elevation in the middle of a surface : a) the boss of a shield, 11, 34. cf. ἀσπίς. b) a knub on the yoke for fastening the reins, 24, 273. c) Generally, the centre, the saiddle, θαλάσσης, as the island of Calypso, Od. 1, 50.

ομφαξ, ακος, ή, απ unripe wine-grape, Od. 7, 125.

a voice, in H. always the voice of the gods, the voice of destiny, which was thought to be recognized in dreams, in the flight of birds, and in other omens, 2, 41. 20, 129; θεοῦ, Od 3, 215.

ομώνυμος, ον (ονομα), having the same name, 17, 720.†

-όμως, adv. (όμός), 1) together, at once, equally, in like manner, frequently hetween two substantives, which are already connected by 7è καί, 8, 214. 24, 73. 2) alike, in the same way, 1, 196. Od. 11, 565; with dat. ὁμῶς Πριάμοιο τέκεσσιν, like the sons of Priam, 5, 535. 9, 312.

ομως, conj. (ομός , however, still, notwithstanding, 12, 393.†

όναρ, τό, only nom. and accus. sing. a dreum, a dreaming rision, in the nom. 1, 63. 10. 496; in opposition to υπαρ, Od. 19, 547. 2)=oreiap. in h. Cer. 269; according to a conjecture of Herm. (From ovap are formed overpara, overpos, see the latter.)

όνειαρ, ατος, τό, poet. (δνίνημι), profit, advantage, 22, 433. 486; refreshment, Od. 4, 444. 15, 78. 2) In the plur. pleasing things; hence, raluables, 11. 24, 367: elsewhere always fond, a refreshing repast, 9, 91. Od. 1, 149. (In h. Cer. 270, et in overap is shortened.)

*overdein, n, poet. for overdos, Ep. 4, 12. oveidecos, or (overdos), insulting, blaming, chiding, reproaching, often with έπεα, also μύθος, *21, 393.

*òveičeiw, poet. for òveičiζw, Fr. I. 18, ed Wolf

ονειδίζω (όνειδος), αυτ. 1 ώνείδισα, partcp. ονειδίσας, 1) Absol. to vituperale, to insult, to reproach, enemy, 1, 211.
2) to cast reproach, rivi, 2, 255; rivi ri, to allege any thing is a reproach against any one, to reproach him with —, Od. 18, 380. 11. 9, 34.

ονειδος, εος, τό, insuit, abuse. a) Esply oveloos, συ, το, ιπεαιι, ασιεκ. α) ερργ in words: r-proach, blame, titup-ratin, ρ often in the plur. δισείδεα μυθείσθαι, λέγειν, 1, 291. Od. 22, 463. b) that which brings reproach to others: σοὶ κατηφείη καὶ δισείδος έσσομαι, I shall be to thee a reproach and shame, Il. 16, 498, 17, 556. Od. 6, 285.

δνείρατα, τά, see δνειρον.

ονείρειος, η, ον (ονείρος), of a dream, belonging to a dream ev ονείρειησι πύλησι, in the gates of dreams, Od. 4, 809.† ÖVELPOY, TÓ, SEE ÖVELPOS.

ονειρον, τό, ενε δνειρος.

δνειρονάλος, ον (πολάω), conversant
with dreams, i. e. expounding dreams,
γέρων, 5, 149. Subst. an expounder of
dreams, *1, 63.

δνειρος, δ (from δνερ), a rare form is
δνειρον, Od. 4, 841: irreg. nom. plur.
δνειρατα [cf. δνερ], Od. 20, 87.† 1) a
dreams, a vision, mly sent by Zeus. According to Od. 19, 562 seq. dreans cording to Od. 19, 362 seq., dreams come from the under-world, cf. Od. 24, 12; δήμος Όνείρων, through two gates : the true come through a gate of horn, ομφή, ή, poet. (exu, with epenthetic μ), and the false through one of ivory; a

pun with elepaipe and spaire, q. v. | to relate, re ren, Il. 9, 121; with secus. 2) As a prop. name: the god of dreams, 2, 6. 16, 22. Od. 24, 12. ONEΩ, theme of ανίνημι.

δνήμενος, see δνίνημι.

όνησα, Ep. for ώνησα, see ονίνημι. *ονήσιμος, η, ον, poet. (ονησις), pro-flable, advantageous, h. Merc. 30.

öνησις, ιος, ή, poet. (ὀνίνημι), profit, help, advantage; and generally, happiness, welfare, Od. 21, 402.

Oppropisits, ov. o, son of Onetor, Od. 3, 282

Ονήτωρ, ορος. ὁ (=ὁνήσιμος), a priest of Zeus on Ida near Troy, 16, 604, 605. ονθος, o, poet. dung, manure, *23, 775.

ονίνημε, 24, 45; infin. ονινάναι, fut. δνήσω, 201. ώνησα, Εμ. όνησα, fut. mid. δνήσομαι, 201. 2 ώνήμην, imperat. όνησο. partep. ornineros, to profit, to help, to relice, to promite, absol. 8, 36; with accus. of person, 1, 503. 5, 205. 24, 45; apparently with double accus. σὰ δὰ τοῦτό γε γήρας δνήσει, in this will age profit thee, Od. 23, 24; to r-joice, to gladden, κρα-δίην τινός, Il. 1, 395. Mid. to have advantage or profit from any thing, to enjoy any thing, with gen. δαιτός, Od. 19, 68; τινός, to have advantage from any one, Il. 16, 31. b) Often absol. to be well, to enjoy oneself, 6, 260. ἐσθλός μοι δοκεί είναι, ὀνήμενος, he seems to me to be good, a man favoured by the gods, Od. 2, 33. The partep. stands as adj.; incorrectly the ancients [and so Cp.] supply ein, so that it may = oratro ταύτης, let him have the profit of it, see Nitzsch ad loc.

δνομα, τό, ion. for σύνομα, only three times, 3, 235. 17. 260. Od. 6. 194. 1) a name, the appellation of a person, Od. 19, 180. 409. 2) a name, fame, reputation, Od. 13, 248. 24, 93. (For τοῦνομα, 11 a 255. Harm of Vic. 20. Il. 3, 235, Herm. ad Vig. p. 708, reads

Ral T' OUVOUR.)

ονομάζω (όνομα), 201. ωνόμασα, to name, to call by name, τινά, Il. and Od. 2) to mention, to enumerate, to recount,

δώρα, ΙΙ. 9, 515.

όνομαι, Ep. and Ion. depon. 2 sing. όνοσαι, 3 plur. όνονται, imperat. όνοσο, fut. όνόσομαι. Ep. σσ, aor. ώνοσάμην, optat. ονοσαίμην, also the Ep. form from the theme 'ON, pres. ούνεσθε (24, 241.) for ονεσθε (for which Buttm. § 114, pre-fers ούνοσθε) and aor. I mid. ωνατο. 17, fers ούνοσθε) and nor. I mid. ώνατο. 17, 25. 1) to insult, to rebuke, to reproach, to blame. a) Absol. Od. 17, 378. 3 ούνεσθε, δτε, blame you it, or arr you still disantisfied, that, Il. 24, 241. b) With μύθον, 9, 55; φάλαγγαε, 13, 127. c) With gen. of the thing, κακότητος, to chide the misery, i. e. to esteem it too little, Od. 5, 379. 3) to despise, to reject, with accus. έργον, Il. 4, 539; also φράνας, 11 05.

and infin. Od. 24, 341. b) to nominate. to appoint, τινά θεράποντα, 23, 90. ὁνομακλήδην, 24. (καλίω), mentionina

by name, namely, Od. 4, 278.†

ονομάκλυτος, ον (κλυτός), having an il-

lustrious name, famous; of note, 22, 51.+ Heyne: ὄνομα κλυτός.

δνομαστός, ή, όν (ὁνομάζω), named, to be named. ούκ ὀνομαστός, not to be named, nefandus. Κακοίλιος, *Od.19, 260. 597. 23, 19. h. Ven. 255.

övos, o, an ass, 11, 558.†

ονοσσάμενος, ονόσσεσθαι, 200 ονομαι ονοστός, ή, όν, poet. (δνομαι), reviled, abused, to be reviled, blameworthy, despicable. δώρα οὐκέτ' ὁνοστά, 9, 164.† ονοτάζω, poet. form of oronas, to revile,

h. Merc. 30.
 'ONOΩ, an assumed theme, from which

are derived the tenses of orouge. ονύξ, υχος, ό, dat. plur. ονύχεσσι, prop.

a nail, a laton, a claw, spoken only of the eagle, 8, 248. Od. 2, 153.

the eagle, 3, 210. On, 2, 100. δεμθελής, 6ς, poet. (βέλος), gen. 60ς, having a sharp weapon, sharp-pointed, epith. of the arrow, 4, 126.† βέλος, however, never means 'point,' but always 'missile.' Hence δεστὸς δεμβελής =οιστος οξύ βέλος ών. Ameis.]

ofuceis, erra, ev. poet, for ofus, sharp, minted, often epith. of eyxos and dopu, 14, 443. Thus Voss after Apion. (Ac-

11, 443. Thus Voss after Apiou. (According to other Gram. incorrectly for δξύνος, beechen, from δξύλα) δξύς, εία, ú, superl. δξύνατος, pointed, sharp, μόχλος, Od. 9, 382; hence 1) pointed, cutting, spoken of weapons and other things, σκολοστε, λάως. 2) Metaph, spoken of the senses: sharp, cutting, piercing. airγή Haλίοιο δξία. the burning beam, 17, 372; δόύναι άχος, 16, 518: ἀὐτά a plercing cry. 15, 313. h) 518: auri, a piercing cry, 15, 313. b) Of the mind: hot, violent, raging, Apris. 2, 440. The neut sing, and plur, of and offa stand often as adv. 1) Spoken of sight: δξύ νοείν, to observe closely. δξέα δέρκεσθαι, h. 18, 14. 2) Of the voice and the hearing: δξέα κεκληγώς, 2,222; ἀκούειν, 17, 256. (On the elision of at in ὀξεῖ ὀδύναι, see Buttm., Gr. Gram. § 30, p. 126, who would read offac.)

*ofveryoures, o. a kind of rush, schosnus mucronatus, Barr. 169.

όου, Ep. for οὖ, see ος, η, ο. ὀπάζω, poet. (ὀπάων), fut. ὀπάσω, Ep. σσ, aor. l ώπασα, Ep. όπασσε, imperat. όπασσον, mid fut. οπάσομαι, Ep. σσ. aor. ωπασάμην, 1) to give as a companion, to cause to follow, to associate, τινά τινι, spoken of persons: πομπόν, ήγεμόνα τινί, 13, 416. Od. 15, 310; τινὰ πομπόν τινι, to associate any one with another as a companion, Il. 24, 153; λαόν τινι, 9, 483. b) Spoken of things: to add, to give, to bestow, kudós tive. 8, 141; in like βουμαίνω, poet. form of δνομάζω (δνο-μα), pres. h. Ven. 291, in II. and Od. only sor. l ἀνόμηνα, subj. δνομήνω. l) to pursue. to press, τινά, 8, 341: metaph. same, to cutt by name, τινά. 2) to recount, spoken of age, 8, 103; and absol. to press

on, 5, 331. Pass. χειμάρρους οπαζόμενος Διὸς ομβρφ, a torrent urged or ariven on by the rain of Zeus, swollen, 11, 493. Mid. to cause to follow oneself, to associate to oneself, to take any man as a companion, τινά, 10, 238. 19, 238. Od. 10, 59.

όπαΐος, αίη, αΐον (όπή), see άνοπαΐα. οπατρος, è, poet. for ομόπατρος, by the same father. κασίγνητος καὶ οπατρος, a brother, and sprung from the same father,

•11, 257, 12, 371.

οπάων, ονος, ὁ (ἀπάζω), α companion, α comrade, an associate in war, esply an armour-bearer, 7, 165; also fem. a femair companion, b. Cer. 440.

öπερ, Ep. for όσπερ.

οπη, Ep. οπηη, adv. (πη), 1) Spoken of place: where, in which place, prop. dat. local. 22, 321. Od. 1, 347; for the most part with reference to direction, whither, 11. 12, 48. Od. 3, 106. 2) Spoken of manner, etc.: how, in what way, Il. 20, 25. Od. 1, 347. 8, 45.

οπηδέω, poet. (οπηδός), Ion. for οπαδέω, only pres. and imperf. οπηδεί and omides, to follow, to attend or accompany,

to go with, τινί, spoken of persons, also αμα τινί, Od. 7, 181; to help, h. Ap. 530. b) Spoken of things, II. 5, 216. εκ Διὸς τιμη οπηδεί, honour and fame come from

Zeus, 17, 251.
**onn865, 6, n, following, accompanying, Tevi, h. Merc. 450.

οπίζομαι, depon. poet. (όπις), only pres. and imperf. to dread, to fear, to regard, always from fear of guilt and punishment, with accus. μητρὸς ἐψετμήν, 18, 216; also τινά, to dread any one, 22, 332; in the Od. only in reference to the gods: Διὸς μῆνιν, θυμόν, Il. 14, 283. 13, Ì48.

όπιθε and όπιθεν, poet, for όπισθεν. όπιπτεύω (όπτω), fut. σω, aor. όπιπτεύ-σας, to look about oneself at any thing, to observe with curiosity, to spy out, to look out for, with accus. πολέμοιο γεφύρας, 4, 371; γυναίκας, to gaze at the women, Od. 19, 67; absol. λάθρη, to watch for secretly, Il. 7, 243.

οπις, ιδος, η, poet. (έπω), accus. οπιδα, according to Apoll. prop. the consequence of human actions, in H. for the most part, of bad actions : θεών, punishment, vengeance of the gods, 16, 388. Od. 20, 215; without θεων, Od. 14, 82. 88. (According to others, from ou, the monitory inspection of the gods; thus Nizsch ad Od. 5, 146, and Köppen, contrary to the Gramm., cf. Spitzner ad II. 16, 348.)

οπισθεν, before a vowel οπισθεν, adv. Ep. also οπιθε, 16, 791; οπιθεν, 1) Spoken of place: behind, from behind, οπισθε μένειν, to remain backwards. behind, 9, 332. oi onige, those behind, weating, y, 352. oi δητισθε, those behind, Od. 11, 66. γι δητισθεν, the hinder parts, the back, II. 11, 613. b) As prep. with gen. behind. δπ. μάχης, II. 13, 538. 2) Spoken of time: hereafter, henceforth, in future, 9, 519. Od. 2, 270. h. Merc. 78.

όπίσσω, Ep. for όπίσω, q. v. οπίστατος, η, ον, superi. from όπισθε, the hindmost, the last, *8. 342. 11, 178.

οπίσω, Ερ. οπίσσω, adv. (οπις), 1) Spoken of place: backwards, back; also strengthened, πάλιν οπίσσω, Od. 11, 149. οπίσσω χάζεσθαι, Il. 5, 443: νεκρών, 13, 193. 2) Spoken of time: henceforth, hereafter, in future, prop. that which is yet in the background, which connot be seen, 3, 411. Od. 1, 222 αμα πρόσσω καὶ όπίσσω νοείν, λεύσσειν, όραν, to see that which lies before and the following, i. e. the present and the future, Il. 1, 243. 3, 109. Od. 24, 452 (according to Heyne, Voss, and Nägelsbach, 'forwards and backwards,' i. e. into the future and the past, contrary to the usus loquendi).

'Οπίτης, ου, ὁ, a Greek, slain by Hector. Il. 11, 301.

οπλέω, poet. for οπλίζω, only imperf. ωπλεον, lo harness, to prepare, αμαξαν, Od. 6, 73.+

οπλή, ή (akin to οπλον), a honf, of a horse, *11, 536. 20, 501; spoken of bovine

cattle, h. Merc. 77.

όπλίζω (ὅπλον), aor. 1 ὥπλισα, Ερ. σσ, aor. pass. ωπλίσθην, without augm. όπλισμεσθα and οπλισθεν for ωπλίσθησαν. (ο put right, to fit out, hence 1) to prepare, with accus. of food: κυκειώ, 11, 641; ηια, Od. 2, 289. 2) to harness, spoken of a chariot, Il. 24, 190. 3) Of ships : to fit out, Od. 17, 288. Mid. 1) to equip oneself, to adapt oneself to an employment, with infin. Il. 7, 417. δπλισθεν youracker, the women prepared or adorned themselves (for the dance), Od. 23, 1+3; esply to arm meself, Il. 8. 55; ἐπὶ πόλεμον, Batr. 140. 2) to prepare for oneself, (sibi), with accus. δείπνον, δόρπον: ίπwovs, to harness one's horses, 23, 301.

οπλομαι, poet. for δπλίζομαι, mid. to prepare for oneself, δείπνον, *19, 172. 23,

οπλον, τό, mostly in the plur., sing. only Od. Batr. equipment, instruments. furniture in general and in particular.

1) the tools of a forge, 18, 409. Od. 3, 433. 2) a ship's gear, tackle, every thing belonging to the equipment of a ship, a cable, a sail, in the last signif. twice in the sing. Od. 14, 346. 21, 390. 3) implements of war, esply arms, equipment, *II. Sing. spoken of the lightning of Zeus. Batr. 282.

οπλότερος, η. ον and οπλότατος η, ον, poet. compar. and superl. without posipost. compar. and superi. without post-tive, younger, later, the y ungest, the latest; yeven, younger in birth, 2, 707. Od. 19, 184. onderarce, yeveneur, 11. 9, 58. ondorarn, Od. 3, 465. (Originally from ondow, capable of bearing arms, cf. 11. 3, 108. Ep. 4, 5.)

Onoces, epros, è, Ep. for Onous, the chief city of the Locrians, not far from the sea, founded by Opus, son of Locrus, and the native city of Patroclus, 2, 531. 18, 326.

οπόθεν, Ep. οππόθεν, adv. (πόθεν),

whence, from whence, in a dependent question, °Od. 1, 406. 3, 30. 14, 47. ὁπόθι, Ερ. ὀπτόθι, adv. poet. for ὅπου. where, in which place, 9, 517; ὁπτόθ' ὁλωλεν, Od. 3, 39.

όποίος, η, ον, Εp. όπποίος, of what kind, what sort of, qualis, prop. in the dependent que-tion: όπποί άσσα for rumá, Od. 19, 218; and in the direct question, Od. 1, 171. 2) Also for οδος in reference to τοδος: ὁποδόγ κ' είπησθα έπος, roior a' evanourais, such a word as thou shalt have spoken thou mayest hear (or shalt hear) again, Il. 20. 250. Od. 17, 421.

owes, o, prop. san, the juice of plants; esply the sap of the wild fig-tree, which was used for coagulating milk, 5, 902.† cf. Columeli, de Re Rust, VII. 8.

οπός, see οψ.

όποσε. Ερ. όππόσε, adv. (πόσε), poet. for όποι, whither, Od. 14, 139.† h. Ap.

οπόσος, η, ον, Ερ. οππόσος and οπόσσος (xóros), how great, how many, spoken of space and number, Il. 23, 238. Od. 14,

οπόσσος, Εp. for οπόσος.

òmór' av, see ômóre.

οπότε, Ep. οππότε, conj. (ποτέ), 1) Το Indicate simultaneousness: when, as. 1) With indic. when the declaration is represented as something real, mly with things past, 1, 399. Od. 4, 731. In Il. 8, 229. ἀπότ' ἐν Δήμνω, supply ἡμεν. b) In comparisons, chiefly ὡς ἀπότε, as when, 11. 492 : also however with subjunct. 2) With subjunct. a) Spoken of possible actions, present or future, in reference to a primary tense. The subjunct. aor. indicates a conceived action completed in the future, if, in case, as soon as (tut exact.), 13, 271. Od. 1, 77. By an annexed av, κέ: ὁπότ ἀν, ὁπότε κεν, the designation of time is indicate: as a condesignation of time is instance — a condition, Il. 4, 40. Od. 8, 444; φθέγξομαι, Ep. for φθέγξωμαι, Il. 21, 340; in like manner Od. 1, 41. b) To mark an indefinite repetition: as often as, Il. 1, 163; with αν. II. 4, 229. 9, 702. c) In comparisons, ως, ὀωότε, only Ep., 11, 305. Od. 4, 335. 17, 126. 3) With optat. α) in reference to a historical tense of the main clause, 11. 7, 415. 19, 317. 6) To mark an indefinite repetition, 3, 233. 4, 844. 13, 711. Also with av or nev annexed, 7, 415. II) In assigning a reason: as, since, whereas (quando); according to Thiersch, § 323, 8, here belongs Od. 20, 196; cf. Kühner, § 675, seq. Rost, § 121.

δπότερος. η, ον, Ερ. δππότερος (πότερος), which of the two, uter, 3, 71. Od. 18, 46; spoken of single persons; in the plur. of two parties, Il. 3, 299; only in the Ep. form.

οποτέρωθεν, Ep. οπποτέρωθεν. adv. (οπόrepos), from which of two sides, from which of the two parts, 14, 59.4

οπου, adv. (που), where, wherever, *Od. 8, 16. 16, 306.

δππόθεν, δππόθι, δπποΐος, δππόσε, δπ-πόσος, δππότε, Ερ. for δπόθεν, δπόθι, òmolos, etc.

onnus. Ep. for onus.

οπτάλεος, η. ον (όπτάω), roasted, πρέα, 4, 345. Od. 12, 396.

όπτάω, aor. Ι ώπτησα, to roust, spoken of flesh (never, to boil), spea, 1, 466. Od.

οστήρ, ήροι, ὁ ('ΟΠΤΩ), α spy, α scent, *Ort. 14, 261. 17, 430.

όπτός, ή, ήν (όπτάω), rousted, *Od. 4, 66. 16, 443.

'OΠTO, an obsol. root which furnishes some tenses to opáw.

orvie, infin. pres. orviduer and orvidmercu for enveur, only pres. and imperf. to marry, to take as a wife, spoken of the man, 13, 379. Od. 2, 336; abool. oweorres, those married, in opposition to ήίθεοι, Od. 6, 63. Pass. and mid. te marry, to be married, spoken of the woman, Il. 8. 304. ónwa, see opáw.

dawni, η (δαωτα), poet. 1) the act of seeing, a look, Od. 3, 97. 4, 327. 2) the sight, the visual power, °Od. 9, 512.

*όπωπητήρ, ήρος=όπτήρ, poet. h. Merc.

οπώρη, ή, the season of the year from the rising of Sirius to the rising of Arcturus, i. e. from July to the middle of September, consequently prop. the wormest time of the year, dog days, or perhaps late summer or rarly autumn (H. re-cognizes four seasons: ἐαρ, θέρος, ὀπώρη, χειμών), 22, 27; in connexion with θέρος, Od. 12, 76. In this time there occurred not only great heat and drought, Il. 21, 346. Od. 5, 328; but also rain prevailed, 16, 385; and because in it the fruits come to maturity, hence τεθαλυία όπώρη (the fruit-ripening season, Voss), Od. 11, 192.

όπωρινός, ή, όν (οπώρη), in or of the time of dog-days, autumnal; corrip, the aurumnal star, i. e. the dog-star, κύων, 5, 5; Βορέης, the autumnal Boreas, which brought heat and drought, Od. 5. 328. (a in H. long; in itself, however. short.)

onus, Ep. onnus (nus), I) Adverb. 1) Spoken of the way and manner: how, in what way, as. a) With indic. when the declaration is indicated as a real determination, 4, 37. 10, 545. The fut. frequently after verbe of considering, 1, 136 4, 14. 17, 144. 5) With subjunct. without ar or ac, when the declaration is intended to be represented as an ideal or possible determination, Od. 1, 349; the same time to be taken as conditional. Il. 9, 681. Od. 1, 295. c) With optat. after a historical tense, Il. 18, 473. Od. 9, 554. 2) Spoken of time: as soon as, as, like ut, with indic. Il. 12, 208. Od. 3, 373. In Od. 4, 109, it is almost equivalent to exec. since. II) Conjunct. that, in order that, in sentences indicating

design or purpose. 1) With subjunct. without as after a primary tense, 3, 110. Od. 1, 77. If av or ke is annexed, the expressed or implied condition is alluded to, Od. 4, 545. 2) With optat. after a historical tense, Il. 1, 344. Od. 3, 129. 3) With indic. fut. to indicate a certain expectation of the result, only Od. 1, 57; cf. Kühner, 6 690. Thiersch, § 341. 7. § 342. Rost, § 122.

*ὄραμα, ατος, τό (ὁράω), a thing seen, a

sight, Batr. 83.

όραω, Ep. όρόω, imperf. without augment. όρων, fut. όψομαι, nor. είδον, perf. Ep. ὅπωπα. Η. uses partly the contr. forms, as ὁρῶ, ὀρᾶς, etc. partly the Ep. expanded. as ὁροω, ὀρᾶςς, ὀρᾶαν. ὀρόωσα. 2 plur. optat. ὁρόφτε for ὁρῷτε, etc. The mid. is depon.; rare forms are 2 sing. pres. ὀρῆαι for ὀρᾶ, and 3 sing. imperf. ορῆτο, for which others write ὄρηαι, ορητο, as if from δρημαι. Also the aor. eἰδόμην, infin. ἰδέσθαι, to gaze, to look. a) Absol. with the prep. eie τι or τισκ. at any thing, or any one, 10, 238. Od. 5, 439; again, επὶ πόντον, 1, 350; κατά τινα. 16, 646. b) Trans. with accus. to see, to behold, to observe, to perceive, 23, 323; with the adjunct οφθαλμοϊσιν, Od. 3, 94. οράν φάος Ηελίοιο, to behold the light of the sun, for to live, 5, 120; with ότι, 7, 448; with partcp. 9, 359. 2) Mid. as depon. to see, to behold, τινά, 1, 56. Od.

*ὀργή, ἡ ('ΕΡΓΩ), prop. impulse, emotion, passion = θυμος, h. Cer. 205.†

·οργια, τά, secret religious usages, mysteries, orgies, spoken of the secret worship of Dêmêtêr, h. Cer. 274. 476; (from opγάω, ὀργή, because these usages were so-lemnized with enthusiastic movements;) the sing. does not occur.

· ὁργίων, ι ονος, ὁ, one initialed, a priest,

h. Ap. 389.

οργυια, ἡ Ιὸρέγω), in H. α (in the later language οργυια with α), a fathom, the space between the hands when the arms

space between the hands when the arms are extended, 23, 327. Od. 9, 325. δορέγνυμε, poet. form of δρέγω, from which partep. δρεγνύς, *1, 351. 22, 37. δρέγω, fut. δρέξω, aor. ωρεξά, mid. aor. 1 ωρεξάμην, Ερ. δρεξάμην, perf. mid. δρώρεγμα, 3 plur. ωρωρέχατα, pluperf. 3 sing. δρωρέχατο, 1) to stretch, to 3 sing. ὁρωρέχατο, 1) to stretch, to reach, to extend, with accus. χείρα εἰς οὐρανόν (spoken of supplicants), 15, 371. cf. 1, 351; xeipás rivi, to stretch out the hands towards any one, Od. 12, 257. 2) to reach, to present, to give, often κύδος οι εὐχός τινι, κοτύλην καὶ πύρνον, Od. 15, 312. Mid. 1) to stretch onesetf, to extend onesetf, with dat. χεροί, with the hands, i. e. to reach to any thing, Il. 23, 99. Innot noore openexatat, the steeds stretched themselves with their feet. i. e. took long strides, stept out, 16, 834. τρὶς ὁρέξατ των, thrice he strode forth (spoken of Poseidon), 13, 20; ͼγχες, ἐουρέ, to stretch oneself with the spear, i. e. to thrust with the spear, 4, 307. 13,

190. 2) With gen, to stretch oneself towards any thing, to reach after, mailos, 6, 466. 3, With accus. trans. to reach any thing, to attain, Od. 11, 392; to hit, σκέλος. 11. 16, 314. 322. 4)=act. ανδρός ποτί στόμα χειρ ορέγεσθαι, i. e. (according to the Schol. Vict.), χειρε ἀνδρὸς ποτί στόμα, to press the hands of the man (viz. of Achilles) to the mouth. This explanation is followed by Vass. It is confirmed also by v. 478, where Priam kisses Achilles' hand, 24, 506.

*ορειχαλκός, ο (ορος, χαλκός), orich al-cum, mountain brass, a metal of uncertain composition; according to Beck-mann, copper-brass, h. 5, 9.

ορεκτός, ή, όν (ορέγω), stretched out, extended, μελίαι, 2, 543.†

ορέομαι = ορνυμαι, only 3 plur. imperf. ορέοντο, they hastened, *2, 398. 20, 140.

23, 212.
'Ορέσβιος, ὁ (living on mountains), a

ορεσίτροφος, ον, poet. (τρέφω), raised or nourished upon the mountains, epith. of the lion, 12, 299. Od. 6, 130.

ορεσκώος, ον, poet. (κέω), lying in the mountains, dwelling in the mountains, wild, 1, 268. Od. 9, 155.

ορέστερος, η, ον, poet. (ορος), for ορειος, living upon mountains, in mountains, epith. of the serpent, of wolves, 22, 93. Od. 19, 212.

'Ορέστης, αο, è (mountaineer, Herm. Excitus), son of Agamemnon and Klytæmnêstra (Clytemnestra), 9, 142; he was brought by his sister to his uncle Strophius in Phocis, where he entered into the well-known bond of friendship with his son Pylades. H. does not mention this, unless Od. 11, 458-462 refers to it. According to Od. 3. 305, he returned in the eighth year of the reign of Ægisthus to Mycenæ, slew him and his mother Klytæmnestra (Clytemnestra), in order to avenge the death of his father, and then reigned in Mycenæ, Od. 11, 457, seq. Because all the traditions point to Phocis, Zenodot. wrote, Od. 3, 307: ἀπὸ Φωκήων for ἀπ' λθηνάων. 2) A Greek (slain by Hector), IL 5, 705. 3) [A Trojan, 12, 139, 193.]

όρεστιάς, άδος, ή (δρος), inhabiting onntains, Νύμφαι, the mountain monntains, nymphs, 6, 420.

nympus, υ, zee όρος. όροςψα, see όρος. όροςψα, intrans. only βόςς όροςθουν ἀμφὶ στόπρος σφαζόμενου, 23, 30; the oxen stretched themselves about the iron, according to the Schol. amereivorto avaiρούμενοι, 23, 30.† Others: paipitaled, struggled, thus Suld. κινείν, and Bothe. Others, with Hesych.: bellowed, emurorτο, ἀρόχθουν. Thus Voss, cf. Spitzner, Excurs. XXXIV. [According to others it is akin to ὁργη, ὁργαω, and means in-tumescere, so Ameis, in Jahrb. Jahn und K., p. 276. Am. Ed.] δρθαι. see δρινιμι.

Optaios, è, a Phrygian of Ascania, 13.

'Ορθή, ή, a town in Thessaly (Perrhæbia), in the neighbourhood of Phalanna,

δρθιος, η, ον (ὁρθός), upriuht, straight.

2) Metaph. spoken of the voice: high, loud, shrill. The neut. plur. as adv. όρθια ήῦσε, 11, 11.† ἐβόησα ὅρθια φωνή, h. Cer. 132.

δρθόκραιρος, η, ον (κραίρα), having struight horns, high-horned, epith. of cattle, 8, 231. Od. 12, 348. b) Spoken of ships: high-beaked; these amongst the ancients were so curved at both ends, as nearly to resemble the moon in the last q arter, Il. 18, 3. 19, 344.

ορθός, ή. όν 'ορνυμι), upright, straight, erect, with στηναι, 18, 246. 24, 359; with

avaifas, Od. 21, 119. Batr.

ορθόω (ορθός), aor. ώρθωσα. aor. 1 pass. ορθωθείς, lu erect, to set up, lo lift up (one fallen), τινά, 7, 272: often ὁρθωθείς έπ' αγκώνος, supported upon the elbow, ·2. 42.

*ορθριος, η, ον (ορθρος), early, in the morning, h. Merc. 143.

*δρθρος, δ (δρυυμι), the early dawn, the morning, h. Merc. 98 ὑπ' ὅρθρου, at daybreak, Ba'r. 103.

*Όριγανίων, δ, the Origanon eater, prop. patronym. from το ορίγανον, a plant of a sharp, bitter taste, of which there are mentioned esply two kinds: Origanum onites and Orig. heracleoticum (win:er marloram or wild mint). Batr.

όρινω (poet. form of 'OPΩ, δρνυμι), aor. ώρίνα, Ερ. όρινα, aor. pass. ωρίνθην, Ερ. ορίνθην. 1: to excite, to move, with accus. πόντον, 9, 4; θάλασσαν. Od. 7, 273; and pass Il. 2, 294; metaph. often θυμόν τινι, to move or excite any one's πind, by pity, fear, anger, etc. 2, 112 4, 208. Od. 4, 366; and passive: δρίνθη πάσιν θυμός, II. 5, 29; in like manner, πῆρ and ἦτορ, Od. 17, 47; yόσυ, II. 24, 760. 2) In pass, also spoken of supplication of the decimand of the supplication of the supplicat pliants: to be driven away, 9, 243. 14,

δρκιον, τό (δρκος), the pledge or token of an oath, an oath, a covenant, 4, 158. 2) Mly plur. rà opeia subaud. iepeia, the victims which were sacrificed in solemn covenants, 3, 245. 269. b) And generally, the victims and religious rites which were sacrificed and performed at the solemn conclusion of treaties; a covenantsacrifice, hence, a covenant by nath, the covenant or treaty itself. Opkia mista ta melv, to conclude a faithful trenty, like fordus ferire, since victims were slaughtered on such occasions, 2, 124; öpeta μετ' αμφοτέροισιν τιθέναι, to make a covenant between both parties, Od. 24, 546. δρκια φυλάσσειν, τελείν. to keep, to fulfil a covenant, 3, 280. 7, 69. The opposite is δηλήσασθαι, καταπατείν, συχ at. (Spator is not, as Buttin, would

tive, but prob. a neut, of adj. somes, be-

longing to an oath.)

opeos, o (from cipyes, originally of like signif. with epros), prop. the check, which retains that which any one promised; retains that which any one promises, therefore: the object by which any one swears, the witness of an oats, thus spoken of the Styx, by which the gots swore, 2, 755. 15. 33; men swore by Zeus, the Earth, and the Furies, 3, 276, seq. 19, 258, seq. Od. 14, 394; Achilles by his sceptre, Il. 1, 234. 2) an oath, 1, 239. 23, 42; cf. Buttm., Lex. p. 433.

ορμαθός, ο (ορμος), a series of string of things hanging together, a flock of bats,

Od. 24, 8, t

όρμαίνω (poet. form of όρμαω), aor. ώρμηνα, prop. to move here and there; in H. only metaph. to move any thing here and there in mind, animo vol-Vere, to ponder, to consider, to weigh, often with the adjuncts κατά φρένα καὶ κατὰ θυμόν, 1, 195; κατὰ φρένα, alone, 10, 507; ἀνὰ θυμόν 21, 137. Od. 2, 156; ένὶ φρεσίν, Od. 4, 813; and φρεσί, Il. In, 4; without these adjuncts, 10, 28. Od. 3, 169. Constr. a) With accus. to consider any thing, to purpose, to meditale, πόλεμον, II. 10, 28; ὁδόν, Od. 4, 732; χαλεπά άλλήλοις, to devise evil against another, Od. 3, 151. δ) Often absol. with όπως. II. 21, 137; εί, η, whether, Od. 4, 700, with Od. 4, 789; with $\hat{\eta} - \hat{\eta}$, whether — or whether, Il. 14, 20. 16, 453; and with infin. Epig. 4, 16.

όρμάω (όρμή), aor. ώρμησα, aor. mid. ώρμησάμην, aor. pass. ώρμήθην, 1) Trans. to put in motion, to urge on, to excite, to stimulate, spoken of persons and things, with accus. τινά ές πόλεμον, 6. 338: πόλεμον, Od. 18, 376. Pass. ὁ δ' ὁρμηθείς Action, Ott. 16, 30. Fass. 6 o optimize feed fine from moved by a god, he began, Od. 8, 499. 2) Intrans. 10 put oneself in motion, to raise oneself, to begin to address oneself to. a) With infin. spoken of Achilles, II. 21, 265; of the hawk: ορμά διώκειν ορνεον, he rises to pursue a bird, 13, 64 b) to rush upon, to ata bird, 13, 00 to the star sport in the tack, ruyos, any one, 4, 335. Mid. with aor. mid. and pass. like act. 2. 1) to put oneself in mution, to begin, (to be moved to do it), Od. 13, 82; with influ. Il. 8, 511. 10, 539; metaph. πτορ ώρματο πολεμίζειν, the heart desired to fight, 21, 572. 2) to rusk upon, to attack, to assault. to press, with gen. Tiros, 14. 488; sauti. to press, with gen. τινος, 14. 188; μετά τινα, 17, 605; έπί τινα, 04. 10, 214; also ώρματ' ἐκ θαλάμουο, she hastened from her bed-chamiber, 3, 142. 9, 178; otten absol. to rush upon. ἐ- press, 13, 559. 16, 402; ἔγχεῖ, ξιφέσσστ, σὸν ταίχεστ, 11. Ορμενίδης, ου, ό, son of Ormenus.

Amyntor, 9, 448.

Ορμένιον, τό, a town in Magnesia (Thessaly), in the time of Strabo, a village which was attached to the town

Demetrias, 2, 734.
'Ορμενος, ό, 1) son of Kerkaphos (Cercaphus), grandson of Æolus, father consider it, Lex. p. 433, a deriv. diminufounder of Ormenion, 9, 448. 2) a Trojan, 8, 274. 3) a Trojan, 12, 187. 4) father of Ctesius, Od. 15, 414.

όρμενος, >εν όρνυμι.

όρμη ή ιδρονίμει), a vehement assault, an attuck. a fierce onset, fury, spoken of a warrior, 9, 355; of a beast, 11, 119. h. Cer. 332; often spoken of inanimate things: of the waves, Od 5, 320; of fire (the fierceness of it), Il. 11, 157. ἐς ὀρμὴν ἔγχος ἐλθοῦν, to come within the reach of a man's spear. 5, 118. 2) the beginning of an under aking, 4, 466; the commencement of a journey, Od. 2, 403. 3) Generally, impute, inclination, effort, Od 5, 416; ψυχῆς. h. 7, 13.

δρμημα, ατος το (δρμάω), of uncertain signif. occurring only twice, in the plur. 22, 356. 590; in the verse: τίσωσθα. Ελένης δρμηματά τε στοναχάς τε, Ευσταλ. 4 εξ άρχης έκουσία έλευστς, therefore: 'the undertaking of Helen and h·r groans.' i. e. her repentance afterwords; so also Bothe: Helenα anus at gemitus. Most ancient critics take δρμηματα for troubles, cares, hence Voss. translates: 'before he has avenged the troubles and groans of Helen,' and Buttm. (deriving it fm δρμαίω) follows him, Lex. p. 439. More probable, according to Rost in Damm's Lex., is the first signif. the undertaking, and the gen. is explained as gen. object.: 'their toils and groans on Helen's account.'

δρμίζω (δρμος), prop. to bring into port; then, to anchor, νηα, Od. 3, 11. 12, 317; and generally, to make fast, to render secure, υψι ἐπ' εὐνάων στ ὑψοῦ νηα ἐν νοτίω, a ship upon the sea, Il. 14, 77. Od. 8, 55: by means of a large stone, see εὐνη. Cf. Nitzsch ad Od II. p. 118 [who thinks the ship was drawn partly up upon the moist overflowed sand of the shore. Am. Ed. 1; see νότιο.

δομος, ὁ (εῖρω), i) a string, a chain, esply a neckluce, a neck-chain. as an ornament of women, 18, 401. Od. 15, 400. 2) an auchorage, a harbour, a road, a haren, 11. 1, 435. Od. 13, 101. Batt. 67. (For the second signif. δρυυμι is taken as the t enue.)

'Ορνειαί, αἰ, Ερ. for 'Ορνεαι, a city in Argolis, with a temple of Priāpus, 2, 571. δρνεον, τό, poet. for δρνις, a bird, 13, 64. †

δρινε. iθος, ὁ and ἡ, ὑ ur. δριῦθες, dat. δριῦθες (δρινμε), 1) a bɨrd, buth wild and tame. 2) a bird from whose flight and voice omens were taken; hence generally, omeus, 24, 219. (t in the dissyllabic cases is double-timed, 9, 323. 12, 218; in the triayllabic days long)

12, 218; in the trisylainic always long) δρυύμι, poet. Ep. form δρυύω (from this imperf. δρυνου), imperat. δρυνθε, infin. Ep. δρυγύμεν, fut. δρονα, avr. 1 δροσα, iterat, form δρσασκε. Ep. sor. 2 δρορεν, mly trains. = δροσα only for perf. intrains. 13, 78. Od. 8, 539. Mid. δρυμαι, imperf. δρυύμην, fut. δρούμαι, 3 sing. δρείτες, αυτ. δρούμαν, Ep. 3 sing.

ώρτο, 3 plur. δροντο, Od. 3, 471; subj. δρηται, imperat. δροτο and δροτο [contr δροτον, Il. 4, 264], infin. Ep. δρθαι, 8, 474; partep. ορμένος, η. ον, perf. act. intrans. only sing. δρωρε, sui-j. δρωρη, pluperf. δρώρει and ωρώρει, 18, 498 (to be distinguished from aor. 2 ώρορε). Of like signif. is the perf. mid. δρώρεται, subj. δρώρηται, 13, 271; Ep. δρέοντο, see I) Trans. in the act. to excite, to move, to arouse, with accus. 1) Spoken of persons, and generally of animate beings: a) to put in motion bodily, to urge on, to make to go, τινά κατά μέσον, 5.8; esply in a hostile signif. τινά φτί τιν, 5, 629; ἀντία τινός, 20, 79. β) to cause to rise, to make to lift oneself, 'Horriverar an' 'Okearoù, Od. 23, 348: to awaken, Il. 10, 518: spoken of beasts. to drive up, to rouse, alyas, Ou. 9, 154. b) Frequently in reference to the mind : to excite, to impel, to encourage, to in-Jame, rwá, spoken e-ply of excitement by the gods, Il. 5, 105. Od. 4, 712; with infin. following, Il. 12, 142. 13, 794. 2) Spoken of things, to excite, to more, to cuuse, πόλεμον, μάχην, νούσυν: spoken of states of mind, τμέρον, γόον, φόβον: of natural objects, άνεμον, θύελλαν. κύματα. II) Intrans. in the mid. together with perf. 2 δρωρα, to rouse oneself, to more oneself, to sir. 1) Spoken of persons in reference to the body: to more. to hasten, 4, 421; with intin. Od. 2, 397; so naises, τ, 21: with min. Od. 25%; esply to raise onesetf. to arise, εξ εὐνής όμν, Od. 2, 2; εκ λεχέων, Π. 11, 2: απ Πκεανοίο ρόωων, 19, 2; από θρότου. 11, 645; absol. esply in imperat. pres. and sor. δροπο and δροπο, stand up! rouse up! hence in a hostile signif. to leop upon, to rush upon, to run upon, χαλκώ, with the spear, 3, 349. 5, 17; ἐπί τινα, 5, 590; also with infin. to raise oneself, to begin to do any thing: νιφέμεν, iμεν, 12, 279; and with partep δροσο κέων, up, to go to sleep, Od. 7, 342. 2) Spoken of things, to rise, to be excited...to begin, to arise, eaply in perf. 2, I have arisen: spoken of bodi.y and mental states, εἰσόκε μοι φίλα γούνατ' ὀρώρη, as long as my limbs move (prop. have raised themselves). Il. 9. 610. 10, 90: spoken of events in life, πόλεμος, μάχη, νείκος: of states of nature, νύξ, φλόξ, άνεμος. πῦρ ὅρμενον, the tire which has arisen, 17, 738. δοῦρα ὅρμενα πρόσσω, spears flying forwards, 11, 572; and with infin. πυρ ώρετο καίεμεν ύλην. 14, 397. ωρτο—ούρος ἀήμεναι, the wind rose to blow, Od. 3, 176.

ορνίω, poet. form of ορνομι, q. τ. σορθόω, poet. lengthened form of ορνομι, only act. lo excite, to arouse, to put in motion, to stimulate, to encourage, only spoken of persons, τινά. δ) Of things, ἐναύλους, to raise the mountain stream,

21, 312: ἀέλλας, Od 5, 292. ὅρομαι (akin το οῦρος, ὁράω), to watch,

littans. 13, 78. Od. 8, 539. Mid. όρου- όρουται, Od. 14, 104.† μαι, imperf. ώρυύμην. fut. όρουμαι, 3 όρος eoς, τό, len. ούρος, dat. όροσα, sing. όρειται, aor. ώρόμην, Εμ. 3 sing., όρεσσι, Ερ. gen. and dat. όρεσφιν. 4,

452. 11, 474; a mountain, an elevation, a height, with gen. Κυλλήνης, Τηρείης, 2, 603. 829 (prop. that which is raised, from όρνυμι).

ορός, ο, whey, the watery part of coagulated milk, •Od. 9, 222. 17, 225. (Prob. from pew, thin, Muid milk.)

ω, poet. (ὄρνυμι), fut. ὀρούσω, h Ap. 417; aor. opovoa, to rise quickly or impeluously, to rush, spoken of animate and inanimate objects, ent and er rive, manimate objects, επέ and εν τίνε, upon any one, 14, 401. 15, 625; ε εδ. έφρον, to leap upon the chariot, 11, 359; of serpents: πρόε πλατάνιστον, °2, 310. βροφή, ἡ (ἐρεφω), απ ατελ, α τουή, Od.

22, 298. οροφος, ὁ (ἐρέφω), a reed, for thatching houses, 24, 451.+

δρόω, Ep. for δρώ, see δράω.

όρπηξ, ηκος, ό, Att. a sprout, a branch, a ticig, 21, 38.†

oppas, see oppull.

όρσασκε, see όρνυμι. όρσεο, contr. όρσεν and όρσο, see όρ-

Puμι.
Ορσίλοχος, δ, 1) son of Alpheios
(Alpheus), father of Diocles, sovereign
of Pherm in Messenia, 5, 546. Od. 3, 488. 21, 16. 2) son of Diocles, brother of Crethon, Il. 5, 542, 549. 3) a fabulous son of Idomeneus, Od. 13, 260. 4) a Trojan, 11. 8, 274.

Trojan, 11. 8, 274.
οροσθύρη, ἡ (δρινμι, θύρα), prob. a
door to which there was an ascent by
steps, a etair-door, Voss, *Od. 22, 126.
233. [not: a postern. Cp.]
*δροσλοπεύω, poet. to provoke, to attack, to assaid, τυά, h. Merc. 308.
'Ορτυγόη, ἡ, prop. Quail-land. 1) According to the ancient critics, an old
name of the island Deloe: for here Artš-

mis slew Orion, Od. 5, 123. 15, 403. cf. Apd. 1, 43; or an island near Delos, Rhenia, h. Ap. 16. According to some modern critics, the little island Ortygiæ, off Syracuse, is to be understood by it, cf. Völcker, Hom. Geogr. § 17.

όρυκτός, ή, όν (ὀρύσσω), dug, excavated, ίφρος, *8, 179. 15, 344.

όρυμαγδός, ὁ, poet. (ὁρυγμός), tumult, hubbub, noice of many men, voices, Od. 1, 133; the uproar, the tumult of those in haste, Il. 2, 810; of hunters and dogs, 10, 185; of wood-cutters, 16, 633; spoken of the rearing of a stream, 21, 256; spoken of the crash of a fragment of rock, 21, 313; of a falling tree, Od. 9, 235.

ορύσσω, aor. δρυξα, 1 dių, to excavate, τάφρον, Ep. always without augm. (δρύξομεν, aor. audj.), 7, 341; to dig up, μώλυ, Od. 10, 305.

ορφανικός, ή, όν, poet. for δρφανός, εγρλαπ, pareniless, fatheriess, παις, 6, 432. δρφ. ήμαρ, the day of orphanage, 1. e. the fate of an orphan, *22, 4.00.

ορφανός, ή, όν, destitute, orphan, Od. 20, 68.†

ορφυαΐος, η, ον, poet. (δρφνη), dark, gloomy, epith. of night, 10, 83. 386. Od. 9, 143. h. Merc. 92

δρχαμος, ὁ (akin to ἄρχομαι), the leader of a row, and generally, a leader, a com-mander, a sovereign, always with avopor and Acer, 2, 837. Od. 4, 316.

ορχατος, ο, poet (from ορχος), a piece ground planted in rows; a plot of garden-ground; a garden; фотбо, a ve-getable-garden, a fruit-garden, 14, 123. Od. 7, 112. 24, 222.

όρχέομαι, depon. mid. imperf. ώργεῦντο, αυτ. ώρχησαμην, to spring, 10 leap, esply to dance, 18, 594. Od. 8, 371. 14, 465. ορχηθμός, ὁ (ὁρχέομαι), Ιου. the act of

dancing, a dance, a choral dance, 13, 637. Od. 8, 263.

δρχηστήρ, ήρος, δ (δρχέομαι), a dancer, 18, 494.†

10. 199.7 ορχηστής, οῦ, ὁ = ὁρχηστήρ, 16, 617. 24, 261. ὁρχηστύς, ὑος, ἡ, Ion. for ὁρχηστίς, the act of duncing. a dance. 13, 731; dat. contr. ὀρχηστώς, ὸ, 1) ὁ Μισνήδιος, a very ancient town in Beeotia, at the mouth of the Knahigas (Constitution of the Knahigas (Constitutio

of the Kephisos (Cephisus), on the lake Kôpāïs (Copaïs), chief city of the kingdom of the Minyæ, esply remarkable for the treasury of Minyas; the ruins are near the village Skripu, Il. 2, 541. Od. 11, 284. 2) a town in Arcadia, Il. 2. 605. [Passow makes both these towns fem. Thucyd. however, I. 113, makes the former fem., and V. 61, the latter masc. Am. Ed.1

ορχος, ὁ (prob. from ἔργω), a row of trees or vines, or a single trellis of espalier-plants, Od. 7, 127. 24, 341. cf. Nitzsch ad Od. 7, 127.

dat. ŋe, ŋou:

όρωρε, see όρνυμι. όρωρεται, see όρνυμι

όρωρέχαται and όρωρέχατο, see όρέγω. ός, η, δ, a relative pronoun, rarely demonstrative, Ep. forms: sing. gen. rarely 500, 2. 325; ens for \$5, 16, 208.† Plur.

a relative pronoun, who, which, that, frequently in H. in connexion with ὸ, ἡ, τό. 1) Often the demonstrative, which should properly precede the rela-tive, is omitted, and that not only in like, but also in unlike cases, Od. 11, 434. 2) Frequently the relative pronoun does not agree with the preceding substantive a) in gender: Διὸς τέκος, ήτε, 11. 10, 278. δ) In number: κήτος, δ (such as) βόσκει, Οδ 12, 97. τοὺς δλλονε, δν κε κιχείω, II 11, 367. 3) The relative clause is placed before the demonstrative (inversion), 9, 131. 17, 640. 4) Often the relative suffers attraction, 5, 265 23, 649. 5) When two or more sentences connected by Rai, Té, 86 -ucceed each other, which require different cases of the relative, Homer either en-tirely omits the relative in the second sentence, or there stands in its place a demonstrative or personal pronoun, 1, 78. 3, 235. Od. 1, 161. 6) Construct. in relative sentences, 1) With indicat, without as, where any thing is indicated with certainty, Ep. also with indicat. fut. and κd_i , It. 9, 155. b) With indicat. of the historical tenses and $\delta \nu$ or ge, Od. 5, 39. 14, 62; cf. av. 2) With subjunct, with av, Re, and Ep. also without av, after a primary tense, when the declarati n is given as supposed or possible [hypothetical use], or can be resolved by ear or ris, Od. 1, 352. Il. 2, 231; hence also a) To indicate an oftenr-curring (ase, 2, 391. b) In comparisons, 13, 63. 17, 110. 3) With optat. without av after a historical tense, 10. 20. 489; as with subjunct, again: b) As part of a vish, 14, 107. Also ar or me is added, 15, 738. 7) Also l. use of ** single cases, a) Gen. sing. où. always ** cô, since. b) Dat. sing. ÿ, q, v. c) Accus. neut. ö very mly for ore, that. 1, 120; for &c o thereat, that, Od 1, 382; Securse. 11. 9, 493. 17. 207.

II) As a demonstrative pronoun, for ούτος, this, and he, she, it, esply with ουδέ, μηδέ, γάρ, καί, 6, 59. 21, 198. Od. 1, 286. of-of, these-those, 11. 21,353. 354.

ος. η, ον. a possessive pronoun of the third person for eos. en. eov, his, her, its; it has in the gen. sing. olo, 20, 235; without su st. ov. 15, 112. 2) Ep. it stands instead of the pronoun of the second and third person, Od. 1, 402, 13, 320. Doubtful is Od. 9, 28. Other places have been altered by Aristarch. 11. 19, 174. cf Buttm. Lex. p. 251.

orani and oranis, Ep. orrani, how many times, how often, as often as, always in the Ep. form, 21, 265. Od. 11, 585. οσάτιος, η. ον. Ερ. οσσάτιος, poet. for

οσος, λαός, 5, 587.†

ogin, n (prop. fem. of ogios, holy), di-ine or natural right, and every thing which in accordance with it is conserted or permitted: hence οὐχ ὀσίη, with infin. it is not right, permitted. Od. 16, 423. 32, 412. 2) a sacred service, a holy usage, in sacrifices and the worship of the gods, h. Ap 237. ooin speaus, the sacred use of the sacrificial flesh, h. Merc. 130. ὀστής ἐπιβήναι, to go to a sacred service, h. (er. 211 Merc. 173.

·οσιος, η. ον. prop. consecrated by divine laws; spoken of persons: pious,

how many, spoken of space, time, number, and degree; if the correlative demonstrative rógos precedes, ogos is translated as [cf. 3, 12. 6. 450]; with the gen. inter as [cl. 3, 22. 6. 730]; with the gen-it stands periphrastically: δσον πένθος for δσον πένθος. 11, 658. cf. 5, 267. c) In the plur. all who, as many as, with preceding rowsies, 14 94. οντις—δνόσ-σεται δσσοι Άχαιοί for ούτις Άχαιαν. 9, as greatly, as much, as far, so greatly, so lin, with ref. to the collective notion. F.], much, so far, with roov, 5, 786. Od. 4, Od. 5, 438; hence also such as.

356; and without τόσον: ὄσσον, as far as, Il. 5, 860; absol. ἀλλ' ὅσσον ἐς Σκαιὰς πύλας ικανεν, he came only, 9, 314. b When with ocov te the limitation of space stands in the accus. it signifies about öσον τε όργικαν, Od. 9, 322 325. § 656, and Od. 10, 113. c) δσσον έπε and δσσον τ' ἐπί frr ἐφ' δσον, as far as, Il. 2, 610. 3, 12. a; With compar. and superl. by how much, how much. occor έγω — ἀτιμοτάτη εἰμί, how much I am the most dishonoured, 1. 516. On δσος τε and οσος περ, see τέ and πέρ.

οσπερ, Ep. also οπερ, ήπερ, όπερ; the strengthening πέρ indicates, a) That the relative clause has equal compass with the main clause : entirely, the very same, the very—who. θεὸς ὅσπερ ἔφηνεν, the very god, who, 2, 318. cf. 4, 524. b) Or that the clauses oppose each other. ὑπόσχεσις, ἥνπερ ὑπέσταν, i. e. ὑποστάνres, περ, which they nevert leles promised, although having promised, 2, 286. 6, 100. Od. 20, 46 Frequently, however, it can be translated only by the simple

relative who, which, cf. πέρ.
ὄσσα, ή (akin to ὄψ, ἔπος), 1) Generally, a roice, sound, a lone, as of the cithara, h. Merc. 413. 2) fame, report, rumone, esply that of which the author is not known: it is therefore, as every thing for which a reason cannot be given, ce-

rived from the deity, Od. 1, 282.

Oσσα, η, as pr. n. Ossa, a messenger of Zeus, 2, 93. Od. 24. 413.

Occa, \(\bar{\eta}\), a mountain in Thessaly, famed as the abode of the centaurs, now Kissuros, Od. 11. 315. οσσα, Ep. for οσα.

οσσάκι, Ep. tor οσάκι.

οσσάτιος, η, ον, Ερ. ιοτ οσάτιος. δοσε, τώ, only nom. and accus. dual neut in Il. and Od; later also piur. οσσοις, h. 31, 9; the two eyes, also (in two passages), with adj. neut. plur. pacirá. аінатоерта, Il. 13, 435. 617.

οσσομαι (from οσσε), depon. mid. only pre. and imperf. 1) Prop. to look with the eyes, to see, cf. Od. 7, 31; exply 2) to see with the mind, to foresee, to surmise, to think upon any thing, rard or rarde, to think upon any thing, make or kakey, Od. 10, 374. 18, 154: Ayre Φυμφ. It. 18, 224: πατέρα ἐνὶ φρεσίν. Od. 1, 115: and without Φυμφ. φρεσίν. Od. 20, 81. 3) ic indicate any thing by the countenance of aspect, to foretoken. to look, κακά (Vos., with threatening look), II. 1, 105; ολεθρον, to threaten destruction. Od 2, 152; spoken of the sea, Il. 14, 17; and generally, τιωί τι, 10 predict any thing to any one, 24, 172. δσσος, η, ον. Εφ. for δσος. δστε, ήτε, δ, τε, he who, she who, that

55. δόσαι νύκτες και ημεραι τκ since relation of the main and adjunct come from Zeus, Od. 14, 93. 2) Fre- 2, 365. Od. 3, 73. Plur. are [πά τ] after from Zeus, Od. 14, 93. 2) Fre- 12, 365. ike those which [ποία τε, Quantum and sing, as adv. a sing, like those which [ποία τε, Quantum and sing, as adv. a sing, as adv. a sing, as adv. a sing, and a sing, as adv. a sing, and a sing, as adv. a which; re indicates the mutual internst

οστέον, τό, Ep. gen. plur. οστεόφιν, Od. 12, 45; a bone, spoken of the living, Plur. dorea, the bones of Il. 12, 185. the dead, 7, 334.

όστις, ήτις, ό, τι, gen. ούτινος, ήστινος, ούτινος, Ep. forms: sing. nominative, ότις, ό, ττι, gen. ότεν, όττεν, όττεν, dat. ότεψ, accus. στινα, σ, ττι, piur. nomin. neut. στινα, 22, 450; gen. στεων, dat. στέοισι, accus. στινας, neut. ασσα. whoever, whaterer; this pronoun expresses the notion of indefiniteness or universality; hence frequently to be translated each who, any ne, 2, 188. 19, 260. On the construct.

with the moods, see 5c. 2) Sometimes
it refers to a definite object of a particular kind, yet in such a way that the notion of indefiniteness lies at the bottom: such as, which, Od. 2, 124, 3) In the indirect question: who, what, Il. 3, 167. Od. 1, 401.

*οστοφυής, ές (φυή), of a bony nature, bony, Batr. 298.

*δοτρακόδερμος, ον (δέρμα), having a testaceous covering, having a hard skin, Batr. 297.

οστρακον, τό, the hard shell of the tortoise, h. Merc. 33

όταν, in H. ότ' αν, see ότο ότε, conjunct. of time: I) To mark a ore, conjunct. of time: 1, 10 mers a point of time: as, schen, after, mly spoken of the past, more rarely of the present and future. 1) With indic. when the declaration respects a fact; also in comparisons, 3, 33. 4, 275. In the fut. the Ep. sé is sometimes added, 20, 235. 2) With subj. after a primary tense, when the declaration is expr-ssed as ideal or possible : mostly with av or Ré. or av, ore ker, whereby the designation of time also appears as conditional: when, in case, as soon as, 1, 519. 4, 53; without av and mé, 2, 395. 782. b) To mark a frequently returning case: as aften as, with $\tilde{a}\nu$, 2, 397. Od. 9, 6. c) Esply frequently in comparisons with $\tilde{a}\nu$, 11. 2, 147. 3) With optat. a) Chefly as with the subj. after a historical tense, Od 14, 122; to mark an indefinite repetition, Il. 1, 610. 10, 11. 14. Od. 8, 70. h) After another optat. in assigning a doubtful condition, Od. 2, 31; and as the continuation of a wish, Il. 18, 465. II) Spoken of a reason: as, since, quando, rarely, 1, 244. Od. 5, 357. III) ore pri 10. se μη, except when, always with optat. II. 13, 319. 14, 248. IV) στε for δτ. that, after οίδα, μέμνημαι, ἀκούειν, etc. 14, 71. 15, 18. V) In connexion with other particles: ότε δή, δτε τε, δτε περ. πρέν γ ὅτε, before when: εἰε ὅτε περ. πρέν γ ὅτε, before when: εἰε ὅτε περ. δτε hat εἰτο. μή for el μή, except when, always with for the time when, Od. 2, 99; cf. Kühner, § 688, seq. Thiersch, § 322. Rost, § 121.

ore, adv. (orig. =ōre), sometimes, now and them, oftentimes, 17, 178; mly in double sentences: ôrệ μὲν-ἄλλοτε δέ, or ἄλλοτε μὲν-ὸτὰ δέ, nòw-now, one while-another, 18, 599. 11, 566.

bréoisie, Ep. for olorisie.

eres, F.p. for ourses, Od. οτέφ, Ep. for φτινι.

ori, Ep. orri, conj. that, because. 1; In introducing (dependent) explanatory clauses after verbs of thinking and deciaring: that, always with indicat. in H. 4, 32. 6, 126; also ort od, ort od, ort od, I n assigning a reason: eince, become, always with indic. 1, 56. 16, 35. 3) With a superl, adj. to indicate the highest degree: ort raxtora, as quick as possible [quam citissime], 4, 193. Od. 5,

פֿדנים, פֿדנים, גפפ פֿסדני.

ότις, Ep. tor όστις.

οτραλέως, adv. (οτρύνω), quickly, busily, fleetly, with despatch, 19, 317. Od. 19,

Ότρεύς, ήσε, ο, son of Dymas, brother of Mygdon, sovereign of Phrygia, 3, 186 h. Ven. 111.

ότρηρός, ή, όν (ότρύνω), busy, gnick, fleet, hasty, epith. of θεράποντες and of ταμίη, 6, 381. Od. 1, 109.

ότρηρώς, busily, quickly, Od. 4, 735.† ότριχες, see όθριξ.

'Οτρυντείδης, ου, ο, son of Otrynteus = Iphition, 20, 383.

'Οτρυντεύς, η̂ος, δ, king of Hydê on the Tmolus, father of Iphition, 20,

οτρυντύς, ύος, ή (οτρύνω), poet. for οτρυνσις, encouragement, instigation, command, V. *19, 234, 235.

ότρθνω, fut. ότρυνέω, Ep. for ότρυνώ, ant. Expura, to urge on, to excite, to encourage, rivá. 1) Mly spoken of persons: to awaken from sleep, 10, 158; eis τι, to drive or send any one to any place, 15, 59. Od. 1, 85; πόλινδε, Od. 15, 306; πόλεμόνδε, to drive to the war, IL. 2, 589. 17, 383. b) For the most part with infin. to arouse, to animate, to stimulate, πολεμίζειν, μάχεσθαι, ίέναι, 4, 294. 414. 2, 94. Od. 14, 374. 2) Rarely spoken of brutes: inwove, givas, Il. 16, 167. 18, 584. c) spoken of things: 10 urge on. lo accelerate, to further, πομιτήν, Od. 8, 30; τινὶ ὀδόν, Od. 2, 233; μέχην, Il. 12, 277. II) Mid. to urge oneself, to more oneself, to make haste. 14, 309; πόλινδε ιέναι, Od. 17, 183; and thus once the act. ωτρυνον, Il. 7, 420; where Aristarchus however read: ώτρύνοντο νέκθς άγέμεν.

όττι, Ep. for ότι

ŏ, Tri. Ep. for ŏ, Ti. ov. adv. of negation: before a vowel having the spiritus lenis, oux; before a vowel having the spiritus asper, ούχ; to this add the Ep. forms οὐκί and οὐχί, q. v. This particle denies independently and directly, not merely the notion (cf. μή), but the existence of the thing or fact itself being denied. It stands sometimes before single words to deny the notion contained in them: ου φημι, i. e. I deny, I refuse, 7, 393; ουκ είω, 5, 256; sometimes in whole sen ences.

I) In main clauses, où stands, 1) When

any thing is denied positively, whether it is expressed as something certain by the indicat. or as something possible by the optat. In H. ov also stands in connexion with the subjunct, when it has the signif. of the future, 1. 262. Od. 6, 201. 2) In interrogative sentenc s, as non, nonne, when the speaker expects an affirmative answer, 11. 10, 165. 3; In sentences which imply a command, by the optat. with ar, with and without a question: οὐκ ἀν δη τόνο ἀνδρα μάχης έρυσαιο, wilt thou not—save? 5, 456. Od. 7, 22. II) In subordinate clauses : 1) In such as are introduced by ore, is, that; because they have the character of independent principal clauses. 2) In subordinate clauses showing the time and reason, commencing with exei, eneion, ore, etc. 11. 21, 95. 3) In relative clauses, when the thought contained in them is positively den ed. III) The negation is repeated: 1) For emphasis' sake, Od. 3, 27; thus also où-oùôé. Il 17. 641. Od. 8, 280. 2) When a whole which is denied is distributed in o parts: ου-ουτε-ουτε, 11. 6, 450. 3) Indefinite pronouns and adverbs in a negative sentence (as any one, any where, etc.) are expressed negatively, 1, 86. 88.

ov, gen. sing. of the def-ct. pronoun of the third pers. masc. and fem. Ep. co. eb, elo, eθer, dat. eoî, accus. ee (eb and four are enclitics), prop. reflexive: of himself, of herself, of itself: but often a personal pron. his, her, to him. to her, she, if: the accus. a as neut. 1, 236; and for

the plur. h. Ven. 268.

ουας, ατος, τό, Ep. and poet. for ους. ούδας, το (akin to οὐδός), poet. gen. οὕδος, dat. οὕδεϊ and οὕδει, 1) the Aonr 1) the floor or parement in chambers or houses, Od. 23, 46. Il. 5, 731. 2) the ground, the earth, Od. 9, 135. 13, 395. ovoas odas ideir, to seize the earth with the teeth, i. e. to fall, Il. 11, 749. υπτιος ούδει έρείon he sank backwards to the earth, 7, 115; ovoácose, to the ground, 17, 457.

ovoé, conjunc. (ôé), but not, and not; nor (yet). ovoé unites 1) Entire sentences, and expresses prop. an antithesis : nat however, but not, 24, 25. Od. 3, 143. Often over srands, when the same notion is expressed first affirmatively and then negatively: μνήσομαι οὐδὲ λάθωμαι, h. Apoll. 1. Od. 9, 408. 2) Mly it serves to annex a new sentence: and not, also not, mor yet, Il. 9, 372; often οὐ, οὐδέ. 3) οὐδὲ — οὐδέ, when occurring in one sentence it is a strengthened ovoi: not at all, certainly not, 5, 22. Od. 8, 32. oùôè-oùôé at the beginning of two clauses signifies: also not—and not (never: neither—nor), 11. 9, 372. Sometimes we have also ouse -ovre, h. Cer. 22. 4) ovoé in the middle o' a sentence also stands in an adverbial signif. and means: also not, not even (no... quidem); often οὐδ ἡβαιόν, οὐδὲ r-... quidem); Ofton σὐδ΄ ἡβαιόν, οὐδὰ, οὐδλομός, ὁ (είλω), a press, a tumult, a prośw. crowd, ἀνδρών, °4, 251. 20, 118. οὐδείς, οὐδεμία, οὐδείν, gen. οὐδείνς, ! οὖλε, see οῦλω.

etc. (oùôé, els), also not one, i. e. no one, nothing. The neut. ovder often stands as an adv. not at all, not in the least. 1, 412. Od. 4, 195. [A still stronger form of speech is one els, found only once, h. Merc. 284. Am. Ed.]

ούδενόσωρος, ον, ὁ (ούδείς, ώρα) not to be esteemed, contemptible, worthless, rei-

xea. 8, 178.†

οὐδέπη οτ οὐδέ πη. adv. in no wise, i. c. not at ail; in H. separated, Od 12, 433; οὐδέ πη ἔστιν, with infin., it is by no means possible, h. 6, 58.

οὐδέποτε or οὐδέ ποτε, adv., also not ever, i. e. never, spoken of the past and future. Wolf writes at one time ovdeποτε, 5, 789; at another divided, ονδέ жоте, Od. 2, 203.

οὐδέπω or οὐδέ πω. adv. not yet. mly not at all, in no wise, in H. mly separated by a word or more, 1, 108.

οὐδετέρωσε, adv. (οὐδέτερος), on neither side, in neither direction, 14, 18.+

oudos, o, Ion. and Ep. for odos, the threshold of a house; then also used of any other en'rance, 6, 375. Od. 1, 104; of the under world, Il 8, 15. b) Metaph. γήραος οὐδός, the threshold of old age, i. e. its commencement. Voss and Heyne; according to the ancient Gramm. = εξιδος γήρως, extreme old age, 22. 60, 24, 457. Od. 15, 246. ovoos, n. Ion. for obos, a way, Od. 17,

ούθαρ, ατος, τό, the udder, the breast, prop. of animals, Od. 9, 440. b) Metaph. fruitfulness, fertility. over a porpy, the fruitfulness of the land. i. e. blessed land, a land of milk and honey, Il. 9, 141. 283.

ούκ, he'ore a vowel for οὐ. Οὐκαλέγων, οντος, ὁ (οὐκ, ἀλέγω), Ucalegon, a Trojan counsellor, 3, 148. ουκέτι, adv. (έτι), no more, no longer not again. strengthened by οὐδέ. 12, 73. οὐκέτι πάγχυ. no more at all, 19, 343. οὐκί, adv. Ep. and Ion. for οὐκ. παι. mly at the close of a sentence, 15, 137.

Od. 11, 493. οὐλαί, ai [according to Eustath. ad II. l, 449; and Et. Mag. oi], Att. ὁλαί, coarsely ground barley-corn, (Voss: *sacred barley,') which was strewn between the horns of the victim before the sacrifice, Od. 3, 441.† The Gramm. derive οὐλή from ὅλος, whole, and supply κρίfat, whole barley-corns: more prob. according to Buttm., Lex. p. 455, δλή comes from ΕΔΩ, ἀλέω, as τομή from τέμω, and signifies prop. that which is ground; then plur. ουλαί, bruised barleycorns, barley-grits, the simplest treatment of grain. This was retained in sacred rites as a memorial of the earliest kind of food. Perhaps it was first roasted and mixed with salt (mole salse, amongst the Romans).

οὐλή, ἡ (οῦλω), a cicatrized wound, a ar. •Od. 19, 391, 393, 464.

ούλιος, η, ον (= ούλος), Ep. for ούλος, destruction, permicious, epith. of the dog-star, 11, 62.†

ούλοκάρηνος, ον (κάρηνον), having curled hair, Od. 19, 246.† 2) ούλοκάρηνα for δλα κάρηνα, whole heads, h. Merc. 137.

ουλόμενος, η. ον. prop. poet. for ολόμεoc, partep. aor. 2 mid. from δλλυμε: as adj. always in act. signif. destructive, mischieonus, deadly, pernicious, spoken both of persons and of things, 1, 2, 14, 84 Od. 10, 304. (The pass, signif. per-ditus, rused, wretched, as Od. 4, 92. 11, 410, have been explained, is preferred by Heyne ad Il. 14, 84. cf. Nitzach. Od. 4, 92.)

*ουλόπους, ποδος (πους), from this ουλόποδ' for όλους πόδας, whole feet, h. Merc.

ούλος, η. ον, 1) Ep. and Ion. for όλος, whole, unconsumed, entire; apros, a whole loaf of bread, Od. 17, 343; μήν, a whole month, Od. 24, 118. 2) healthy, sound; and generally, powerful, vigour-ous, sound, stout. a) Spoken of the Voice: οδλον κεκλήγοντες, stoutly, loudly crying, Il. 17, 756. 759. b) Spoken of material substances: thick, firm, woolly (V. 'curled,'), epith. of woollen stuffs, 16. 224. Od. 19, 225. 4, 50. ούλη λάχνη, thick wool, II. 10, 134. ούλαι κόμαι, thick hair, Od. 6, 231. 3' Ερ. adj. from δλαΐν for δλοός, destructers (V. 'noisy, raging'), epith. of Ares and Achilles, 11. 5, 461. 21, 336; överpos, the pernicious dream, 2, 6; the dream is so denominated on account of its destination, cf. Nägelsb. ad loc. (Passow would explain it as a 'corporeal god of dreams, according to 1, b.) Buttmann, Lex. arranges the signification of oblos in whole. 2) Ep. for oloof from oleir, destructive, evil, drendful; to this add: ούλον κεκλήγοντες, to cry dreadfully. 3) From eileiv, oùlaus, rough, woolly, bushy, curied, spoken of wool and hair; so also Voss and Arat. Phæn.

ούλοχύται, αὶ (χέω)=ούλαί, the bruised barley-corns, which before the sacrifice were strewn upon the victim: 'sacred barley,' V., 1, 449. Od. 3, 447. 2) the strewing of the sacred barley, Od. 3,

Ούλυμπος, ο, Ep. for Ολυμπος.
ούλω (ούλος), to be healthy, well, only imperat. oble, as a greeting: be well.

evel re not yape, 'health and joy be
with thee,' V., Od. 24, 402.†

obude, contr. for o ends, 8, 360.

oor, adv. now, therefore, is connected ouv, auv. now, therefore, is connected in H. with other particles, and points back to something preceding, drat σῦν, since now, 1, 57. Od. 16, 453; ὡς σῦν, 11. 8, 251; γὰρ σῦν, Od. 2, 123; and σῦν σῦν, μητ' σῦν.

Mly therefore because, because, Il. 1, 11. Od. 4, 569; also with preceding, rood evera, Il. 1, 111; or a following roovera. 3, 403. 3) In the Od. after some verbs: therefore that, in as far, that, like one, Od. 5, 216. 7, 300. 15, 42. h. Ap. 376. [41 In a single passage demonstrative = τούνεκα. Il. 9, 505.]
ούνεσθε, Ep. for ονεσθε, see ονομαι.

ουνομα, Ion. and Ep. for όνομα, q. v. ούπερ and ού περ, adv. by no means,

not at all, 14, 416. อบัสกุ, adv. (สกุ์), no where, in no place, 2) in no way, in no manner, 13, 191. Od. 5, 140.

ου ποθι (ου ποθί), ποκλετε, 13, 309. 23, 463; οὐδέ ποθι, also not in any way,

in no way, Od.

ούποτε, adv. (ποτέ), never, oft-n separared by several words, 1, 163. 4,

อบัทษ (พษ์), not yet, often separated by a word, 1, 224; esply ου γώρ πω, Ud. 1, 106. 216.

ούπως, adv. (πώς), not how, i. e. in πο wise, not at all, often ούπως έστιν, with infin. it is impossible, 12, 65. Od. 2, 130; so also ούπως έτι είχεν, he was no longer able, Il. 7, 354; also separated, οὐ γέρ πως, 14, 63; οὐ μέν πως, 2, 203. οὐρά, ἡ, see οὐρή.

ούρα, τά, εσε ούρον.

oupaios, n. or (oupa), belonging to the tail Tpixes oup., the hairs of the tail, 23,

*Οὐρανίη, ἡ, name of a nymph, prop. the heateniy [Urania], h. Cer. 423. *Οὐράνιος, η, ον (οὐρανός), heat-nig, or in heaven, h. Cer. 55. οὐράνια πετερνά,

Batr 26. [οὐρανίων, without a capital, defended

by Freytag and Lange, see Ouparier.] Objacion, wors, & (objacos), 1) kes-venly, dwelling in kerven, epith. of the god., 1, 570; as subst. oi Objaciores, the celestials, 5, 373. 2) Patronym. the sons of Uranus = the Titans, 5, 898.

*ουρανόδεικτος, ον (δείκνυμι), showing itself in heaven, αίγλη, h. 32, 3.

ουρανόθεν, anv. (ουρανός), from hearen, down from heaven, έξ οὐρανόθεν, 8, 19; and ἀπ' οὐρανόθεν, 8, 365. Od. 11, 18.

ούρανόθι, adv. (ούρανός:, in hearem, οὐρανόθι πρό, i. e. πρὸ ούρανοῦ, in the lower air, 3, 3. †

ούρασμήκητ, ες (μῆκος), heaven-high, extending into hearen, ἐλάτη [cloud-piercing fr. Cp.], Od. 5, 239.† ούρανός, ὁ, heaven, i. c. 1) the rauls

of heaven, which rests upon the tops of the highest mountains, hence: ovpavós, a limit, from opeir, opigers. It was con ceived of as a hollow hemisphere, which was as far above the earth as Hades was beneath it, 8, 16. The arch is called brazen or iron, 17, 425. 5, 504. Od. 15, 329. In this vault the sun, moon, and stars daily accomplish their course, rising overea, by crasis for of evera, where- from Oceanus in the east, and sinking fore, on which account, Od. 3, 61. 2; into it in the west, Od. 5, 275. Il. 18, 486,

seq. The clouds cover the heavens, and | hide from the inhanitants of the earth the view of it, of the æther and the constellations, Od. 5, 293. Il. 8, 555; hence 2) the atmospheric space above the earth, which was distinguished from the αἰθήρ, 2, 458. 8, 558. 15, 192. Since Olympus extends into the upper air, oupavoc is called, 3) the abode of the gods. 6, 108. Od. 1, 67. (We nowhere, however, find in the poems of Hom. the observation of Voss confirmed, that the arch of heaven has an opening directly over Olympus.) 4) Metaph hearen, to denote the highest region: οὐρανὸν ἰκάνεν, to reach, to pierce to heaven, 11. 2, 153. Od. 12, 73, and often; cf. Völcker's Hom. Geogr. p. 5-14.

Οὐρανός, ό, prop. name, son of Erebus and of Gesa (Tellus), husband of Gesa (Tellus), by whom he begat the Titans and Titanides, the Cyclôpes, the Hecatoncheires, Hes. Th. 125. 1l. 15, 36. Od.

ούρειος, τά, Ion. for όρεα, see όρος. ούρειος, η, ον. Ion. and Ep. tor όρειος (δρος), mountainous, h. Merc. 214.

ούρεύε, η̂ος, ὸ, Ion. for ὀρεύς (probably from opos), a mule, 1, 50. 24, 716; see ημίονος.

ούρεψε, ἢος. ὁ, Ion. for ούρος, a watch, a guard, 10, 84;† in the gen. οὐρήων. This verse was rejected by the ancients because ouper's was here made to signify a watch. Voss translates it mule, and Menelaus might be supposed looking for

a mule that ha : strayed.
σὐρή, ἡ, Ion. for σὐρά, the tail, 20, 170.
Od. 17, 302.

ούριαχος, ὁ (οὐρά), the extreme end; always with έγχεος, «13, 443. 16, 612. οδρον, τό, Ερ. for όρος, α boundary, extent, πρασε, plur, οδρο, όσου τ' εν νειφ ούρον πέλει ήμιδνοιίν, as far in the

fallow field as is the limit to the mules, i. e. as much as is required of a pair of mules in the same time in which Clytoneus ran; as oxen accomplish less, Od. 8. 124. ὅτε δή β' ἀπέην ὅσσον τ' ἐπὶ οὖρα (thus Spitzner after the Schol. instead of the common ἐπίουρα), πέλονται ἡμιόνων, when he was so far removed as the space of mules extends. Il. 10, 350. The sense is: Dolon ran so far forward as a pair of mules could plough, viz. in the time that Odysseus (Ulysses) and Diomedes remain standing. The words αι γάρ τε βοῶν προφερέστεραί εἰσιν are added by Hom. to show that the distance between Dolon and the two heroes was considerable. Thus Heyne and Spitzner, Excurs. XX, correctly explain the passage. Less natural seems the explanation of Aristarchus followed by Voss. Aristarchus namely supposes two teams, and finds the point of comparison in the space by which a pair of mules in ploughing outstrips a yoke of oxen : (for as mules surpass Slow naen furrowing the fallow field, Cp.); or 2 dianos obpa neloural, as far as

are the limits of the discus, i. e. as far as it flies, 23, 431.

ούρος, ό, poet. a favorable wind, often inμενος ούρος (secundus renius). 7. 5. Od. 2, 420; piur. Od. 4, 360. (From oprumi,

ούρος, ὸ, Ion. for öρος. Ep. also ούρον, τό, a boundary, a limit, dat. plur. 12, 421; accus. sing. *21, 405.

ούρος, cos, τό, Ion. for δρος, Q. V. & mountain.

ούμος, ò, poet. (from ὁράω), a watcher, guard, Od. 15, 89. Thus esply Nestor, ούρος 'Αχαιών, guardian or protector of the Greeks, Il. 8, 80. Od. 3, 411. Damm

derives it fm ωρα, cura.
ουρός, δ ('ΟΡΩ, moreo), the trench or canal (öρυγμα), by which the ships were drawn into the sea. These canals must have been easily choked up, since they were cleaned out when the ships were to be run into the ses, 2, 153.†

ούς, τό, gen. ώτός, dat. plur. ώσίν. Ep. and Ion. ovas, aros [dat. plur. ovace, 12, 442). (Of the comm. form only accus. sing. and dat. plur. 11, 109. 20, 473. Od. 12, 200.) 1) the ear. an' ovaros, far from the ear, 11, 22, 454. 2) handle, 11, 633, 18, 378. 2) an ear, i. e. a

οὐτάζω, fut. άσω; and οὐτάω, fut. σω. Of the first form H. has pres. and imperf. sor. ούτασα, perf. pass. ούτασμαι. 11, 661; and from ούταω only aor. 1 ούτησα. aor. pass. ούτηθείς. Beaides the Ep. iterat. imperf. ovracke and the aor. I οὐτήσασκε, we find the Ep. sor. 2 ovra, infin. ovrauer and ovrameras, and partep sor. 2 mid. ovrámeros, to wound, to hit, to etrike, with any kind of weapon, χαλκώ, έγχει, δουρί, ξίφει: but spoken esply of weapons used with the hand, 11, 661. Od, 11, 536; with secus. of the pers. or the part wounded, and with double accus. Tirà mheupa, Il. 4, 469. 13, 438; also τινά κατά λαπάρην, κατ' ἀσπίδα, 6, 64. 11, 434; and spoken of things: οὐτάζειν σάκος, to injure the shield, 7, 258; also έλκος, to strike a wound, 5, 361; hence ονταμένη ώτειλή, 14, 518.

ούτασκε, see οὐτάω.

οὐτάω, see οὐτάζω. oure, adv. and not, mly doubled: oure, ours, neither, nor, to connect negative members of a sentence. We also find the following constructions: ov-ovre, 6, 450. 22, 265; oùôè-oùre, h. Cer. 22. negative sentence is connected with a positive by oure-ré, not-and, 24, 185.

οὐτήσασκε, 800 οὐτάζω.

ούτι, neut. of cours, q. v.
ούτιδανός, ή, όν (ούτις), profiless,
worldess, good for nothing, naught, 1, 231. Od. 9, 460.

outie, neut. outi (ris), no one, no man. The neut. ours, stands after adv. not at all, by no means, Od. 4, 199; often se-parate, Od. 1, 202.

Obrus, o, accus. Obrus, a feigned name of Odysseus (Ulysses), which he assumed P 4

to Polyphēmus, in order to deceive him by the double entendre, Od. 9, 3us.

euros adv. fresh correctly and rerely mel. assured g mel. 6, 315, Od. 1, 241.

cores, cora, recre é, res, demonstrat. prou. this, that. H. rarely come ers TOP TOP GREATOR. Od. 1h, 114. 1; Mly it refers to the nearest preceding object. ted unfrequently however also to something forwing, 26 IL 13, 377. Od 2. 3-6 2. Frequertly it is used to point out the mar or remote place of an action, and can be translated only by as advervi sories rea ... expersa area. There can es a man, 10, 341. The 8 sorres expensa 10, 32 3. Before a relative sentence with 6c, it againes: he, the one. Ou 2, 40, 6, 201. It is frequently however omitted before os. IL 10, 3 m. Oct. 11. 403 seq.; also in exclamations, alyear. Od. 4, 292. 4) The neut. rapra often signifies, in ihrs, therefore, Od. 2. 150. IL 3, 319

ovru. and before a vowel ovrus, adv. touros, of this kind, in this was, i. e. thus, so, under these circumstances, in this condition. at Mly the corner has for its correlative es, so-as, 4, 178. 6 En:phatical y with the fut and imperf. : ceio' ovre, lie there thus, Il. 21, 134. c L ke error: thus idiy, µêd orro. 2. 120. d) In wish-s and asseverations, also after et and eide with set following: ei yap cyar ours ye Lide raile ceur, if I were indeed thus certainly (i. e. as truly as I wish it) the son of Zeus, 13, 825. e) It also stands connected : owner of. thus then; owre now, thus indeed: owre πη, thus perchance [24, 373]. [/) So = tam, 13, 309; cf. II δεύω.]

ούχ, before an aspirate or a spiritus asper for our.

ούχί, a strengthened form of ούχ, ποί, me, *15, 716. 16. 762.

οφείλω, Ep. also οφέλλω, Od. 8. 332. 462. 3, 367; sor. 2 ώφελων, Ep. όφελον. οδελλον and ωφελλον, 11 to be indested. to have to pay, to one, xpeios run, a debt to any man, Il. 11, 688; and pass. xpeios οφείλεται μοι, a debt is owed to me, 11, 688. Od. 3, 367. 2) Generally, to be ander obligation, duly or accessing, as expressed by ought, should, senst, in H. 52; and after an acc. with pressignit, only acc. 2 depends only with infin. II. 1, Odt. 1, 311. Often with a short mood 353. 10, 117. 23, 546. Od. 4, 97. b) vowel, Od. 3, 419. II 1, 147. b) Wi h Esply this aor. with and without aide, , expresses a wish which cannot be fulfilled; the infin pres. follows when the wish refers to the present; the infin. aor. when it refers to the past (cf. Rost's Gram. p. 577); all opeles mapa mightest sit teariess at the ships, II. 1.
415. Δε, Δεφλες, αντόδ δλέσθαι, would
that thou hadst perished there, 3, 428.
cf. 1, 172. 6, 346. Od. 1, 217; also with
negat. μἡ δέρλες, would thou hadst not
.—, II. 9, 698. Od. 8, 312.

Odelárroc, es, é. 2) a Parec san, 21, 210 1) a Trojan, 8, 274

21 a recusam, 21, 210 δούλλω, Ερ. for δύειλω, q. v. δούλλω, herides pres a d import, only ontal, and δφύλλως, (M. 2, 334; 10 automates). meet, to increase, to enlarge, t. streeters, la bast, siner, eriner, nivet, éptrip; swhen of the wind: miners, to become swhen of the wind: miners, to become the mares, Il. 15, 381: step, to enresh the house, Od. 15, 21; pass, Od. 14, 233; midos, to amplify discourse, i. e. to make many words, Il. 16, 631; odelhear rura rusaj, to increase any man in honour, i. e. to show him greater honour, 1, 510.

odehos, cos, to (odehha), profil, adrestage, furthernece, at a obelog it yend-neba, if perchance we may be of some use. 13 236. or rot will obelor yerer, who was o' great use to thee, *17, 152. n. Merr. 31.

'Odeknos, a Trojan, 6, 20. 2) a Greek, 11, 302.

αβθαλμώς, ὁ αβθησαιλ. 1' the eve ab-θαλμών βολαί, the looks of the eves. (): 4, 150. 2: Generally, the sight, the constenance, Il. 24, 204.

odec. esc. è. a serrent, 12, 205 † (o is long through the arsis.)

oops, conjunc. Ep. and Ion. I. Conj. er corne, so shad it be, Od. 11, 345; I of time. 1) To indicate simultaneousness: whilst. as long as. at With indic. when the declaration respects something real. 2, 769. 5, 785; in the application sis mly ridges, 4. 220. 18, 257. b) With subj. when the declaration is represented as something ideal or possible, 4, 346. 5, 524; also av. se are annexed, 11, 187; (öden ner neiren, 24. 554; where Spitzner correctly reads agree.)
2) To indicate something following: until, till, up to. a: With indicat, mostly preferite. 5, 557. 10, 485: 'ut \$, 110. 16, 243. b) With subjunct. when an expected or designed end is expressed, mly in the aor. 1, 82. 6, 113 17, 186; also ar and se are annexed, 6, 258. (14. 4, 588. c) With optar. II. 10, 571; and with $\tilde{\omega}_{p}$, Od 17, 295. 3) Absol. as an adv. for a time, a while, in the mewa time, II. 15, 547. II) Conjunct. of purpose: in sentences indicating design, that. a) With subj. after a primary tenose: also with ser. etc. 2, 440. 04. 12, 52; and after an aor. with pres signif. optat. after an historical tense, or in dependent discourse, 4, 300. 5, 690. Od. 1, 261; 56ps. µs., that not, Kühner. 9 668, seq. 644. seq. Thiersch, § 316. 338. 341. seq. 644, seq. Tl Rost, § 121, 122.

opputers, erra, er (opput), having emi-rences, situated on lofty ground. epith. of Troy, 22, 411.+

bépét, ve, y, accus. plur. bépét, contr. for dépéte. 16, 740. 1) the eye-brara, mly plur. 13, 83. Od. 4, 153. 2) an elevation, en eminence, the brow of a hill,

οχα, adv. Ep. (έχω, όχος), prop. pro minently; then, by far, far, always in connexion with the superi. οχ' άριστος. 1, 69. Od. 3, 129.

ὄχεσφι, poet. dat., see ὄχος.

οχετηγός, όν, poet. (ἄγω), cutting a trench of canal; culting channels of water courses for irrigation. avno [a peasant conducting a rill (through his garden), Cp.], 21, 257.†

òχεύς, ηος, ὁ, po-t. (òχέω), a holder, an instrument for carrying or fastening; hence, 1) the strap or thong with which the helmet was bound under the chin, 3, 372; the clasps of the girdle, 4, 132. 2) Frequently the bolts or bars which fastened the gate, 12, 121. 291. Od. 21,

οχεω (όχος), iterative imperf. οχέεσκον, fut. mid. οχήσομαι, 24, 731; anr. οχήσομ unv. 1) to carry, to convey, to conduct, hence metaph. νηπιάας, to practise puerilities, Od. 1, 297. 2) to endure, to bear, δίζυν, μόρον, Od. 7, 211. 11, 619. Mid. to be borne, to anfer oneself to be borne, κύμασιν, Od. 5, 54; chrefly by ships, chariots, and beasts; to travel, to ride, νηυσίν, Il. 21, 731; ἵπποισιν. h. Ven. 218; ἵπποι άλεγεινοὶ ὀχέεσθαι, horses difficult to manage, 10, 403, 17, 77.

'Οχήσιος. ο, an Ætolian, 5, 843. οχθέω. Εμ. (akin to άχθεσθαι), to be

heavy at heart, from pain, anger, despondency; hence to be displeased, and, dispirited, troubled: often μέγ οχθήσας

deprivates, troubtes, then μεγ οχοησας φη οτ είπε, 4, 30. Od. 4, 332. δχθη, ή (έχω), prop. prominence; an elevation of carth, a wall of earth; espiy a shore, a coast, 4, 473. Od. 6, 97; spoken of a trench, Il. 15, 356.

*οχθος, ο=οχθή, a mound of earth, a

Aill, h. Ap. 17.

δχλέω, lon. for δχλεύω (δχλεύς), prop.
to move forward with a lever, to roll on, only pass. ὑπὸ ψηφίδες ἄπασαι ὁχλεῦνται, 21, 261.

οχλίζω (οχλεύς), = οχλέω, only optat. sor. 1 οχλίσσειαν, prop. to remove with a lever, to convey away, to roll away, that ovocos in amagar, something from the ground to the carriage, 12, 448. Od.

όχος, coc, τό (έχω), always in the plur. τὰ όχεα, Ep. dat. οχέισσιν and όχεσφιν, a chariot, often παρ' επποισι και όχεσφιν, 5, 794. 12, 114; also ὑπ' όχεσφι τιτύ-

öχος, ὁ (έχω), a holder, a bearer; νηῶν όχος, ὁ (έχω), a holder, a bearer; νηῶν spoken of a port, Od. 5, 404. † 2) a car-riage, a charlots ar δ όχος, h. Cer. 19.

οψ, οπός, ή (έπος), accus. όπα, the voice of men and of animals, 2, 182; spoken of the shriek of Cassandra, Od. 11, 421; of the weeping of Penelope, Od. 20, 92; of the voice of the cleada, Il. 3, 152; of the bleating of lambs, 4, 435. 2) suferance, discourse, 7, 53; on for ob, h. 27,

obe, adv. (akin to one), late, long after,

esply late in the day, at evening, 21, 232. Od. 5, 272.

οψείω (οψομαι), desiderat. to wish to with gen. αυτής και πολέμοιο, 14, 37.+

οψίγονος. ον (γόνος), late-born, born after, h. Cer. 111; ανθρωποι, posterity, 3, 353 Od. 1, 302.

οψιμος, ον, poet. (οψέ), late, late-ful-filled, τέρας, 2. 325.†

όψις, ιος, ή (όψομαι). dat. όψει, the sight, i. e. the aspect, the appearance, the countenance, 6, 168. Od. 23, 94. h. 18, 29. οψιτέλεστος, ον (τελέω), latt-fulfilled, or to be fulfilled, τέρας, 2, 325.† [Like οψιμος, Passow. The emphasis lies not merely in the synonym, but also in the asyndeton; see Nägelsbach ad Il. 1, 99.1

οψομαι, fut of οράω.

οψομαι, ται στοριακ. οψον, τό (from εψω, prop. any thing cooked), exply any thing eaten with bread, particularly meal. Od. 3, 480: bread, particularly meat. Od. 3, 480: generally, viands, Il. 11, 630: the onion is called δψον ποτφ. a luncheon with drink. Later, fish were so called, but these in the Homeric age were eaten only in case of necessity.

Π.

II, the sixteenth letter of the Greek alphabet : hence in Hom. the sign of the sixteenth rhapsody.

πάγεν, Ερ .for ἐπάγησαν, see πήγνυμι.

πάγη, Ερ. for ἐπάγη, see πήγνυμι. *παγίς, ίδος, ἡ (πήγνυμι), a trap, a snare, Batr. 50.

*παγκράτιον, τό (κρατέω), the pan-cratium, a kind of combat including at once wrestling and boxing, prop. the allcombat. Batr. 95.

πάγος. ὁ (πήγνυμι), a point of rock, a cliff of rock, a rocky summit, *Od. 5, 405 [a eraggy mass, Cp.]. 411.

παγχάλκεος, ον (χαλκός), all of brass, entirely brazen, 20, 102; αορ, Od. 8, 403; ρόπαλον, Od. 11, 575.

πάγχαλκος, ον = παγχάλκεος, *Od. 18, 378. 22, 102.

παγχράσεος, ον (χρυσός), all of gold, entirely golden, 2, 448.† h. 8, 4.

πάγχυ, adv. (πάς), poet. for πάνυ, alto-gether, entirely, with augment. μάλα πάγχυ, 14, 143. Od. 17, 217; once πάγχυ Ains, Od. 4, 825.

πάθε. Ep. for έπαθε, see πάσχω. παθέειν, Ep. for παθείν, see πάσχω.

παιδνός, ή, όν (shortened from παιδι-νός), childish, childlike, in H. as subst. for wais, a boy, *Od. 21, 21. 24, 338.

παιδοφόνος, ον (φονεύω), slaying chil-dren or boys, 24, 506.†

waife (wais), fut. ou, mly in pres. and imperf., imperat. aor. only Od. 8, 251. raicare, prop. to behave like a child, hence 1) to play, to triffe, to sport, to amuse oneself, Od. 6, 106. 7, 291. h. Cer. 5, 425. 2) Esply to dance, Od. 8, 251,

23, 147. b) to play, σφαίρη, with a aged, full of years, in oppose to reas, il. ball, *Od. 6, 100. c) Spoken of a musical 14, 108. 136; γερων, Od. 13, 432.

instrument, h. Ap. 206.

Παιήων, ονος, δ. Ion. for Παιάν, Παιών, Pæon, prop. the healer, the deliverer, from waw = wavw, according to Etym. Mag. in Hom. the physici in of the gods, who cured the wounded Hades and Ares, 5, 401. 899. He is distinct from Apollo, who is not yet mentioned as a physician, 5, 445. Enstath. ad Od. 4, physician, 5, 445. Enstath, ad Od. 4, 232; later an appellation of Apollo and Asklêpios (Æsculapius), as even h. in Ap. 272.

παιήων, ονος, ο, as appell. the pæan, a solemn hymn to Apollo for deliverance from peatilence, 1, 473; and generally, a hymn of praise, a song of rejoicing, *22, 39 1.

Haioves, oi, sing. Haiwv, the Pæones, or Paponians: inhabitants of Paponia, who were famed as archers, 2, 848. 10, 428.

Παιονίδης, ου, δ, son of Pæon=Agn-ströphus, 11, 339.

Παιονίη, ή ιΠαίων), a region in the north of Thrace, on the Orbelus, between the Axius and Strymon, 17, 350.

παιπαλόεις, εσσα, εν, of uncertain signif., prop. according to Herm. ad h. Ap. 39, and Lucas, from πάλλειν with the reduplication was, much twisted or wound. hence rough, rocky. jagged. epith. of mountains. 13, 17. Od. 10, 97; spoken of steep (rugged) ways, Il. 12, 168. Od. 17, 204; and of rocky islands, Chios, Samos, Imbros, Od. 3, 170. 4, 671. II.
13, 35. [Död identifies the root maxwith Germ. Fels, rock; the 'fell' of Cumberland, &c.]

wais, waicos, o and n, often in the Ep. language, nom. πάϊς, νος. πάϊ. Buttm. and Herm. ad Orph. Præf. p. 15, would place the diæresis everywhere when the verse does not require the monosyllabic form. Otherwise Spitzner, see Rost, p. 381: a child. a) In respect to age: a boy. a girl, a lad, a virgin; as adj. παίς συφορβός, a young swineherd, 21, 282. b) In respect to descent: a son, a daughter, 1. 20. Od. 4, 263. mais maidos, child's child, a grandchild, Od. 19, 404; plur. 11, 20, 308

Παισός, η='Απαισός, q. v.

παιφάσσω (φάω), poet. to lonk, around wildly, resilessly, only partep. παιφάσσουσα (V. far-shining), Il. 2, 450.† (Wolf in his Comment. on Il. explains it, with the Schol and Eustath. to rush wildly on.)

Haiwr, ovos, à, see Haiores.

πάλαι, adv. anciently, fr m ancient times, formerly, in opposition to νέον, 9, 527. 2) long ago, even earlier, 23, 871. Opposed to νῦν. 9, 105. Od. 17, 366.

παλαιγενής, ές (γένος), born long since, old, aged, epith. of γεραίς, ἀνθρωπος, 3, 386 Od. 22, 395. h. Cer. 113.

παλαιός, ή, όν (πάλαι), compar. παλαίτερος, η, ον, 1) eld, from former times, Ιλος, ξείνος; spoken of things: οΙνος, neut. plur. walaid, Od. 2, 188. 2) old, spear from any man, 20, 439. waler sie

παλαισμοσύνη, ή, poet. (παλαίω), wrestling, the art of wrestling, 23, 701. Od. 8, 103

παλαιστής, οῦ, ὁ (παλαίω), α wrestler. Od. 8, 246.†

παλαίφατος, ον (φημί), spoken a long time since, very old, ancient, biobara, Od. 9, 507. 13, 172. b) of which there is an old fable, fabulous. ου γὰρ ἐπὸ δρυός έσσι παλαιφάτου, not from the oak in the fable art thou sprung, V., Od. 19, 163, cf. δρύς.

παλαίω (πάλη), ἐπάλαισα, to wrestle, to engage in a wrestling-match, 23, 621; rivi, with any man, *Od. 4, 343. 17, 134

παλάμη, ή (πάλλω), Ep. gen. and dat. παλάμηφι, 1) the paim of the hand, generally, the hand itself. 2) As a symhol of strength : the hand or flat, 3, 128. 5, 558.

παλάσσω (πάλλω), fut. παλάξω, perf. pass. πεπάλαγμαι, 1) to sprinkle, to stain, to defile; τί τινι, any thing with any thing, αιματί τ' έγκεφάλω τε οῦδας, Od. 13, 395; often pass. Il. 5. 100; λύθρφ πεπαλαγμένος, 6, 268. εγκέφαλος πεπάλακτο, the brain was defiled (viz. with blood) (V., mingled with blood), 11, 98. 12, 186. b) Mid. to sprinkle oneself; χειρας λύθρω, to defile one's hands with blood, 11, 169. cf. h. Merc. 554. 2) Like πάλλω only in the perf. pass. κλήρφ πεπαλάχθαι, to be tuken by lot. lo decide by lot, to cast lots, 7, 171. Od. 9, 331. (According to Eustath, waldoow signifies not merely to sprinkle, but also to strike generally, cf. βάλλειν.)
πάλη, ή (πάλλω), or ceiling, a combat of wreating (lucta), 23, 635. Od. 8, 206.

παλίλλογος, ον (λέγω), collect d again. παλίλλογα ἐπαγείρειν, το bring together things sgain collected; to collect together again, 1, 126.†

παλιμπετής, ές (πίπτω), prop. falling back, only the neut. παλιμπετές as adv. back; ἐέργειν, to drive backwards, 16, 395. ἀπονέεσθαι, Od. 5, 27. The Gramm. take it incorrectly as a syncope for the plur. waliumerees, see Buttm., Lex. p.

παλιμπλάζομαι (πλάζομαι), only partep. aor. pass. παλιμπλαγχθείς, poet. to wander back, to wander round again. wakipπλαγχθέντες (Bothe: iterum erroribus acti), 1, 59. Od. 13, 5. [Nägelsbach ad Il. explains it by πλάζειν τινά, to cause a man to wander from his road; hence from his object; οί με μέγα πλάζουσι (Îl. 2, 132), sc. τῆς ὀρμῆς. Hence he agrees with Eustath.: ἀντὶ τοῦ ὀπίσω μάτην (Schol. απράκτους, infecta re) απονοστήσαντας.]

πάλιν, adv. 1) back, backwards, always spoken of place in H. πάλιν δούναι, οίχεσθαι, τρέπειν, to give, go, turn back, 1, 116; 380. 13, 2; sometimes with gen. πάλιν τρέπειν έγχος τινός, to turn back the θυγατέρος, 21, 504; sometimes strengthπάλιν αύτις, back again, 5, 257. āψ πάλιν and πάλιν ὁπίσσω, 18, 280.

d. 11, 149. 2) back, with the notion of opposition: πάλω έρθευ, to contradict, Il. 9, 56. πάλω λαζασθαι μύθον, to take back the word, i. e. to speak otherwise than before, 4, 357. Od. 13, 254. 3) Later: again, anew, Batr. 115.

παλινάγρετος, ον, poet. (άργέω), prop. taken back: then to be taken back, to be re-culled. τέκμωρ οὐ παλινάγρετον, an irrevocable pledge, 1, 526.†

παλινόρμενος, ον, poet. (δρνυμι), turning back, hustening back, 11, 326.+

παλίνορσος, ον, poet. (δρνυμι), turning back, hastening back, 3, 33.†

παλίντιτος, ον, poet. (τίνω), paid back, requiled, hence punished, avenged. πα-λίντιτα έργα γίγνονται, the deeds were avenged, *Od. 1, 379. 2, 144.

παλίντονος, ον (τείνω), stretched back, epith. of the bow, which can be drawn back, hence a general epith. in reference to its elasticity : flexible, elastic, 8, 266. Od. 21, 11. Thus Köppen and Spitzner ad Il. 15, 443. Some critics take it in a double sense: a) stretched buck, spoken of the bow, whose string is drawn back when an arrow is to be shot, 8, 266. 15, 443. b) loosed, unbent, spoken of the how in a state of rest, 10, 459. Others, with Eustath. ad Il. 8, 266, understand by παλίντονον τόξον, a bow which has a repeated curvature, as the Scythian bow, or which was bent upwards at both ends

παλιδρόθιος, ον (δόθος), rushing buck, παλιοροσίος, συ (pools), rushing ones, fouring back, κύμα, *Od. 5, 430. 9, 485.
*παλίσκιος, ον, poet. (σκιά), deeply-shaded, durk, αντρον, h. 17, 6.

παλίωξις, ιος, ή, poet. (ίωκή), the act of turning and driving back, when the flying party turns and repels the pursuer, and in turn becomes the pursuer, *12,

παλλακίς, ίδος, ή, a concubine, 9, 449. 452. Od. 14, 203.

Παλλάς, άδος, ή, epith. of Athênê, from πάλλω, as brandishing the spear, or on account of the expertness of her hands in certain arts, mly Παλλάς 'Αθήνη οτ 'Αθηναίη, Il.

Πάλλας, αντος, δ, father of Selene, h. Merc. 100.

πάλλω, aor. 1 έπηλα, Ep. sync. aor. masc. 3 sing. πάλτο, 15, 645. 1) to braudish, to hurl, to east; with accus. τινά χερσίν, to toss (a child) in one's hands, 6, 474. Esply a) Spoken of weapons: δυῦρα, έγχος. λίθον. δ) Spoken of lots: κλάρους, to shake the lots, viz. in the helmet till one should fly out whose owner was destined, 3, 316; and without shipows: to cast lots, 3, 324. 7, 181. Mid. to leap, to spring. ev agnibos άντυγι πάλτο, he sprang upon the rim of the shield, 15, 645 (cf. Spitzner, Excurs, XVI.); metaph, to tremble, to palpitate, with fear or joy. πάλλεται ήτορ ανα στό-

μα, my heart lesps up to my mouth, 22, 451; δείματι, h. Cer. 294. 2) to cast lots, μετά τινος, with any man. 24, 400. παλλομένων, subaud. ήμων. 15, 191; spoken of those casting lots, not pass. as explained by Heyne, khapen being understood.

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Πάλμυς, υος, δ (the brandisher), an ally of the Trojans from Ascania, 13, 792. πάλτο, Ep. for επαλτο, see πάλλω.

παλύνω (akin to πάλλω), to strew, to strew upon, αλφιτα, 18, 560. Od. .4, 77. b) to bestrew, to corer; with accus. The άλφίτου άκτή, any thing with barley flour, Od. 14, 429; spoken of slow: apovpas, Il. 10, 7,

*παμβώτωρ, ορος, ὁ (βώτωρ), all-πουrishing, Fr. 25.

παμμέλας, αινα, αν (μέλας), entirely black. ταῦροι, *Od. 3, 6. 10, 525.

*παμμήτειρα, ή (μήτηρ), mother of all. ull-mother, universal mother, epith. of the earth, h. 30, 1.

Πάμμων, ονος, δ (the wealthy, from πάμα), son of Priam and Hecabê (Hecuba), 24, 250.

πάμπαν. adv. (πας), entirely, altogether, 12, 406. Od. 2, 49.

παμποίκιλος, ον (ποικίλος). exceedingly rariegated, beautifully wrought, πέπλοι, 6, 289. Od. 15, 105.

πάμπρωτος, ον (πρώτος), the very first, . 7, 324. The neut. sing. and plur. as Iì. 7, 324. adv. first of all, Il. and Od.

παμφαίνω, poet. (from φαίνω, formed hy reduplic.), only pres. and imperf., whence παμφαίνησι, 3 sing. pres. indic. as if from mandaivant (where, however, with Spitzner, the subj. παμφαίνησε should stand), 5, 6; to shine brightly, to beam, to gleam brightly, spoken of stars, 1. c. 11. 63; and of brass, with pres. partep.; sometimes with dat. χαλκώ, 14, 11. στήθεσσι παμφαίνοντας, v. 100; Εp. παμφανόων.

παμφανόων, gen. ωντος, fem. παμφανόωσα, Ep. partep. from παμφαίνω, as if from παμφανάω, resolved from παμφαrrom παμφανων, resolved from παμφανών, always as ad; brightly shining, gleaming, beaming, flanking, epith, of arms and of brass; ένώπια, beaming walls, because they were on the sunny side, 8, 435. Od. 4, 42.

Πάν, gen. Πάνκε, ό, Pan, son of Hermes, by the daughter of Dryops, according to h. 18. 28: or son of Towns.

according to h. 18, 28; or son of Zeus and Thymbris, Apd.; a field, forest, and pastoral divinity of the Greeks, esply of the Arcadians. Particularly sacred to him was the mountain Lycaon, in Arcadia. He was represented as having a rough, hairy form, goat's ears, short goat's herns, and goat's feet. He mly bears a pipe, cf. h. Pan. 2, seq. According to h. 18, 47, his name is derived from πας, ότι φρένα πασιν έτερψεν.

mávaypos, or (áypa), all catching, all embracing, hívov, 5, 487.†

πάναιθος, η, ον, poet. (αίθω), all burning, all radiant, κόρυς, 14, 372.†
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mavaioλos, ov, pnet. (aiόλος), very easily moved, very firstle (Lexil. p. 66); less probably, very bright, exceedingly variegated; epith. of the girdle, shield, and cuirass, *4, 186. 13, 552 [cf. aic-Aoel.

πανάπαλος, ον, pnet. (ἀπαλός), very tender, very young, Od. 13, 223 † (here the first a is long).

πανάποτμος, ον, poet. (ἄποτμος), very unfortunata, *24, 493. 255.

πανάργυρος, οι (αργυρος), all of silver, very silvery, *()d. 9, 203. 24, 275. παναφηλιξ, Gen. κος, δ, η (αφηλιξ),

without youthful companions. naida navαφήλικα τιθέναι, to rob the child of all playmates, 22, 490.†

πανάφυλλος, ον (φύλλον), nil-leafless, h. Cer. 452.

Havaxacoi, oi, the collective Achaans. by which name in Hom. the wide-spread tribe of the Achæans was designated, 2, 404. Od. 1, 239. 14, 369. cf. 'Ayatoi.

παναώριος, ον, poet. (ἀώριος), rery un-timely: παίς, a child dying prematurely, 24, 540.

πανδαμάτωρ, ορος, δ, poet. (δαμάω), that subdues all, all conquering (V. `allpowerful'), epith. of sleep, 24, 5. Od. 9, 373,

Πανδάρεος, δ, son of Merops from Miletus in Crete, and friend of Tantalus; his eld-st daughter Aedon, according to the Ionic tradition, was the wife of King Zethus in Thebes, Od. 19, 518, seq. Other daughters of Pandareus are mentioned, Od. 20, 66, whom later writers ca led Merope and Cleothêra, Paus. 10, 30. 1.

Hávôapos, ò, son of Lycaon, leader of the Lycians and an excellent archer, who by wounding Menelaus prevented the conclusion of peace, 2, 827. 4, 93. He was slain by Diomedes, 5, 290.

πανδήμιος, ον, poet. (δήμος), amongst or of the whole people, πτωχός, a common beggar, who begs of all, Od. 18, 1.†

*Πανδί η, η, daughter of Zeus and Selene, h. 32, 15.

Πανδίων, ονος. ό, a Greek, a companion

of Teucer, 12, 372.
Πανδοκος, δ, a Trojan slain by Ajax, 11, 490

*πάνδωρος, ον (δώρον), giving every thing, all-yielding, epith. of the earth, E.: h 7.

Πανέλληνες, οι, the collective Greeks, a comprehensive name of the Grecian tribes in connexion with 'Ayatoí, 2. 530; see EALyres [The Greeks in the time of Hom. had no common name, and the poet employs the two names above to embrace the whole nation, see Mitford I. p. 192.]

παιήμαρ, adv. (ξμαρ), the whole day long, Od. 13, 31.+

marquépioc. n, ov (huépa), lasting or doing something the whole d'e, adj. for allv. 1, 572. Od. 3, 486. 4, 356. The neut. as adv. 11. 11, 279.

Harboides, ov. d. son of Panthous = Polydamus, Euphorbus, 13, 736. 16 808. Πάνθοος, ο, contr. gen. Πάνθου. 17, 9: Πάνθφ. v. 40; son of Othryades, father of Euphorbus and Polydamas, a priest of Apolio at Deiphi, whence Antenor took him on account of his beauty. Priam made him priest of Apollo in Troy. He is mentioned amongst the old men of the council, 3, 146.

πανθύμαδόν, adv. (θυμός), in high anger, in vehement wrath, Od. 18, 33.

παννύχιος, η, ον (νύξ), lasting the whole night, or doing any thing the whole night, adj. for adv. 2, 2, 24 Od. 2, 434.

πάννυχος, ον = παννύχιος, 10, 159. *πανόλβιος, ον (όλβιος), very kappy, h.

πανομφαίος, ò, poet. (ὁμφή), the author of all omens ('ail-disclosing,' V.), appellation of Zeus, as the giver of all oracles and signs, 8, 250.+

Πανοπεύς, ηος, ò, a town in Phocis on the Cephisus on the borders of Bœotis, now Blasios, 2, 520. 17, 307. Od. 11, 531. (2) Prop. name of a man, the father of Epeus, 23, 665.

Πανόπη, η, daughter of Nereus and Doris, 18, 45.

πάνορμος. ον (δρμος), rery convenient for landing, λιμήν ('sheltering,' V.). 13. 195.+

πανόψιος, ον, poet. (όψις), visible to all, clear-shining, eyxos, 21. 897.1 πανσυδίη, adv. (σεύω), with all haste,

with all dispatch, 2, 12, 29, 11, 709, πάντη ΟΙ πάντη, adv. (πας), everywhere,

at all events, in every direction, 1, 384.

11, 156. Od. 2, 383.

**marro8amós. ή, όν (mâs), every kind,

manifold, h. Cer. 402. πάντοθεν, adv. poet. (πας), fro sides or places, 13, 28. Od. 14, 270.

παντοίος, η, ον (πας), of every kind, manifold ('from all sides,' V.), both sing. and plur. παντοίοι άνεμοι. winds from all sides, i. e. a confusion of gusts, 2, 397. Od. 5, 293.

πάντοσε, adv. (πας), in every direction.

marroce, auv. (πας), in every arrection, to all sides, 5, 300. (vd. 11, 606. πάντως, adv. (πας), entirely, altogether, exceedingly, always with ού, 8, 450. Od. 19, 91.

πανυπέρτατης, η ov, poet. exceedingly elenated, the highest of all, Od. 9, 25.1 πανυστατος, η. ον, poet. (νστατος), the very last, the last of all, 28, 532. Od. 9, 452.

πάομαι, furnishes tenses to πατέομαι, q. v.

παππάζω (πάππας), to επη papa, τινά, to call any one father, 5, 408.

πάππας, ου, ὸ, Vocat. πάππα, father, a tender mode of address, formed from the language of children, Od. 6.

мантаіры, aor. 1 енастрия, always without augm.; prop. to be timorous, or to look around uneasity, and generally, absol., aupi å, 4, 497; ará, κατά τι, 12,

accus. to look around for any one who is governed, 6, 177. 2) for πάρεστι, 5, 603. missed, Il. 4, 200. 17, 115.

πάρ, poet. shortened: 1) for παρά. 2)

for πάρεστι, 9, 43.

παρά, Ep. παραί, and shortened πάρ, I) Prep. with gen., dat., and accus., primar. signif. by, neur. at [apud]. A) With gen. 1) spoken of space: a) to indicare withdrawment from the vicinity of a place or person, prop. from the side, mly from : φάσγανον παρά μηροῦ ἐρύσσασθαι, to draw the sword from his side [lit. thinh], 190; ἐλθεῖν παρὰ Διός, to come from Zeus, like de chez qin, 21, 444; ферець τεύχεα παρά Ήφαίστοιο, to bring arms τους και παρά τηφαιστούς το τίπα απότη τους (18, 137; φθέψξασθαι παρά νηός, 11, 585; άπουσστεῖν παρά νηών, 12, 114. 15, 69; έρχεσθαι παρά ναυφίν, 12, 225; more rarely spoken of a state of rest: at, by, παρ' ἀσπίδος. 4, state of rest: at, by, παρ' ἀσπίδος, 4, 468, 19, 253. 2) Το indicate a causal relation in naming the author, still closely bordering on the signif. of place: δέχεσθαι τεύχεα παρά τινος, to receive from any man, 19, 10. 24, 429; TUXely παρά τινος, ()d. 6, 290; φράζειν τι παρά Zηνός, 11, 795. B) With nat. 1) spoken of space: a) In marking continuance with an o ject or person: by, near, al, before: ήσθαι παρά κλισίη, to sit by the tent, 1, 329; μένειν παρ άλλήλοισιν. to remain near one another, 5, 572; deideir παρά μνηστήρσιν, to sing by or hefore the suitors, Od. 1, 154. 2) In a causal signif. perhaps. also φιλέεσθε παρ' αὐτῆ, Il. 13, 627, where however it may be taken in the local sense: to be hospitably entertained with or by any one, cf. Od. I, 23. C) With accus. 1) spoken of space:

a) In indicating an aim. a) Spoken of motion or direction to the vicinity of a person or thing, to, towards: παρά νήας ιέναι, to go to the ships, 1, 347; έρχεσθαι παρά Μενέλαον, Od. 1, 185. β) Of motion or direction by a place: by, along: βήναι παρά θίνα, to go along the shore, II. 1, 34; οι δέ - παρ' έρινεον έσσεύοντο, they hastened along by the fig-tree hill, 11, 167. b) To indicate an extension in the vicinity of an object without special reference to the motion of it : along, around. οὶ δὲ κοιμήσαντο παρά πρυμνήσια νηός. Od. 12, 32; cf. Il. 1, 463. 16, 312. 2) Metaph, spoken of immaterial states, prop. along by, i. e. without touching; hence, against, contrary to, πὰρ δύναμιν, beyond a man's power, 13, 787; often παρὰ μοῦραν, against fate, Od. 14, 509; oppowed to κατὰ μοῦραν. Note: παρά in all three cases can be placed after the nouns, but is then in anastrophe [i. e. cum accentu retracto], Il. 4, 97. Il) As adv. only Ep. thereby, by the side, there-upon, 1, 611. 2, 279. III) In composition it has all the significations cited, and, in addition to this, it denotes a transformation or change, as the German um, vor [/rans]. πάρα, in anastrophe stands 1) for Q. v.

333. 18, 84: márry, Od. 12, 233. 2) With | mapa. when it is placed after the case Od. 3. 324. wapa ooi, it rests with thee,

Il. 19, 148.

παραβαίνω (βαίνω). partep. perf. παρ-βεβαώς, Εp. for παραβεβαώς, to mount beside, hence in the perf. to stand in the chariot beside any one, with Tivi, 11, 522. 13, 708; see παραβάτης.

παραβάλλω (βάλλω), 20τ. παρέβαλον, prop. to cast beside; lo cast before, τινί 74, any thing to any one, spoken of food, 369. Od. 4, 41; always in tmesis. Mid. prop. to throw, or put down by oneself, as the sum one stakes; hence, to hazard or stake upon, to venture, ψυχήν, 9. 322.

παραβάσκω (βάσκω), Ep. form of παραβαίνω, only impert. 3 sing. παρεβασκε, he stood by him, 11, 104.†

παραβάτης, ου, ο, Ερ. παραιβάτης (παρα-Baive), one who stands beside the warrior, i. e. the hero who stands beside the charioteer in the calariot, 23, 132.† in Ep. form.

παραβλήδην, adv. (παραβάλλω), properly, in the manner of being thrown beside; hence metaph. in an ironical signif. παραβ. αγορεύειν to speak covertly, allusively, 4, 6. + According to Schol. 'to speak deceitfully or in reply;' or, according to Wolf, 'falling into the discourse,

interrupting: = ὑποβλήδην.
παραβλώσκω (βλώσκω), perf. Ερ. παρ-μέμβλωκα, to go lo the side, to help, τινί, any one, *4, 11. 24. 73.

παραβλώψ, ώπος. όρη, Ερ. (παραβλέπω), looking sidewise, looking askance [slanteyed, Cp. It is of the Airai], 9, 503. †

*παράβολος, ον, poet. παραίβολος; only παραίβολα κερτομείν like παραβλήδην, to rebuke in a sly, covert manner, to teaze by oblique insinuations, to make sidethrusts at. h. Merc. 56.

παραγίγνομαι (γίγνομαι), to be beside or at, with dat. δαιτί, Od. 17, 173.†

παραδαρθάνω (δαρθάνω), 201. παρέδαρθον, Ευ παρεδράθον, infin. παραδραθέειν, to sleep beside or with any one, Tivi, Od. 20, 88; τινὶ φιλότητι. ΙΙ. 14, 163.

παραδέχομαι, depon. mid. ιδέχομαι!, BOT. παρεδεξάμην, to take, to receive, τί TIPOS, any thing from any one, 6, 178.+ παραδραθέειν, see παραδαρθάνω.

παραδραμέτην, see παρατρέχω. παραδράω (δράω), 3 plur. pres. παρα-δρώωσι, Ep. resolved for παραδράουσι, to serve, to render service, Tivi, to any one, Od. 15, 324.†

παραδύω (δύω), infin. sor. 2 παραδύμεναι, port. for παραδύναι, only intrans. to glide along, to creep by, 23, 416.†

παρακίδω (ἀκίδω), to sing by or before: τινί, to sing before any one, Od. 22,

παραείρω (αείρω), 201. pass. παρηέρθην, to raise beside. pass. to hang beside, 16,341. παραί, poet. for παρά. παραιβάτης, ου, ο, Εp. for παραβάτης,

*παραίβολος. ον, poet. for παράβολος. παραιτεπίθησιν. see παραπείθω.

mapaious, ov, poet. (aiouss, of unfavorable omen, inauspicious, σήματα, 4, 381.+

παραίσσω (άίσσω), 201. παρήτξα, to spring away from, to rush or run by, 5, 690. 20, 414; τινά, any one, *11, 615.

παραιφάμενος, του παράφημι.

παραίφασις, ιος. Ερ. for παράφασις.

παρακάββαλε, see παρακαταβάλλω. παρακαταβάλλω (βάλλω), only aor. 2 παρακάββαλον. Ευ. for παρακατέβαλον, prop. to cut down beside, to lay down, υλην, 23, 127: ζωμά τωτ. to put a girdle about any one, *23, 683. cf. 685. (Vo-s, on the other hand, 'he laid the girdle

by him.') παρακαταλέγομαι, mid. (λέγομαι), only sync. Ep. sor. 3 sing. wapearekerro, to lie

down beside any one, Tivi, *9, 565 664. παράκειμαι (κείμαι), iterat. imperf. παρ exérxero, Od. 14, 521; to lie beside, to stund or be placed beside, Il. 24, 476; with dat. τραπέζη, by the table, Od. 21, 416. 2) Metaph. to lie before, to be free to, υμίν παράκειται, Od. 22 65.

παρακίω (κίω), to go by, τινά, in tmesis, 16, 263,+

παρακλιδόν, adv. (κλίνω), in the manner of averting, turning uside. Thenew oode, to avert the eyes, h. Ven. 183; άλλα παρέξ είπεῖν παρακλιδόν, turning saide to speak other things, i. e. to deviate from the truth, Od. 4, 348. 17, 139.

παρακλίνω (κλίνω), αοτ. 1 παρέκλινα to incline or bend sidewise, necahiv, Od. 20, 301. 2) Intrans. to turn aside, 23, 424, παρακοίτης, ον, δ (κοίτη), a bed-fellow, a husband, *6, 430.

παράκοιτις, ιος, ή, Ep. dat. παρακοίτι, Od. 3, 381; a female bed-fellow, a wife.

Il. 3, 53. παρακρεμάννυμι (κρεμάννυμι), partep. wapakpepasas, to hang beside, to

let hang, with accus. χείρα, 13, 597.†
παραλέγομαι, mid. (λέγω), only acr. 3 sing, παρελέξατο and subj. I sing, παρα-λέξομαι, Ερ. for παραλέξωμαι, 14, 237; syncop. 2 aor. 3 sing. παρόλεπτο, h. Ven. 168; to lay oneself beside: των, to sleep with any one, 2, 515. Od. 4, 305; ev φιλότητι, to have amourous commerce with any one, Il. 14, 237.

παραμείβομαι, mid. (άμείβω), only sor. тарецециации, to go by, to ride by, тега, any one, "Od. 6, 310. h. Ap. 409.

παραμένω, Εp. παρμένω and παραμίμ-νω (μένω), aor. 1 παρέμεινα, to remain by or beside, to persist, to hold out, 13, 151; ruri, to remain with any one, *11, 402.

παραμίμνω, poet. for παραμένω, *Od. 2, 297. 3, 115. παραμύθέσμαι, depon. mid. (μῦθος), aor.

1 παρεμυθησάμην, to address, in order to comfort or animate, rivi, any one, 9, 417. 684; with infin. *15, 45.

παρανηνέω, poet. for παρανέω (νέω), to heap up by, to store up, ofrow de navdoisie, Od. 1, 147. 16, 51.

παρανήχομαι, depr.n. mid. (νήχομαι), fut. παρανήξομαι, to swim beside or by, Od. 5, 117 t

*παρανίσσομαι, depon. mid. (νίσσομαι). 10 go by, with accus. h. Ap. 430. πάραντα, adv. (άντα), sidewise, οδliquely, 23, 116.4

παραπαφίσκω (ἀπαφίσκω), 201. παρ-ήπαφον, lu mislead, lo seduce, lo infatuate, with infin. 14, 3:0 †

παραπείθω, poet. παραιπείθω (πείθω), aor. παρέπεισα, Ep. aor. 2 with Ep. reduplic. παραπέπιθ ν, whence the subj. жарантенівуюц. Od. 22, 213; partep. ваραιπεπιθών, ούσα, and παρπεπιθών, prop. by crafty discourse to convert from one opinion to another, generally, to persuade, to wheedle, to win over, with accus. τινά, Od. 24, 119; φρένας τινός, IL 7, 120. 13, 788; τινὰ ἐπέεσσιν, 14, 208; with infin. Od. 22, 213.

παρπεπιθών, ενе παραπείθω.

παραπέμπω (πέμπω), ποι. παρέπεμψα,

to send by, to convey by, Od. 12, 72.† παραπλάζω (πλάζω), 201. Ι παρέπλαγξα, nor. pass. παρεπλάγχθην, 1) to tend from the right way, to conduct astroy, to cause to err, riva, with gen. of the place, Od. 9, 181. 19, 187; hence pa-s. to turn aside, to wander, spoken of the arrow, Il. 15, 464. 2) Metaph. to cause to err, to confuse, vonua, Od. 20, 346.

παραπλήξ, ήγος, ο, ή (πλήσσω), prop. beaten sidewise. παραπλήγες ηδόνες, shores on which the waves beat only sidewise, i. e. low (V. sloping) shores, Od. 5, 418.

παραπλώω (πλώω), Ep. for παραπλέ 3 sing. Ep. sor. παρέπλω, to sail by, Od. 12, 69.+

παραπνέω (πνέω), 201. Subj. παραπνεύon, to breathe through a side opening, to blow by, to breathe by, spoken of the bottle of Eolus, Od. 10, 24.

παραρόητός, ή, όν (ηπός), addressed.
a) that can be addressed, appeased; επέσσω, by words, 9, 526. b) τὰ παρeπέεσσιν, by words, 9, 526. αρόητα, addresses, admonitions (moni-ta), cf. ἀμήχανος, °13, 726.

*παρασκώπτω (σκώπτω), to deride eside, to deride covertly, h. Cer. 203. παρασταδόν, 2dv. (παρίστημι), standing

near, 15, 22. Od. 10, 173. *παραστείχω (στείχω), 801. παρέστικον,

to go by, with accus. h. Ap. 217. παρασφάλλω (σφάλλω), aor. 1 παρέσφη-

λα, to thrust aside, to drive away, οιστόν. 8. 311.+

παρασχέμεν, εςς παρέχω.

παρατανύω (τανύω), to place beside, τράπεζαν, Od. 1, 138. 7, 174; in tmesis. паратектаіноман, mid. (тектаіны), вог. 1 παρετεκτηνάμην, to ruin in constructing, to construct falsely, metaph. to transform, to metamorphose, ri, 14, 54; ëmos, to falsify a word, 1. e. to devise a lie (to invent a tale, V.), Od. 14, 131.

παρατίθημι (τίθημι), pres. 3 sing. παρα-τιθεί, fut. παραθήσω, sor. παρίθηκα, 2 sor. 3 plur. παρθεσαν for παρίθεσαν,

sub]. παραθείω, Ερ. for παραθώ, optat. 3 plur. παραθείω; imperat. παραθές, mid. aor. 2 optat 3 sing. παραθείτο, partep. παρθέμενος for παραθ., 1) to sit by or neur, to place beside. τινί τι; τράπεζαμ, δίφρον, Od. 5, 92. 20, 259: spoken emply of ivod: to place before, δαΐτα, II. 9, 90; βρώστιν τε, πόσιν τε, Od. 1, 192. b) Generally, to present, to gire, to bestow, ξείνια τιν. II. 11, 779. IS, 408; δύναμίν τιν. Od. 3, 205. Mid. to set or put before oneself, δαίδας, Od. 2, 105. 19, 150. 2) to place upon (prop. spoken of a stake), to τεπιπτε upon. to peril, κεφαλάς, Od. 2, 237: ψυχάς, Od. 3, 74.

παρατρέπω (τρέπω), 201. 1 παρέτρεψα, to turn sidewise, to turn aside, to guide απαχ. παρατρέψας είχεν ίππους, turned (a little) out of his course and guided his horses by, *23, 398; έκτὸς ὁδοῦ, 423; other forms, παρατροπέω, τρωπάω.

παρατρέχω (τρέχω), only αιτ. 2 παρέδραμον. Ερ. παραδραμέτην. to run by, 10, 350. 2) to outrun, to outstrip any one, τινὰ πόδεσσιν, 23, 636. h. 15, 16.

παρατρέω (τρέω), aor. I παρέτρεσα. Ep. σσ, to tremble at the side, to start timorously aside, 5, 295.†

παρατροπέω (τροπέω), poet. for παρατρέπω, only parter, metaph. τί με ταυτα παρατροπέων άγορενίεις, wherefore sayest thou these things to me turning aside, i. e. dissembling (Prôteus well knew the design of Menelaus. but dissembled, pretending not to know), Od. 4, 465.

παρατρωπάω, poet. = παρατρέπω, only pres. to turn about; θεοὺς θύεσσι, to prevail on the gods by the vapour of sacrifice, 9, 500. †

παρατυγχάνω (τυγχάνω), to be close by, to come to, τινί. 11, 74.1

παρανδώω (αὐδώω), partep. aor. παρανδήσας. 1) to address, to comfort, Od. 15, 53; θάνατον τυν, to comfort any one concerning death, Od. 11, 488. 2) to say or tell, Od. 18, 178.

παράφασις, ή, Ep. παραίφασις and πάρφασις, 1) the act of addressing, persuading, encouraging, 11, 793. 15. 404. δ) alturement, 14, 217; in the girdle of Aphrodité; according to the Scrol. to be taken as adj. with δαριστύς: δμιλία παραινετική, intimate intercourse.

παραφείγω (φείγω). aor. 2 Ep. infin. παράγγέειν, (σ/feż by, with tlat. Od. 12, 99. † παράγμε (φγμέ). to which aor. παρείπεν, mid. παράφμα, partep. παράφμα τον for παραφάμ. infin. παράσθαε for παραφ. 1) to persuade, to counsel, τυλ. 1, 577; mly mid. with accus. τινὰ επέσσεν, to persuade any one by words, to wheedle, with the notion of craft, 12, 249. Od. 2, 189.

παραφθαίνω (φθαίνω), only zor. optat. παραφθαίησι, partep, παραφθαί, and zor. 2 mid. παραφθαίνος, to outstrip, to surpass, τινὰ πόδεσσι, 10, 346. Mid. = zet.

τινά τάχει. 23, 515.

παρβεβαώς, see παραβαίνω. Ψαρδαλέη, ή, puet. for παρδαλή, subaud.

δορά, a leopard-kin [cf. πάρδαλις], 3, 17. 10, 29; prop. fem. of παρδάλιος, έη, εον (πάρδαλις), belonging to a leopard.

"πάρδαλις, ιος, η, a leopard or panther [animals then undistinguished], 13, 103, 21, 573, where Spitzner has adopted this form as approved by Aristarch. for πορδαλίων, πόρδαλις, cf. πόρδαλις, h. Ven.

παρέζομαι, depon. mid. (ἔζομαι), to sit by, to seat oneself; absol, τινί, by any man, 1,557; esply to converse with him, Od. 4,738.

παρειά, ή, a cheek, prop. spoken of human beings; rarely of the eagle, Od. 2, 153. 2) the cheek-pieces of the helmet, h. 31, 11.

παρείθη, see παρίημι.

πορειμι (εἰμι), pres. 3 plur. παρέασι, imperf. 3 plur. παρεσων, infilm. παρέμμε-ναι, poet. for παρείναι, fut. παρέσομα, Ep. σσ, 1) to be beside, present, πεατ, absol. 2, 485. 14, 299; with dat. τινί, to be near any one; often for support or assistance; hence to aid, 11, 75. 18, 472; also spoken of things: μάχη, to be present in the battle. Od. 4, 497; and εν δαίτησι, Il 10, 217. 2) Generally, to be there, to be trady, to be in store; hence τὰ παρεύτα, property, stores, Od. 1, 140. εί μοι δύναμς γε παρείη, if I had the power, Od. 2, 62. δση δύναμς γε παρείτ, as much as is in my power, Il. 8, 2ν4. 13, 786.

πάρειμι (εἶμι), partep. παριών, to go neur or by, to pass by, *Od. 4, 527. 17, 233. Ep. 3, 6.

παρεῖπον (εἶπον), defect. 2 to παραφημι, 1) to persuade, to address, to wheedle, τική, 1, 555. 2) With accus. of the thing: to advise, to counsel, αίσιμα, 6, 62. 7, 121; absol. 11, 793.

παρέκ, before a vowel παρέξ, also hefore consonants, 11, 486. Od. 12, 216. 14, 168 (in later writers mapet). I) Prepos. 1) With gen. without, out of. (ἐκ with the notion of παρά), παρέξ ὁδοῦ, II. 10, 349. h. in Merc 188; παρὰκ λιμένος, not far from the harbour. Od. 9, 116. 2) With accus. near by, without, out of. with accus, near σy, without, out σγ, beyond, aside from. (wapa with the notion of εκ), wapiξ ελα, II. 9, 7. παρέκ μίτον, 23, 762 Od. 12, 443. 16, 165. 343; μίτον μίτον μπαράς τὴν νήσον ἐλαύνειν νήα, Od. 12, 276. 15, 199. h. Ap. 410. In II. 24, 349, the prep. stands after the accus. when, according to Spitzner, wapek would better be connected with the verb and the accus. depend upon it, cf. Od. 12, 53. δ) Metaph. παρὰκ νόον, beyond reason, i. e. without reason, foolishly, II. 10, 391. 20, 133. h. Merc. 547. β) without, except. παρέξ 'Αχιλήα, without Achilles's knowledge, 24, 434. II) Adv. near, near by, along by. στήναι, 11, 486; νηχεῖν, Od. 5, 459; ωθεῖν. Od. 9, 488. νῆα παρὸξ ἐλάαν, Od. 12, 109. cf v. 53. 2) Metaph. asids, i. e. contrary to right and truih. hence a) ἀλλὰ παρὸξ eineir, napanhibor, turning aside from the truth, Od. 4, 348. 17, 139. παρέξ έρειν, Od. 23, 16. παρέξ άγορεύειν, contrary to propriety, i. e. unskilfully, foolishly, 11. 12, 213. b) besides, yet, Od. 14,

παρεκέσκετο, see παράκειμαι. παρεκπροφεύγω (φεύγω), sor. subj. παρ εκπροφύγω, to Ree away from, metaph. to escape, τινά. 23, 314.†

παρελαύνω (έλαύνω), fut. έλάσω, sor. παρήλασα, poet. παρέλασα (σσ), to drive bu. hence a) Intrans. to rive by, to trivel by (suband εππους or αρμα), 23, 3-2: τινα επποισιν, beyond any one, to conquer one in a chariot race, 23, 638. 6) to sail by, vni, Od. 12, 186; Tiva, beyond any one, Od. 12, 197.

παρέλκω (έλκω), to draw beside, to prolong to delay any thing : absol. to laiter, to linger, μύνησι, by pretexts, Od. 21, 111. Mid. to draw to oneself, to procure for oneself, by cunning and deceit, dapa, Od. 18, 282.

παρέμμεναι, see πάρειμι.

παρενήνεον, εσο παρανηνέω.

парек, все парек.

*παρέξειμι (είμι), to go out by, metaph. to overstep, to exceed, to transgress, h.

παρεξελαύνω (ελαύνω), zor. zubj. παρεξελάσησθα, ed. Spitzner (παρεξ ελάσησθα, ed. Wolf), to drive out by; only intrans. to ride out by, 23, 344.+

παρεξέρχομαι, depon. mid. (έρχομαι), BOT. 2 infin. mapefeldeiv, 1) to go out by, to go over, to go by, Od. 10, 573; mediono, Il. 10. 344. 2) Metaph. to overstep, to transgress, to violate, Aids voor, etc. Od. 5, 104: άλλον θεόν, Od. 5, 138.

παρέπλω, εσε παραπλώω

παρέρχομαι, depon. mid. (έρχομαι), fut. παρελεύσομαι, sor. 2 παρήλυθον and παρήλθον, infin. Ερ. παρελθέμεν, 1) to go by, to pass over, Od. 12, 62: τί, before a thing. II. 8, 239: hence absol. to pass αναγ, κύμα, Od. 5, 429. With accus. to come before any one, to surpass him, to outstrip, rivá. Il. 23, 345. 8, 239; ποσίν, in running, Od. 8, 230: ev δόλοισιν, Od. 13, 291; hence generally to overreach, to deceive, Il. 1, 132.

πάρεσαν, 800 πάρειμι

παρευνάζομαι, pass. (εὐνάζω), to lie or eleep by, τινί, any one, Od. 22, \$7.†

παρέχω (έχω), fut. παρέξω, aor. 2 παρέσκον, Ερ. παρέσχεθον, suhj. παρασχώ, intin. Ερ. παρασχέμεν, 1) to hold near, to present, τί, any thing: δράγματα, 18, 556. cf. 23, 50: φάος. Od. 18, 317. 2) Generally, to reach to, to present, to give, to accord, to bestow, tepřica. δώρα. σίτον, i gθυς, φλότητα. 10 accord friendshin, hospitality, Il. 3, 354: ἀρετήν, Od. 18. 133; γελω τε καὶ εὐφροσύνην, Od. 20, 8; with infin. παράχουν, γαλα θησθαι, they always give milk for milking, Od. 4, 89. Mid. παρεχέσκετο var. lec. for παρεκέ-σκετο. Od. 14. 521.

1) the cheek, spoken of animals, 16, 159. Od. 22, 404. 2) a check-orna-ment upon the horse's curb, the part of the bit lying upon the cheek, Il. 4, 142. παρήλασε, ευς παρελαύνω.

πάρημαι, depon. mid. (ήμαι), to sit by or near: absol. and with dat. rivi. any one, Od. 1, 339; νηνσί, Il. 1, 421. b) Generally, to remain by, to dwell, to reside at or in. 9, 311. Od. 11, 578.

παρηορίη, ή, poet. (παρήορος), the rein the παρήορος (vid.), the thong with which he is attached, *8, 8/ 16, 152,

παρήορος, ον, poet. (παραείρω), 1) kanging at the side, subaud. innos, an extra horse not attached to the yoke with the regular pair, but going beside, an entrigger, 16, 471. 474: elsewhere manager, oc. 2) lying beside, extended near, 4, 136; metaph, beside oneself, crazy, infatuated, *23, 603.

παρήπαφε, вес παραπαφίσκω.

θέμενος, 800 παρατίθημι. παρ

παρθενική, poet for παρθένος, a virgin, 18, 567. Od. 11, 39; prop. fem. of παρθένικς = παρθένικς; hence παρθενική νεήνις. Od. 7, 20.

παρθένιος, η, ον (παρθένος), maidenly, permining to virgina, Corn, Od. 11, 245; subst o maphérios, Ac. mais, & virgin's son, Il. 16, 180. 2) innocent, pure, clear, h. Cer. 99.

Παρθένιος, ή, a river in Paphlagonia, which separates it from Bithynia, and flows into the Pontus; now Bartin, 2. 854.

παρθενοπίπης, ου, ὁ (ὁπιπτεύω), one who eyes maidens, a muid-gazer, 11, 385.+

παρθένος, ή, a virgin, a maiden, Il. and Od. 2) a young wife, 2, 514. πάρθεσαν, see παρατίθημε

παριαύω (ιαύω), to sleep by or with, τινί, any one, 9, 336.†

παρίζω (ίζω), to seat oneself by, τινί, any one, Od. 4, 311.† παρίημι (ίημι), aor. I pass. παρείθην, to l-t down beside; pass. to hang down. 23.

868.+ Πάρις, ιος, ο, also called Αλέξανδρος, son of Priam; he seduced Helen, under the protection of Aphrodite, and was the cause of the Trojan war, 3, 45, seq. The poet mentions the occasion of this seduction, 24, 25, seq.; of his voyage, he only mentions that he returned with Helen by way of Phœnicia, 6, 290, seq. He was a friend of the female sex and of music, 3, 39, seq.; and also not unacquainted with war, though often dilatory and cowardly, 6, 350.

παρίστημι (ϊστημι), aor. 2 παρέστην, subj. Ερ. παρστήστον for παραστήτον, optat. παρσταίην, partep. παραστάς and παρστάς, perf. περίστηκα, iufin. παρ-εσταμεναι, 3 plur. pluperf. παρίστασαν, fut. mid. παραστήσομαι, Od. 24, 28. 1) παρηφέρου το Val. 160. 101 παρακτικό παι παρακτικό Val. 160. 101 παρακτικό για το μέσου παρακτικό Val. 160. 101 παρακτικό παρμόνου το μέσου παρακτικό Val. 160. 101 παρακτικό παρακτικό παρακτικό ναι 160. 101 παρακτικό παρακτικό παρακτικό ναι 160. 101 παρακτικό για το μέσου παρακτικό ναι 160. 101 παρακτικό για 160. 101 παι 160. 101 come to, to approach, τ.ν., any one, esply in the pres. and imperf. mid. in a good sense, hence to help, to aid, to stand by, II. 5, 809. 10, 290. Od. 13, 301: and in a bad sense, 11. 3, 405. 20, 472; oiten the partep, aor. 2 παραστάς. 2: to stand by, to he neur, esply in the perf. and pluperf. των, any one, 15, 255: 17, 565: also spoken of things: νῆσς παράστασαν, the ships were there, 7, 407. b) Menaph. to be πουτ, to be before. Δλλά του δηδ αγχι παράστησεν θάνατος, but now d. a.h. stands immediately before thee, is at hand, 16, 853. αίσα παράστη ήμιν, Od. 9, 52.

παρίσχω ίσχω), poet. form from παρέχω, inim Εp. παρισχέμεν. 1) to hold mear, iππους. 4, 229. 2) to reach to, to present, τί τινι, 9, 6:8.

παρκατέλεκτο, see παρακαταλέγομαι. παρμέμβλωκε, see παραβλώσκω. παρμένω. Εp. fot παραμένω.

Παρνησός, ὁ lon. tor Παρνασσός, a large mountain in Phocis on the bodders of Locris, at the foot of which lay Delphi; now Japara, Od. 19, 431; with σσ, h. Ap. 269. Adv. Παρνησόνδε, to Parlassur, Od. 19, 394. On the orthography, see Buttim. Ausf. Gram. § 21, p. 86.

*παροίγινμι (οίγινμι), to open at the side, to open a little, h. Merc. 152, according to Herm. conject.

πάροιθε, before a Yowel πάροιθεν, adv. (πάροις. a) Spoken of place: δ-fριe, in front [20, 473, of a javelin := at the point], 8, 491 οι πάροιθεν ((πποι), the first, or foremat (in the race) opp. οι δεύτεροι. 23, 498. b) Of time: δείστε, presionally, formerty, 15, 227. το πάροιθεν. Od. 1, 322. οι πάροιθεν, those δε fore, 11. 23, 493. 2) Prep. with gen. δεfore, in view, opposite, τωός. 1, 360. 14, 428.

παροίτερος, η, ον, compar. of πάροιθε, the firmer, the earlier, *23, 459, 480.

παροίχομαι (οίχομαι), perf. παρώχηκα, to go by, to pass beyond, 4, 272; spoken of time: to pass away, *10, 232.

πάρος, adv. of time: a) before, formerly; in like manner: το πάρος with the pres, at other times. πάρος ούτι θαμίζεις, t ou doas not at other times content; thou hash hitherlo not been a frequent visitor, 18, 386. Od. 5, 88. cf. 11. 23, 346: with πρίεν γε following: before, 5, 218. Od. 2, 127. b) As relat. parcepuith infin. before, ere. πάρος τόξε έργα ενείσθας, ere these deeds occurred, 6, 348. Od. 1, 21. c) rather, 11. 8, 166. Tecording to Damm: πάρος τοι δαίμονα δώσω, where it likewise signifies b fore; 2) As prep. before, for πρό only 8, 254 †

As prep. before, for πρό only 8, 234 †
 "Πάρος, η, one of the Cyclades, an island in the Ægean sea, famed for its white marble, h. Ap. 44; now Paro.
 παραπαθών, 860 παραπαθών.

Παρρασίη, η, a town in Arcadia according to 2, 608; later, a district in the south-western part of Arcadia.

παρσταίην, παρστάς, 100 παρίστημι. παρστήττον, 100 παρίστημι. παρτιθεί, 100 παρατίθημι.

πάρφαμαι, see παράφημι. παρφασις, ή, ьее παράφασις. παρψχηκα. »ες παροίχομαι. πάς. πάσα, πάν, μεπ. παντός, πάσης, παντός. dat. plur. Ep. πάντεσσι fe r πάσι, and gen plur. fem. πασέων for πασών, 1) every one, in sing. 16, 265. Od 13, 313. Plur. al; when the notion of union or exclusion is expressed: evvea mavres, nine all of them = nine together or all nine [al. nine in all], Il. 7. 161. Od. 8, 258. 2) (the) whole, including all the parts. maga adnocin, Il. 24, 107. Od. 11, 507. olkos, Od. 2, 48. 3) Perul. uses =παντοίος. οι every kind. δαίδαλα πάντα. οίωνοίσι πάσι. 11. 1. 5. γίγνεσθαι πάντα, to become all things, i. e. to assume every form, Od. 4, 417. 4) The neut. piur as any entirely, a logether, Il. and Od. Πασιθέη, ή, one of the Graces, whom Here promised to the god of sleep for a

bride, 14, 26.), 276. πασιμέλουσα, ἡ (μέλω), an appellation of the ship Argo, prop. which is a curs to all, known to all, Od. 12, 70. †

πάσσαλος, δ (πήγνυμι), Ep. dat. πασσαλόρι, α recoden pin, α peg, to hang any thing upon, 11. ἀπό πασσαλόφι αἰρεῖν, to take down from the μin, 24, 268.

πάσσαρθα, see πατόμα.
πάσσω, only pr.s. and imperf. to
strew. lay, or sprinkle upon, sp.ken of
dry and of liquid things, prop. with accus. φάρμακα. also with gen. άλος, to
strew some salt upon, *9, 214; see έμπάσσω.

πάσσων, ον. compar. of παχύς. πάσχω, fut. πείσομαι. 201. 2 επαθον, perf πέπονθα, also πέποσθε for πέπονθτε, πεπόνθατε, see Butim., Gram. § 110, note 5 (according to Thiersch, perf. pass. § 212. .6 ; a so Ep. partep. perf. fem. neπαθυΐα, Od. 17 555 (prop. to receive an impression, both good and bad); in H. always in a had sense: 1) to suffer, to endure, to bear, to sustain, spoken both of the body and the soul, with accus. κακόν, κακά, άλγεα, πήματα, οίτει άλγεα συμφ. πατά θυμόν, 11. 9, 321. Od. 1, +; εκ τινος, Od. 2, 134. b) Often absol. $\mu\eta\tau\iota - \pi\alpha\theta\eta$, = lest any thing should happen to him, i. e. lest he should die, Il 5, 567. 10, 538. Od. 17, 596. 2) In the interrogation τί πάθω; what am I to do? as an expression of the greatest embarrassment, Il. 11, 464. Od. 5, 465; and in like manner in the partep. aur. τί παθόντε λελάσμεθα άλκης; what h s happened to us, that we have forgotten our strength? 11. 11, 313. cf. Od. 24, 106.

πάταγος, δ, any load noise arising from the collision of bodies, eracking of breaking trees. 16, 769; the chaltering of the teeth, 13, 282; the dashing of the waves, 221 0

πατάσσω (akin to πάταγος), to strike, to beat, to knock, to palpitate, spoken of the heart, *7, 216. 13. 282.

πατέσμαι. Ep. depon. mid. sor. έπασάμην, Ep. πασσάμην, plupers. πεπάσμην, 24. 642; to taste, to eat, to consume, with μάχην, πόλεμον, 1, 192. 207. 7, 29. 15, accus. σπλάγχνα, Δαμήτερος ἀκτήν, 1, 159. 2) τινά τινος, to cause any one to 464. 21, 76: elsewhere with gen. σίτοιο, οίνοιο, δείπνου, 19, 160. 24, 642. Od. 1, 124. (The pres. is not found in H.)

matéw, see katamatéw.

πατήρ, è, gen. πατρός, poet. πατέρος, dat. πατέρι, plur. gen. πατρών, 1) father, πατρός πατήρ, grandfather, 14, 118. Zeus is called, by way of eminence, πατήρ ανδρών το θοών το. 2) As an honorary mode of address, ξοῦνο πάτορ. Od. 7, 48. 3) Plur. of marepes, the fathers, i. e. the foretather., 4, 105.

πάτος, ό, 1) the act of stepping, a step, Od. 9, 119. 2) a trodden way, a path, 20, 137. 6, 202.

πάτρη, η (πατήρ), country, father-land, 1, 30. Od. 2, 365. (2) = πατριά, family, stock, descent, 13, 354.

πατρίς, ίδος, ή (πατήρ), prop. poet. fem. belonging to country, native, vala, 2, 140; often subst. country, 5, 213. Od. 9, 34.

πατρόθεν, adv. (πατήρ), from the futher. πατρόθεν έκ γενεής ονομάζειν, to name after the father, 10, 68.

πατροκασίγνητος, ο (κασίγνητος), α futher's brother, an uncle, 21, 469. Od. 6, 330.

Πάτροκλος, δ. and after the 3 dec. gen. Πατροκλήος, accus. κλήα, νος. Πατρόκλεις, 17, 670. 11, 602. 1, 337; son of Mencetius and Sthenele, a friend and companion of Achilles, from Opus, 18, 326; he fied when a youth, on account of the slaughter of the son of Amphidamas, to Peleus, 11, 765, seq. 23, 84, seq.; he accompanied Achilles to Troy, and withdrew from battle till the Trojans cast fire into the ships. Then firt he went to battle in the arms of Achilles, and was slain by Hector, 16, 38, seq. His tuneral solemnities see Il. 23.

πατροφονεύς, ηος, δ (φονεύω), a parri-cide, *Od. 1, 299. 3, 307.

πατροφόνος, δ=πατροφονεύς, 9, 461. πατρώσος. 1η. τον, poet. for πατρώσος (πατήρ), belonging to a father, paternal, μένος, 5, 125; γαια, father-land, Od. 13, 188. πατρώτα έργα, the deeds of the father, Od. 2, 22. b) descending or inherited from a father, Od. 1, 387; σκηитром, Il. 2, 46; feiros, a paternal guestfriend, 6, 215.

παῦρος, η, ον, compar. παυρότερος, η, ον, little, feeble, small: λᾶος, a small people, 2, 675; mly in the plur. 9, 333. Od. 2, 276. Often in the compar. 4, 407. παυσωλή, ή (παύω), ceasing, resting, rest. 2, 386.1

παύω, Ep. infin. pres. παυέμεν, iterat. impers. παύεσκον, fut. παύσω, aor. έπουσα, Ερ. παύσα, sor. mid. επαυσάμην, Ερ. παυσάμην, perf. mid. πέπαυμαι. Act. to cause to cease, to bring to a stand, to restrain, to check, to cause to rest. 1) With accus. a) Of persons, rivá. 11, 506. b) Of things: to terminate, to re-

rense, to restrain, χαρμής, άλκής, μάχης; τινὰ ἀοιδής, to deprive any one of a song, 2, 595; align Kal biguos, to deliver any one from wandering and wretchedness, Od. 15, 342. Instead of the gen. stands the infin. Il. 11, 442. c) Also with the partcp. as among the Attics, 11, 506. II) Mid. with perf. pass. /e cease, to rest, to leave off, to retire from. a) Absol. spoken of persons and things, 3, 134. 11, 267. 14, 260. b) With gen. of the thing: wovov, to cease from the latour, 1, 467; πολέμουο, μάχης, with partep, instead of the gen. επαύσατο νηπιαχεύων, he ceased playing, 22, 54.2. N. B. The act. stands intrans. Od. 4, 659. καὶ παῦσαν ἀεθλων, and they rested from the combats; but cf. Buttm., Ausf. Sprachl. 11. p. 264, seq. where the reading μνηστήρας is detended.

Παφλαγών, όνος, δ. plur. οὶ Παφλαγά ves, the Paphlagoniuns, inhabitants of a country of Asia Minor upon the Pontus, between the river Halys, the Parthenius,

and Phrygia, 2, 851. 5. 577. παφλάζω (φλάζω with reduplic); to hoil up, to bubble, to roar, spoken of the sea. 13, 798.†

Πάφος, η. a town on the west side of the island Cyprus, with a famous temple of Aphrodite, Od. 8, 363; later Παλαίπαφος, το distinguish it from Neáwados, a port situated not far from the ancient Paphos on the coast, now Baffo, h. Ven. 59.

πάχετος, τό (παχύς), according to the Schol. poet. for πάχος. thickness Od. 23, 191. 2) Ep. for παχύτερος, thicker. Od. 8, 187. According to Nitzsch ad loc. it may very well in both be adj., either of the positive form, very thick, or comparative, θάμνος — πάχετος δ ἢν ἡῦτε κών, it was thick as a pillar. Od. 23, 191. λάβε δίσκον μείζονα καὶ πάχετον, a larger and very thick discus, Od. 8, 187.

πάχιστος, η, ον, superl. of παχύς. πάχνη, ἡ (πήγνυμι), rime, hoar frost, Od. 14, 476.†

παχνόω (πάχνη). prop. to rime, to congeal into frost; pass. to be congeated to frost; metaph. to be chilled. Too frop παχνούται, his heart shuddered, 17, 112. πάχος, cos, τό (παχύς), thickness, Od. 9.

παχύς, εἶα, ψ΄ (πήγνυμι), compar. irreg. πάσσων, ον, Od 6, 230; superl. πάχιστος, η, ον, Il. 16. 314; thick, clotted, spoken of blood, 23, 697. 2) thick, fat, fleshy, solid, muscular, spoken of unian limbs, αὐχήν, μηρός, χείρ. 3) General y, thick, heary, λαας, 12, 446; αὐλὸς αίματος, a thick stream of "spouted blood"

706, a thick stream of "spouted mood (Cp.), Od. 22, 18.
πεδάα, see πεδάω.
πεδάα, (πέθη), 3 sing. pres. πεδάα. Ερ. for πεδά, αυτ. Ι ἐπέθησα. Ερ. πεόησα; πεδάαστου. iterat. imperf. Od. 23, 353; prop. to put on foot-fetters; and μεσ. strain, to allay, to sooth, xohov, uevos, nerally, to bind, to fetter, to restrain, to

hinder, to hold, to stop, with accus. appa, | 341. Also an Ep. form from acr. 2, fut. via, Il. 23, 585. Od. 13, 168; with double accus. τινὰ βλέφαρα, to blind any one's eyes, Od. 23, 17. 2) Spoken esply of the supposed influence of a deity, who ob structs men in the accomplishment of their purposes: to restrain, to entangle, to ensuare, spoken of Ate, Moira, Acor Μοιρ' ἐπέδησεν, 11. 4, 517; ἀπὸ πατρίδος ains, to hold back from one's country, Od. 23, 353; and simply gen. κελεύθου, from the way, Od. 4, 380; with infin. Exropa μείναι Μοίρα ἐπέδησε, Fate compelled Hector to remain, Il. 22, 5. Moiρά μιν ἐπέδησε δαμήναι, Fate entangled him to be slain, Ou. 3, 269. (Nitzsch and Bothe correctly refer $\mu i \nu$ to the singer; the following doubon is not superfluous, but opposed to εθέλουσαν. Eustath., and amongst the moderns Passow and Vosa refer it to (Clytenine-atra) Klytæmnesira: Vosa translates, 'after the fate of the gods had ensuared her for destruction;' and Passow, 'that she was overcome,' i. e. that she yielded to his will. But H. uses this phrase always of one who is about to die, Il. 16, 434. 17, 421; cf. δαμάω. Others [so the most recent editor, Fasi] refer it, with equal incorrectness, to Ægisthus.)

πέδη, ή (πέδον), a foot-fetter for heres, the tether with which horses pasturing in the field were bound; in the piur. 13, 36. t

πέδιλον, τό, a sandal; these were bound upon the feet in going out, Od. 15, 550. They were made of ox-hide Od 14, 23; and sometimes ornamented. They were made of ox hide. With the gods they are ambrosial and golden, and have a motive power of their own, Il. 24, 340; see Voss, Myth. Br. I. p. 128.

πεδίον, τό (πέδον), plain, field, level surface, Il. and Od.; plur. πεδία with a, 11, 12, 283,

mediovde, adv. to the plain, 6, 693. Od. 3, 421.

πεδόθεν, ad v. (πέδον), from the ground; metaph. fundamentally, thoroughly, oiλος, On. 13, 295.†

*#édov, to, the ground, the foor, the earth, h. Cer. 455. nécorde, adv. down to the ground, to

the earth, 13, 796. Od. 11, 598.

πέζα, ή (akin to πούς), the foot, mly the end, the extremity, of the pole, 24, 272.† πέζος, è (πέζα). going on foot, one who walks, in opposition to one who rides, 4, 231. 5, 13. 2) by land. in distinction from those who go by ship, 9, 329. Od. 1, 173. 11, 58.

neibu, fut. neiou, sor. l eneioa, only ορται. πείσειε, Od. 14, 123; ant. 2 Ep. πέπιθον, subj. πεπίθω, ορται. πεπίθοιμι, infin. πεπιθείν, partep. πεπιθών, imperat. πέπιθε, h. Ap. 275; fut. mid. πείσομαι,

πιθήσω, ἐπίθησα, see ΠΙΘΕΩ, and fut. πεπιθήσω, trans. 22, 223. I) Act. to move by representations and friendly means; hence a) By words or prayers, to persuade, to induce, to convince, to influence by entreaty, with accus. Tira, 1, 132. Od. 14, 363; often with operas τινί, 11. 4. 104; θυμόν τινος, 9, 587; and with infin. 22, 223; primar. in a good sense, but also to persuade, to wheedle. through craft, I, 132. Od, 2, 106. b) By pre-ents: to persuade, to appease, to conciliate, Il. 1, 100. 9, 181. c) to induce to obedience, riva, 9, 345; poet. Ovédidat to excite storms, 15, 26. 11) Mid. to move oneself, to let oneself be persuaded, won over, hence 1) to be conrinced, to believe, to trust, often absol. 8, 154. 2) to obey, to joilnur, to yield to, τινί, any one, with double dat. τινὶ έπεσι. 1, 150; γέραϊ, to obey or give up to age, i. r. to accommodate oneself to the disabilities of age, 23, 645; νυκτί, to obey the night, i. e. to take rest. 7, 182; жанта, to obey in every thing, Od. 17, 21. ā τιν' οὐ πείσεσθαι ὁἰω, in which I do not think any one will obey him, II. 1, 289. cf 20, 466. Od. 3, 146. 3) The perf. πέποιθα, to trust in, to confide in, to rely, to be consident, esply often in the partep. with dat. ποδωπείησι, ἐπποσύνη, ἀλκί, Il. 2, 792; absol. 1, 524; and with infin. following, 13, 96. Od. 16, 71.

πείκω, see πέκω.

πεινάω (πείνα), contr. πεινώ, hence infin meuriperat. Od. 20, 137. elsewhere uncontr. to be hungry, to hunger, 11. 3, 25; τινός, to hunger for a thing, Od. 20, 137. πείνη, ή, Εμ. for πείνα, hunger, famine,

Od. 15, 407.†

πειράζω = πειράω, to tempt, to put to the proof, absol. Od. 9, 281; τινός, *Od. 16, 319. Heipatons, ov, b, son of Piræus=Ptole-

maus, 4, 228.

Heiogios, o, son of Civilus, Od. 15, 539,

πειραίνω, pnet. for περαίνω, aor. 1 ἐπείρηνα, perf. pass. πεπείραμαι, 1) to bring to an end, to accomplish. marra memei-parrai, Od. 12, 37. 2) to pierce through, to transfix. πειρήνας δια νώτα χελώνης, sc. δόνακας, h. Merc. 48. 3) to bind to, to attack, prop. opposite ends (πείρατα), to fasten with a knot; σείρην έκ τινος, *Od. 22, 175.

πείραρ οτ πείρας. ατος, τό, Ep. for πέρας, an end, a limit, a boundary, γαίης, πόντου, 14, 200. 8, 478.
 termination, completion, issue. πείραρ ελέσθαι, to re-ceive the issue (viz. of the contest), to bring the contest to an end, 18, 501. πείρατα νίκης έχονται έν θεοίσιν, the end, i. e. the attainment of victory deπάτιθε, h. Ap. 275; fut. mid. νείσομαι, aor. 2 ἀπιθόμην with redupl.. optat. πετάθοιτο, only II. 10, 204; perf. 2 πάποιθε, I frest, pluperf. πετάθεια, I frest, pluperf. αντάθεια, I frest, pluperf. αντάθεια, II. 2, pends upon the gods, 7, 102. πείραπα (αλ. ἀρήπται, the end of destruction de also the γyncop. form ἀπάπιθμεν, II. 2, pends over the Trojans, 7, 402. 12, 79

O1. 22, 33, where this is rather a poeti- | quarrel of the Centaurs and the Lauithæ eal periphrasis for complete, utter destruction (τέλειος ολεθρος, Eustath.); hence 3) the extremity, that which is most important in a thing, as in a race, Il. 23, 350. πείρατα τέχνης, the tools or implements of art; i. e. the finishers, executors, or ministers of art. Od. 3, 433. 41 a rope, a cord, a cab e, Od. 21, 51. 162: metanh. πολέμοιο πείραρ, Il. 13, 359, see ἐπαλλάσσω; accor ing to Passow ad no. 1. prop. the ends of the cable.

πειράω (πείρα), Ep. πειρήσω, anr. l έπειρησα, int i. iut. πειρήσομαι, 201 l επειρησάμην, perl. mid. πεπείρημαι, aut. 1 pass. emeipήθην. 1) to try, to strive, to take peins, absot, and with intin. 8, 8, 19, 30 : and with we or onws. 4, 66. Od. 2, 316. 4, 545. 21 to /rg any one, to put any one to the proof, with gen, of the object proved, τινός. Il. 24, 390. cf. 9, 345; exply in a hottle signif: ! o entere as atlack, μήλων, 12, 301. Od. 6, 134. Mid. embracing sor. mid and pass. with reference to the subject, 1) to attempt, to tike pains, to undertake, absol. and with infin. Il. 4, 5, 12, 341. It is not in H. inan. 11. 7, 3. 12, στι Δ το που τι το combined with a partep, for πάντα γεγνόμενος πειρήσεται. Od. 4, 418, means the will, assuming every for η, attempt, subaud. ἀλύξαι, (Voss incorrectly translates, 'he will attempt to become every thing'), cf. Od. 21, 184. 2) to try, to prove, most frequently with gen. of the object which is tried. b) Spoken of persons: to try, to prove any one, with words: to examine, to interrugate any one. Il. 10, 444. Od. 13, 336; mly in a hostile signif. Il. 19, 70. 20, 352; once άντιβίην τινί, 21, 225. c) Of things: σθένος, to try his strength, 15, 359; χειρών καὶ σθένος, Od. 21, 232; esply to try oneself in any thing, έργου, αίθλου, Od. 18, 369. Il. 23. 707; τόξου, Od. 21, 159; once wepi Tivos. Il. 23, 553. 3 With dat. of the instrum. and means: τεύχεσι, 5, 220 11, 386. πεπείρημαι μύforce, I have exercised myself in words, i. e. I am experienced, Od. 3, 23. 4) Rarely with accus to try, to prove any thing, poyor, il. 18, 601; 7, to spy out any thing, Od. 4, 119. 24, 238.

"Heyeraa. ai, a town in Magnesia, h. Ap. 32 ed. Herm. for Elperiaa.

πειρητίζω, Ep. form of πειράω, only pres. and imperf. to try, to prove, absol. and with infin. 12, 257. 1) With gen. of pers. and thing, 7, 235. Od. 21, 124. 22, 237: to prove, to examine, Od. 14, 459. 2) With accus στέχας ἀνδρῶν, to try the ranks of the men (in battle), Il. 12, 47.

Πειρίθους, ὁ (swift in artacking, from πείρω and θόος), Peirithous, son of lxion or Zeus and Dia, of Larissa in Thessaly, king of the Lapithæ, and friend of Theseus. He was present at the Calydonian chase, and was the husband of Hippodameia, at whose nuprials the celebrated arose, [l. 1, 263, 14, 318, Od. 21, 296

πείρινς, ινθος ή, a carriage-basket, for persons and things, 24, 190. 267. Od 15,

πείρω (πέρας), ποτ. έπειρα, Ερ. πείρα. nerf. pass. wereques, to pierce through from end to end, hence It Intrans. to go through, to sail through; keleubor, to sail through the way, i. e to areomplish the voyage, Od. 2, 434. ἀνδρών πτολέμους, ἀλεγευά τε κύματα (by a zeugma), Il. 24, 8. Od. 8, 183. 13. 91. 2) Trans. In pierce, to transfix; with accus. spea όβελοίσιν, to pierce the flesh with the spits, 11. 7. 317. Od. 19, 422. ίχθυς δ' ώς πείροντες άτερπέα δαίτα φέροντο (1. υ. ίχθύας ως διαπείροντες τριαίναις, spearing tishes they bore them. etc. Od. 10, 124. This is the correct explanation. [Thus Cp. 'whom speared like tishes to their home they hore, etc. The other explanation, according to which ixθυς is nom. and πείροντες = περώντες τον λιμέva, is incongruous; aud οβελοίσιν. I, 465. 2, 428; τινά αίχμη διά χειρός. το pierce any one through the hand with the spear, 20, 479; without accus. 16, 405. ήλοισι πεπαρμένος, studded with nails, embossed with studs, spoken of a scentre and a gorlet, 1, 246. 11, 633; περὶ δουρί, 21, 577; metaph. ὀδύνησι, pierced with panes, 5, 399.

Πείροος, ο, gen. Πείρεω, 70, 484, son of Imbrasus of Ænus, leader of the Thracians, 2, 844.

πείσα, ή (πείθω), poet. for πειθώ. τῷ δ' eν πείση κραδία μένε, his heart remain⊶d at rest (V. in composure), Od. 20, 23. (According to the Schol. for ev weig-MATL.)

Heisaropos, & Peisander (Pisander). 1) son of Antimachus, a Trojan, slain by Avamemion, il, 122. 2) son of Menelaus, a leader of the Myrmidons, 16, 193. 31 a Trojan, 13, 601, seq. 4) son of Polyeter, a suitor of Penelöpē, Od. 18, 299. 22. 243.

Πεισηνορίδηε, ου, δ, son of Pisênor = Ops, Ou. 1, 429. 2, 347.

Πεισήνωρ, opos, δ. 1) father of Clitus, 15, 445. 2) a herald in Ithaca. Od. 2.

Heistorparos, & the youngest son of Nestor; he travelled with Telemachus to Sparta and Pherm, Od. 3, 486. 15, 126.

πείσμα, ατος, τό (πείθω), α cable, α rope, a hawser, esply the rope with which the stern of the ship was made fast to the land, *Od. 6, 269. 13, 77 [more prob. the anchor-cable, or stern-cable, cf. Od. 9, 136, 137].

πείσομαι, fut. of πάσχω and πείθω. πέκω, Ερ. πείκω, aor. 1 mid. ἐπεξάμην, 1) Act. to shear, to pick, to comb; ciosa, to card wool, Od. 18, 316, in the Ep. form. 2) Mid. to comb oneself, xairas, Il. 14, 176.

πελάσ». 300 πελάζω. πέλαγος, coς, τό, the sea, esply the open,

high sea, in the plur. adds in medayerous (in the guifs of ocean, Cp.), Od. 5, 335. h. Ap. 73

Πελάγων, οντος, δ. a leader of the Pylians, Od. 4, 295. 2) a Lycian, a com-

panion of Sarpedon, Il. 5, 695.

πελάζω (πέλας), aor. l ἐπέλασα, Ερ. πέλασα (σσ), mid. aor. l ἐπελασάμην, aor. pass. ἐπελάσθην, Ep. syncop. aor. mid. ἐπλήμην, from which πλήτο, plur. πλήντο, perf. pass. πεπλημένος, Od. 12, 108; also Ep. form πελάω, infin. πελάαν, h. 6, 44. I) Act. 1) Trans. to bring near, to cause to approach, spoken of things animate and manimate: Tire, or τί τινι, Il. 2, 744. Od. 3, 300; νευρην μαζφ, to bring (draw) the string to the breast, Il. 4, 123; τινὰ χθονί οι ούδει, to stretch a man upon the earth, 8, 277; iστον ίστο-Sónn, to let down the mast into its receptacle, 1, 434; metaph. τινὰ ὀδύνησι, to put any one in pangs, 5, 766; some times absol. without dat. and accus. 15, 418, 21, 93. b) Instead of the dat. in Od. είς τι, εν τινι, Od. 7, 254. 10. 404: τινὰ οὐδάσδε, Od. 10, 440; τινὰ δεῦρο, Od. 5, 111. 2) Intrans. to near, to approach, Od. 12, 41; with dat. vierou, Il. 12, 112. II) Mid. 1) Intrans. esply in the aor. 1 pass. and Ep. aor. mid. to approach, to come near, to go to, absol. 12, 420; with dat. 5, 282. πλήτο χθονί, he sank to the earth, 14, 438; ούδεις ν. 46. ἀσπίδες ἔπληντ' ἀλλήλησι, the shields pressed upon one another, 4, 449. 2) Trans. to bring near, to cause to approach, only in the sor. riva vyuoiv, to convey any one to the ships, 17, 341.
πέλας, adv. near, close by, Od. 10, 516,

weake, aut. news, coole og, Od. 15, 257.

Hekkaryuco, ή, όν, Pelasgian. το Πελασγικόν Λόργος, the Pelasgian Argos in Thessaly, 2, 681 (see λογος). 2) ο Πελασγικός, an appell. of Zeus in Dôdôna, 16, 233.

Πελασγοί, oi, the Pelasgi, one of the oldest and greatest of the tribes of Greece. They dwelt originally in the Peloponnesus, in Thessaly and Epirus, 2, 681. 16, 234. Thence they spread themselves to Asia Minor, esply about Larissa, 2, 840; to Crete, Od. 19, 177. According to Hdt. 1, 56, 57, they were the aboriginal inhabitants of the country. They were probably a different race from the Heilênes, and migrated from Asia into Greece. The name is derived from πελάζευν: it signifies, therefore, one approaching, a stranger, and according to Strab. V. p. 221, it is equivalent to Πελαργοί.

•πελάω, poet. form of πελάζω, q. v. πέλεθρον, τό, poet. for πλέθρον, as acre, a piece of land, prob. as much as one can plough in a day with a team, 21, 407. Od. 11, 577.

πέλεια, ή (πελός, πέλιος), the wild dove, of a bluish colour, 21, 493. (Id. 15, 527. πελειας, αδος, ή = πέλεια, only in the plur. 11, 634. 5, 775.

πελεκάω (πέλεκυς). Bot. 1 ἐπελέκησα. Ep. πελέκησα, in cut with an aze, to hew, χαλκφ δούρα, Od. 5, 244;† in the Ep. form.

πελέκκησε, 800 πελεκώω.

πέλεκον, τό. Ερ. πέλεκκον (πέλεκυς), the helve or handle of an aze, 13, 612.† πέλεκυς, eoς, ὁ, dat. plur. πελέκεσσι,

πελεκυς, eoς, ό, dat. plur. πελέκεσσι, a hatchet, an axe, for carpenter's work and for the slaughter of victims, 13, 391. Od. 3, 499; a battle-axe, only Il. 15, 711.

πελεμίζω, Ερ. ant. 1 πελέμιξα, aor. pass. Ερ. πελημίχθην, 1) to put in violent motion, to wave, to cause to tremble, to shake, with accus, ούριαχον, 13, 443; σάκος, 16, 108; ῦλην, 16, 766; τόξον, to shake a how, spoken of one who begins or attempts to draw it, Od. 21, 125. Pass. to put oneself in violent motion, to trem ble, to shake, spoken of Olympus. Il. 8, 413; often aor. to be violently reputiced, πελεμίχθη χασσάμενος, 4, 535. 5, 626.

πελέσκεο, see πέλομαι. πέλευ, see πέλομαι.

Ilekins, ou, à, Ion. for Ilekias, son of Crètheus, or, according to fable, of Poseidon and Tyro, sovereign of Ioleos. He wrested from his brother Æson the dominion of Ioleos, and also banis ed his other brother, Nêleus. Jason, the son of Æson, he compelled to undertake the expedition to Colchis, Od. 11, 234, seq.

πέλλα, ή. a milk-pail, a vessel for milking, 16, 642.†

Πελλήρη, η, a city in Achaia. between Sieyon and Ægeira, in the time of Strabo a village; now, the ruins near Trikala, 2, 574.

"Πελοπόννησος, ή, the Pelopannesus, Pelops's island. It received this name from the Phrygian Pelops; earlier it was called 'Απία, Πελασγία, 'Αργος, h. Ap. 250. 290.

Hélow, ower, &, son of Tantalus, husband of Hippodameia, father of Atreus, Thyestes, etc. Expelled from Phrygia, he went with a colony to Elis, to king Genomäus; whose daughter Hippodameia he won in a race, together with the kingdom of Elis. He extended his dominion over the greater part of the Peloponnesus, so that this peninsula received a name from him, 2, 104, seq.

πέλες, mly πέλομα, depon. mid. poet. only pres. and imperf. Of the act. 3 sing. pres. πέλει, imperf. 3 sing. πέλεν and έπλε. More frequently the mid. in the imperf. also syncop. forms: 2 sing. έπλετο, contr. έπλεν, 3 sing. έπλετο, Εμιτετά. πέλεν με απλετος 2, 433: Κρ. imperat. πέλεν for πέλου, 1) Prop to be in motion, to stir oneself, to more oneself, rarely: πέλει κλαγή οὐρανόθι πρό. the cry ruse to heaven, 3, 5. cf. Od. 13, 60. Il. 11, 392. 2) Mly to be, like everari, with the implied notion of motion. a) With subst. οἰμενή καὶ εὐχαλὴ πέλεν, 4, 450. ἐπλετό εργον ἀπασυν, now was a work for all 12, 271. b) With adj. roύνο δή οἰεταντον πέλεται βορτοίως, this is most plitable to

mortala, 22, 76. σόο δ' ἀκ πάντα πόλονται. from thee comes every thinu, 13, 632. c) With adv. κακὰς πέλει αὐτῆ. It goes ill with it (the birdi, 9, 324. 3)=«ἐναι: τοῦ δ' ἐξ ἀργυρος ρυμὸς πέλει, and a stact ed to it was a silver pole [or, from it proceeded a silver pole], 5, 729. (On the imperf. which veems to stand as a pressee Kühner, Gram. § 332. 4. Rost, § 116. p. 574)

within, only nom. and accus. a monster, a prodigy sp ken of the Cyclôpes, Od. 9, 422; of Scylla, Od. 12, 87; of the serpent Python. h. Ap 374; of Hephæstus, It. 18, 410.

πελώριος, η ον (πέλωρ), monstrous. huge, gignulic, prodicious, speken of every thung remarkable for its size; of persons and things, έγχος, 5, 594; λάας, Od. 11. 594. θαῦμα πελώριον, a predigious spectacle, (d. 3, 190.

πέλωρον τό = πέλωρ, α mensier, α prodigy, Gorzó. 5, 741; a larre star, Od 10, 168. δεινὰ πέλωρα, frightful prodigtes of the gods, II. 2. 321; spoken of the men changed into brutes by Calypso, Od. 10, 219.

πέλωρος, η, ον = πελώρος, monstrons, epith. of a serpent, 12, 202; ο fa gouse. Od. 15, 161. Neut. πέλωρα as adv. h. Merc. 225. Subst a monater, spoken of the Cyclops, Od. 9, 257. (In H. πέλωρος is common gend., see Od. 19, 161; in Hesiod we find als» πελώρη.

πεμπάζομαι, mid. (πέμπά, πέμπα), only aor. mid. subj. πεμπάσσεται. with shortened mood-vowel. to count on the five fingers, and generally, to count, τί, Od. 4, 412 +

πεμπταΐος, η, ον (πέμπτος), on the fifth day, adj. for ailv. Od. 14, 257.†

πάμπτος, η, ον (πόντε), the Afth, II. πάμπτος μετὰ τοῖσιν, Od. 9, 335. h. Ven. πέμπνος μετὰ τοῖσιν, Od. 9, 335. h. Ven. πέμπνος fut. πέμψως aor. 2 ἔπεμψα, Elp. πέμψα, also mid. to send, i. e. 1) to send acray, to dismiss, to send to, spoken of persons and things: τινά οτ τί τινι; κακόν τινν. 15, 109; also a) With prep. ἐπ πόλεμον, 18. 237; ἐκ Χρύσην, 1. 390; ἐπί τινα, agninst or upon any one, 10, 464: ἐπί τινι, to any οne, 2, 6. b) With adv. ἐνθάδε. οἰκαδε, πόλεμόνδε. c) With infin. φάρειν, in order to bring, 16, 454; ἔπεσθαι, 16, 575 cf. 7, 227. 18, 240. 2) to send away from oneself, to let go, to dismiss, to send home, Od. 4, 29. 13, 39. 3) to escort, to accompany, II. 1, 390 6, 255 11. 626; also to send with, είματα, Od. 16, 28.

πεμπώβολον. τό (πέντε, δβελός), α fork with five pronys or tines, used emply in sacrifices, 1, 463 Od. 3, 460. πενθέωτον, see πενθέω.

πενθερός ὁ (πενθέω), the wife's father, a father-in-law. 6, 170. Od. 8. 582.

πενθέω, Ερ. πενθείω, 23, 283 (πένθος), infin. pres. πενθήμεναι. Ερ. for πενθέος, Od. 18, 174: nor. infin. πενθήσωι, 1) Intrans. to mourn, to grieve, Od. 19, 120.

2) Trans. to bewalt, to tament, τινά, 11.

23, 285; view yearin, a dead person with the atomach, i. e. to mourn for by fasting, 19, 225

πάνθος, εος, τό, sorrow, grief, lamentotion. πάνθος τινός, grief for any one, 11, 249. Od. 21, 423.

πενίη, ή (πένομαι), pocerty, penury, Od. 14, 157 †

meriχρός, ή, όν, poet. for merής, poor, nerdy. Od. 3, 348.†

πένομαι, depon. only pres and imperf., to earn one's support by labour; hence generally, 11 to loburer, to be employed, 1, 318. Od. 10, 317; περί τι, about any thing, Od. 4, 624. 2) Trans. to prepare, to make ready, with accus. esply δαίτα, δείπνον. Il. 18, 558. Od. 4, 428.

πενταέτηρος, ον. poet. (έτος), fire years old, of five years, βοῦς, Ες, 2, 403. Od. 14,

πενταετής, ές (ἔτος), five years old, from which adv. πεντάετες, five years long, Od. 3, 115.†

πένταχα, adv. (πέντε), five fold. in five folds or parts, κοσμηθέντες, 12, 87.

πέντε, indeclin, fr., 11 and Od. πεντήκοντα, indeclin, ffty, 11. and Od. πεντήκοντόγυος. ον. poet. (γύα), having ffty acres, τέμενος. 9. 579.1

πεντηκόσιοι αι. α. Ερ. for πεντακ., fre hundred. Od. 3, 7 + (Nitzach conjectures the reading should be πεντηκοστύς.) πεπαθυία, see πάσχω.

*πεπαίνω (πέπων), la make ripe, pass. to become ripe, from which nor. 1 pass. optat. 3 plur. πεπανθείεν, Ep. 14, 3.

πεπαλαγμαι, see παλάσσω
•Πεπαρηθος, η, one of the Cyclades, famed for its wine, now Scopile, h. Ap.

πεπαρμένος, θεο πείρω.
πεπερημένος, δεο περάω.
πεπερημένος, δεο περάω.
πέπηγε, δεο πέγγνμι.
πεπιθεν, δεο πείδω.
πέπιθμεν, δεο πείδω.
πέπιθμεν, δεο πείδω.
πέπιθμεν, δεο πείδω.
πέπληγον, δεο πλήσσω.
πεπληγωίς, δεο πλήσσω.

πεπλημάνος, νευ πελάω. πέπλος, δ, 1) the upper garment of women, an ample robe of fine texture, which was thrown over the other clothing, and covered the whole body, 5.7-4. Od. 6, 38. 18, 292; fastened at the breast with a brooch or clasp, II. 5, 425. 14, 180; 2) Generally, α coerring, α carpet, for covering a charlot, 5, 194. 24, 786; also to spread over a chair, Od. 7, 946.

πέπνυμαι, θοε πεόω.
πέπουδα, ενο πείδω.
πέπουδα, ενο πείδω.
πέπουδα, ενο πάσχω.
πέπουδα, ενο πάσχω.
πέπουδα, ενο πάσχω.
πεπρομένος, πέπρωτο, ενο πάρω.
πέπταμαι, ενο πετάννημι.
πεπτάμαι, ενο πέπτω.
πεπτάδοιτο, ενο πέπδουμαι.
πεπτάδοιτο, ενο πενδάνομαι.
πέπνυμαι, ενο πέπδουμαι.

Περί.

พระพะ, อะจร, อ, จุ๋ (พร์ฮฮะ), prop. cooked by the sun; hence, rips, mellow, tender; spoken of fruits, in H. always metaph. in an address: 1) In a good sense, & wewov, friend, companion, beloved, 5, 109. 15, 437; and κριὰ πέπου, Od. 9, 447. 2)
In a bad sense: dastard, coward, Il. 2,

235; (according to Voss, also Il. 13. 120.) περ. an enclisic particle, shortened from περί, signifies prop. through and through, throughout; it strengthens the word to which it is annexed, in respect to the compass of the notion. It signifies hence: 1) rery, entirely [raide], when it stands by itself, without reference to another thought; a rare and only Ep. use is with ail. and adv.: ἀγαθός περ ἐών, very good, 1, 131; cf. Od. 1, 315. φράδμων περ, Il. 16. 638. ἐπεί μ' ἔτεκές γε μινυνθάδιον περ έοντα, being very short-lived, 1, 352. μίνυνθά περ, for a very short time, 1, 416. ολίγον περ, 11, 391. 2) More frequently in the Ep, language it is used in reference to another thought: a) If the two corresponding notions, of which one is to be supplied, be concordant, mép has an enhancing force : entirely, indeed, by all means. Rai auroi mea πονεώμεθα, let us work ourselves' (not merely others), 10, 70; οϊκαδέ περ νεώμεθα, let us by all means return home'. 2. 236. b) If the two notions are at tithetical, πέρ signifies by all means yet, at least. ἐπεί μ' έτεκές γε μινυνθάδιον περ έοντα, τιμήν πέρ μοι οφελλεν 'Ολύμπιος έγγυαλίξαι, Zeus should yet have by all means accorded honour to me, 1, 353. cf. 9, 301. c) Eaply it then stands with partep, and signifies, how much soever, although, though: léperés nep, however much thou des rest; άχνύμενός περ, although grieved; οὐτάμενός περ. 3) Very often πέο stands after conjunct, or relatives : 1) If the two members of a sentence, or the sentences relating to each other are concordant, πέρ signifies, entirely, by all means, throughout; ὅσπερ, the very same, who, in like manner olog mep; onov mep, wheresoever: δθεν περ, whencesoever, etc. 2) In antithetic members πέρ signifies still, also; δοπερ, who yet; εί περ, although, q. v.; cf. Kühner, § 595. Rost, § 133.

περάαν, see περάω.

Περαιβοί, οἰ, poet. for Περραιβοί, the Pernæbi, inhabitants of Pernæbia in Thessaly. They dwelt first on the Peneus, as far as the sea; subsequently being driven back by the Lapithæ, fur-ther in the interior, 2, 749. The comm. form h. Apoll. 218.

περαιόω (περαίος), 207. pass. περαιωθένres, 1) to convey over, to bring over; pass. to pass over, to travel over, Od. 24, 437.+

περάτη, ή, fem. from πέρατος, subaud. γη or χώρα, the region beyond, the country opposite, esply the opposite quarter of the heavens, is περάτη, as opposed to

Hee, in the western sky (V. 'at the end of the path'), Od. 23, 243.

περάω (πέρα), pres. infin. περάαν, Ep. for περάν, iterat. imperf. περάασκε, fut. περήσω, 1) Intrans. to pierce through, to go through, to pass through, spoken of missiles, absol. 21, 594; διά κροτάφοιο. 4. 563; of the rain, Od. 5. 480; with accus. of the place, odorras, Il. 5, 291; borreov elow, 4, 460. 6, 10; hence generally. to go through, to pass through, to steer through, spoken of persons: πόντον, Od. 24, 118; τάφρον, to pass over the ditch, Il 12, 63; πύλας 'Αίδαο, to pass through the gates of Hades, 5, 646; also absol. with prep: διὰ Ωκεανοίο, through Oceanus, Od. 10, 508; ἐπὶ πόντον, to sail over the sea, Il. 2.613. 21 Trans. only poet. to convey through. to conduct through, τὶ κατὰ δειρής, h. Merc. 133; perhaps also Il. 5, 291.

περάω (πέρα), 201. ἐπέρασα, Ερ perf. pass. πεπέρημαι, 21, 58 := the later πιπράσκω, prop. to bring over for sale ; hence, to sell, with accus. 21, 102. h. Cer. 132: τινὰ Λῆμινον, to sell any one to Lemnos. 21, 40; or es Λῆμινον, v. 58, and πρὸς δώματα, Od. 15, 387. The pres. περάω does not occur; for which

we have the poet. form πέρνημι.

Πέργαμος, ή (anong later writers το Πέργαμον and τὰ Πέργαμο), the cit-del of Hum, see "Also, 4, 508. 5, 446. 460. Περγασίδης, ου, ό, son of Pergasus =

Deikoun, 5, 535.

πέρην, Ep. and Ion, for πέραν, prep. with gen. 1) beyond, on the other side, 24, 752. 2) opposite to; Εὐβοίης, *Il. 2,

περησέμεναι, **εεο περάω.** πέρθαι, ε<mark>εο πέρθω.</mark> πέρθω. fut. πέρσω, 20τ. 1 έπερσα, 20τ. 2 επραθον, mid. fut. with pass. signif. πέρσομαι. infin. of the syncop. sor. 2 πέρθαι, 1) to lay waste, to destroy, to desolate, spoken only of cities and countries. with accus. πόλιν, 2, 660. Od. 1, 2. ου νύ τοι αίσα, πόλιν πέρθαι Τρώων, it is not appointed to thee by fate to destroy the city of the Trojans, 16, 708. Pass. 2, 374. 4, 291. πόλις πέρσεται. 24, 729. to pillage, to plunder, Ti in modiuv. 1. 125.

περί, I) Prep. with gen. dat. and accus, primar, signif, round about, spoken both of the full circumference of an object, as also of only that part embraced by one view. (4) With pen. 1) Spoken of place: (a) To incicate existence about an object, poet and rare : around. τετάνυστο περί σπείους ημερίς, around the cave, Od. 5, 68. περί τρόπιος βεβαώς, riding upon the keel, Od. 5, 130. 2) In a causal relation, in manifold applications: 6) In presenting an object, about which as a centre the action moves, almost like aupi, around, about, concerning, for, over, before. a) Almost local, still with verbs signif, to fight, to contend in order to plunder, to defend,

or to protect: μάχεσθαι περί νηός, to | πέρι κῆρι, ed. Wolf: see κῆρ and περί 3) fight about the ship, il. 16, i. περί θα- | When it stands for περίεστι. rouros, 8, 476. mept roumodos beiv, to run for a tripod, 11, 700. μάχεσθαι περὶ πόλιος, to fight for the city, 17, 147. ἀμύνεσθαι περί πάτρης, to withstand for one's country, 12, 142, 243. B) With verbs of hearing, knowing, saying, asking, etc. άκούειν: είδέναι περί τινος, to hear of or about any one, Od. 19, 270. 17, 563. έρεσθαι περί πατρός, to ask about one's father, Oi. 1, 135. γ) With verbs denoting anxiety or fent: μερμηρίζειν περί TIPOS, to be concerned about any one, Il. 20, 17. & In assigning the reason or motive: on account of, out of. mepi epiδος μάχεσθαι, to contend out of strife, 7, 301. b) In indicating worth and preference: above, before (præ). mepi márτων έμμεναι άλλων, to be above all, to excel all, 1, 287, 417, O.l. 1, 66, B) With dat. 1) Spoken of place, in indicating continu nce in the immediate region or vicinity of an object : about, around about. περί στήθεσσι, περί χροί; ασπαίρειν περί δουρί, to palpitate about the spear, 13, 570. περί δουρί πεπαρμένη. pierced about the spear, i. c. pierced by the spear, 21, 577. έλισσομένη περί καπνώ. 1, 317. περὶ κήρι. in the heart (accord ng to Thiersch. § 261, 1. and Spitzner ad Il. 4, 46; on the other hand, Wolf πέρι. see κήρ), at. near. περὶ πύλησιν, 18, 453. περί χειή, 22, 95. 2) In a causal relation, like ἀμφί, with dat. a) In assigning the object which occasioned the action. almost local: about, concerning, μάχεσθαι περί τινι, Od. 17, 471. περί δαιτί, Od. 2, 215. δεδιέναι περί Tive, to fear for any one, Il. 10, 240. b) In a signing a cause or reason; on acc unt of, by. ἀτύζεσθαι περί καπνώ, to be confounded by the smoke, 8, 181 (Wolf: ὑπὸ καπνῷ). περὶ χάρματι, for joy, h. Cer. 249. C) With accus. 1) Of place: s) To indicate a motion in the circumference or vicinity of an object : about, round about. περί φρένας ήλυθ ιωή, the shout came round about the senses, 10, 139. b) Mly to indicate quiet continuance: about, through, at. εστάμεναι περὶ roixor, to stand round about the wall, 18, 374. περί τινα δίζύειν, ×, 408. 2) In a causal relation in assigning the ob-2) In a Causal relation in assigning the out maps company only min that maps ject to which the action relates: about. δώσομαι, aor. subj. 1 dual περιδώμεθου, πονείσθαι περί δόρπα. έπειν περί τεύχεα, to stake, to wager, with gen. pret. τρί-24, 444. 15, 535. N.B. περί may stand : ποδος ηθ λέβητος, 23, 485. έμεθεν περιδώafter the subst. in any case, and is then in anastrophe. II) Adv. 1) round about, around, beside, near, 1. 236. Od. 9, 184; also περί τ' ἀπφί τε. h. Cer. 277. 2) above, beyond; hence, especially, exceedingly, excellently, very much, in this sig-uif, it should always be written πέρι, Il. 1. 161. Od. 1, 66. III) In composition it has the signif. of the adv.

πέρι, in anastrophe stands: 1) Wnen it stands after its subst. 5, 739. 7, 301. uvos, avruyes, 5, 726. 728. 2) Pass. that 2) When as an adv. it means, especially,

περιάγνυμι (άγνυμι), to break round about; pass. metaph. to break, spoken of the voice: "Extopos (sr. ou) mepiayvutai. Hector's voice breaks round about, i. e. resounds roun i about, 16, 77.†

*#epiakkos. n. pr (akkos), above others; only in neut. pur. as adv. wepialla, chirfly, remarkably, h. 18, 46.

περιβαίνω (βαίνω), οπίγ ποτ. 2 περίβην, without augm. partep. περιβάς, 1) to yo about, to walk around, to defend any one, absol. 8, 331. 13, 420. 2) to step before any one, hence: to protect, to shelter, rivos, one, 5, 21; and rivi, 17 80. 313.

περιβάλλω (βάλλω), 201. 2 περιέβαλον. also mid. 1) to cast about, to put about, with accus. 18, 479; absol. in tmesis, πείσμά τινος, to draw a rope about anything, Od. 22, 46:. 2) to cast out be-yond; hence, to excel, to overmatch rivá Tive, any one in any thing, Od. 15, 17; without accus. to be superior in any thing, IL 23, 276. Mill to cast about oneself, to put on, with accus. revyea, Od. 22, 148: τί τιν: ξίφος ώμοις, το put the sword on the shoulders, only in tmesis, Od. 10, 262.

Περίβοια. ή, 1) daughter of Acessamenus, who bore Pelagon to Axius, 21, 112. 2) Daughter of Eurymedon, king of the giants, mother of Nausithous by Poseidon, Od. 7, 58.

περιγίγνομαι (γίγνομαι), 201. περιεγενόμην, prop. to be abov .; hence, to overmatch, to excel, rivos rivi, any one in any thing, 23, 318. Od. 8, 102. 252.

περιγλαγής, ές, poet. (γλάγος), full of milk, πέλλαι, 16, 642.+

περιγνάμπτω (γνάμπτω), to b-nd around, to sail around, Μάλειαν. Od. 9, 80.†

περιδείδω, pnet. (δείδω). only anr. περίδδεισα, partep. περιδδείσας, and perf. nepuberistic, with press signif. to fear greatly, to be very unxious, rivi. for any one, 11, 508; and often; more rarely rivos, on any one's account, 10, 93. 17,

mepidéfios, or (defiós), having both hands right hands, dexterous with each hand, 23, 163.+

περιδίδωμι (δίδωμι), only mid. fut. περισομαι αντής. I will wager myself, l. e. I will put my own life in pledge, Od. 21,

περιδίνέω (δινέω), aor. pass. περιδινηθή-THE, to turn around in a circle; pa-s. to turn oneself around, moder, to run round about the city, 22, 165.†

περίδραμον. see περιτρέχω

περίδρομος, ον (περιδραμεΐν). 1) Act. running around, rounded, circular, πληmay be run around ('clear all around very much, for the most part; eaply after from all obstruction,' Cp.), i. e. accessible,

lying open, κολώνη, 2, 812; αὐλή, Od. 14,

περιδρύπτω (δρύπτω), Ep. aor. pass περιδρύφθην, to tear round about ; pass, to torn or lucerated; άγκωνας περιδρύφθη, his elbows were lacerated, 23, 395.+

περιδύω (δύω), 20r. 1 Ep. περίδυσα, to draw of round about, to pull or strip of (elsewhere anioure), with accus xirwiras, 11, 100.1

περιδώμεθον, see περιδίδωμι.

περιείδον (ΕΙΔΩ), defect. aor. 2 in. H. only p.r. mepioida, infin. mepiiduevai, Ep. for περιειδέναι, plupers. περιήδειν, 3 sing. περιήδη, with pres. signit. to know or understand better (than others, or than most], with intin. [=10 know well how to -1,10,247; with accus, of the thing and gen. of the pers. Tivos, than another, Od. 3, 214. b) to be more intelligent in any thing, to be wiser in any thing, revi-Od. 17, 317. βουλή περιίδμεναι άλλων, to excel others in counsel, Il. 13, 728.

περίειμι (είμι), 1) to be above, i. e. to be m re excellent than any one, to excel, to be superior, with gen. of the pers. and accus. of the thing : φρένας, νόον, in intelligence, wisdom, Od. 18, 248. 19, 326. Il. 1, 258; in tmesis.

περιέπω, only in tmesis, see έπω, 15, 553

περιέχω (έχω), only aor. 2 Ep. mid. περισχόμην, imperat. περίσχεο, to en-compuss, to embrace. Mid. to hold oneself around anything, i. e. to embrace any one protectingly, to protect, to shelter any one, with gen. of pers. 1, 393; with accus. Od. 9, 199.

Περιήρης, ους, δ, father of Borus. 16.

*περιζαμενώς, poet. adv. (ζαμενής), very powerfully, very vehemently, h. Merc. 495. περιηχέω (ήχέω), BOI. περιήχησα, to resound round about, to ring, to rattle, 7, 267 +

περιίδμεναι. 300 περιείδον.

περιίστημι (ϊστημι). 801. 2 περίστην, Ep. for περιέστην, subj. περιστήωσι for περιστώσι, optat. περισταίεν, aor. 1 mid. περιστησάμην, aor. pass. περιστάθην. Η only intrans. aor. 2 act. mid. and aor. pass.: 1) to place oneself about, to stand about, 4, 532; also sor. pass. Od. 11, 243. 2) to place oneself about any one or any thing, to surround him, to encirle, with accus. βουν περιστήσαντο, they placed themselves around the ox, Il. 2, 410; turá, 17. 95. Od. 20, 50.

περικαλλής, ές (καλός), very beautiful, exceedingly beautiful, fascinating, mly epith. of things; more rarely spoken of persons, 5, 389. Od. 11, 281. h. Merc. 323. περικαλύπτω, only in tmexis, see κα-

περίκειμαι, depon. mid. (κείμαι), to lie around any thins, to surround, to embrace, with dat. τόξφ, Od. 21, 54; τινί, to hold any one encompassed, Il. 19, 4; metaph. οὐδὰ περίκειται μοί τι, nor have I any advantage or benefit [any thing peculiar in store, or reserved, for me], 9, 321.

περικήδομαι, mid. (κήδω), to be very anxious, to be troubled, τινός, about any one, Od. 3, 219; τινὶ βιότου, to be anxious for any one concerning property, Od. 14,

περίκηλος, ον, poet. (κήλον), parched, very dry, *Od. 5, 240. 18, 309.

Περικλύμενος, o. son of Neleus and Perô; he had received from Poseidôn the gift of metamorphosing himself into many forms, Od. 11, 286.

*περίκλυστος, η, ον (κλύζω), washed on all sides by the waves, sea-girt, Anlos, h. Ap 181.

περικλυτός, όν (κλυτός), heard on all sides, hence: speaking loud, singing loud: it is thus explained as an epith.
of aoabée, Od. 1, 325. (V. on the other
hand 'far celebrated'), mly, 2) heard of
round about, i. e. celebrated, famous, ylarious, epith. of persons and things, Il. 1, 607. 7, 299.

περικτείνω, only in tmesis, see κτείνω. περικτίονες, οι (κτίζω), only plut. those dwelling round about, neighbours, 19, 104; also as adj. with ανθρωποι, Od. 2, 65; επίκουροι, 11. 17, 220.

περικτίται, ων, οί, Ερ. = περικτίονες. Od 11, 288.

περιλέπω, only in tmesis, see λέπω

περιμαιμάω, Ep. (μαιμάω), onig pres. ратер. Ер. жерінациююта for жерінаіμάουσα, to seek eagerly round about, to he in eager quest of, with accus. σκόπελον, Od. 12, 95.

περίμετρος, ον (μέτρον), immensely great, ιστόν. *Od. 2, 95. 19, 140.

Περιμήδης, εος, ὁ (very wise, see μήδος), 1) a companion of Odysseus (Ulysses), Od. 11, 23, 2) father of Schedius, Il. 15, 515.

περιμήκετος, ον. poet. = περιμηκής; ελάτη, 14, 287; Τηθγετον, Od. 6, 103.

περιμήκης, es (μήκος), very long, very high, spoken of mountains, 13, 65. Od. 13, 183; of the wand of Kirke (Circe), Od. 10, 293; of the neck of Scylla, Od. 12, 90,

περιμηχανάομαι, depon. mid. (μηχανάω), 3 plur. pres περιμηχανόωνται, Ep. resolved: to prepare craftily on all sides; generally, to resolve upon craftily, to devise or contrive, τί, Od. 7, 200; δού-λιον ημάρ τινι, *Od. 14, 340.

Πέριμος, δ, son of Meges, a Trojan, slain by Patroclus, 16, 695.

περιναιετάω, poet. (ναιετάω), to dwell round about, *Od. 2, 66. 8, 551. 2) Intrans. to be inhabited, to lie, spoken of cities, Od. 4, 177.

menuralitys, ou. o, poet. (vais), one of those dwelling round about, a neighbour, 24, 488.†

περιξεστός, ή, όν (ξεστός), hewed round about, smoothed, smooth, πέτρη, Od. 12, 79.†

περίοιδα, see περιείδον. περιπέλομαι, depon. mid. poet. (πέλο-

μαι), only syncop. partcp. περιπλόμενος,

1) to turn oneself around, to roll around, to revolve in a circle, spoken of time: περιπλομένων ένιαντών, in the course of the seasons (lit. the years), Od. 1, 16. Il. 23, 833. h. Cer. 266. 2) Spoken of place, with accus. to go about any thing, to encompass, 18, 220.

περιπευκής, ές, poet. (πεύκη), very bitter, very unpleasant, very painful, βέλος, 11,

περιπλέκω (πλέκω), only aor. pass. Ep. περιπλέχθην, without augm. to lwist around, to wind about; pass, to wind oneself about any thing, to coil or twine about, with dat. torte, Od. 14, 313; to embrace, yout, *Od. 23, 33.

περιπληθής, ές (πλήθος), very full, very opulous, 'Ορτυγίη, Od. 15, 404.† populous, Όρτυγίη, Od. 15, 404.† περιπλόμενος, εσε περιπέλομαι.

περιπρό, adv. (πρό), very much, exceedingly, particularly, 11, 180. 16, 699; ed. Spitzner; in Wolf separated: περὶ πρό.

περιπροχέω (χέω), only partcp. sor. pass. περιπροχυθείε, to pour round about; pass. to pour oneself about, metaph. έρος θυμὸν περιπροχυθείε έδάμασσε, love has overpowered my heart, poured about it [a full tide of love is poured into my

breast, Cp.], 14, 316.† περιρρέω (ρέω), imperf. περίρρεε, to flow round about, with accus. Od. 9, 388.

περιβρηδής, ές (περιβρέω), falling about any thing. περιροηδής τραπέζη κάππεσε δινηθείς, staggering he fell prostrate upon the table, Od. 22, 84.†

περίβρυτος, ον (ρέω), flooded all around, sea-girl, epith. of Crete, Od. 19, 173.† περισαίνω (σαίνω), Ερ. περισσαίνω,

only pres. to wag with the tail around, to fatter, faun upon, rurá, Od. 16, 4. 10; ouppour. *Od. 10, 215.

περισείω (σείω), Ep. περισσείω, only Ep. form, to shake round about; only pass, to shake oneself round about, to wave, spoken of the crest, *19, 382, 22, 315. h. 6, 4.

περισθενέω, poet. (σθένος), only partep. pres. περισθενέων, to be superior, to be very strong, Od. 22, 368.†

περίσκεπτος, ον (σκέπτομαι), to be seen round about; hence, lying open, elevated, (V. 'wide looking,') *Od. I, 426. 10, 211. 14. 6.

περισσαίνω, poet. for περισαίνω.

περισσείω, poet for περισείω. περισταδόν, adv. (περιζστημι), standing

around, 13, 514.+

περιστάθη, 800 περίζστημι. περιστείχω (στείχω), aor. 1 partep. περιστείχω (στείχω), aor. 1 partep. περιστείξας for περισστείξας, to go round about, to walk around, Od. 4, 277. γ

περιστέλλω (στέλλω), aor. l partep. περιστείλας, to dress, to clothe, esply to dress or lay out a corpse, with accus. Od. 24, 293,†

περιστεναχίζω, poet. (στεναχίζω). only in the mid. pres. and imperf. to resound round about, to echo, with dat. moreiv, from the feet, Od. 23, 147; and in tmesis.

Od. 10, 454. δώμα περιστεναχίζεται αὐλή, the house resounded round a out in th court-yard, Od. 10, 10. Thus Wolf; on the contrary, Voss and Bothe after Cdd.: αύλφ, i. e. αὐλήσει, with the sound of flutes.

περιστένω (στένω), 1) = στεναχίζω, to roan around, to echo around, with accus. h. Ap. 18, 21. 2) = στείνω, only mid. περιστένεται γαστήρ, the stomach is too small, is tilled up, 16, 163.†

περιστήμισι, see περιτοτήμι. περιστέφω (στέφω), to crown round about, to surround, τί των, any thing with another, Od. 5, 303.†

περιστοναχίζω, an old reading for περιστεν., Od. 10, 454. 23, 146.

περιστρέφω (στρέφω), partcp. aor. περιστρέψας, lo turn round about, lo whirl around, with accus. δίσκον, Od. 8, 189; τινὰ χειρί, Il. 19, 131. h. 2, 409. Pass. μάλα ωκα περιστρέφεται κυκόωντι, sc. γάλα, very quickly is it stirred by the mixer, 5, 903; the reading περιτρέφεται is better, according to Eustath., to curdie, to congulate.

περίσχεο, see περιέχω. περιτάμνω, Ep and Ion. for περιτέμνω (τέμνω), to cut off round about, hence mid, to cut of any thing for oneself, and bear away as booty: to plunder, to pillage, βούς, *Od. 11, 402. 24, 112; cf.

περιτέλλομαι, depon. mid. (τέλλω), poet. only pres. to accomplish its course, to roll around, to revolve. ay mepirehλομένου έτεος, the year rolling round again, Od. 11, 295. 14, 294. περιτελλομένων ένιαυτών, in the course or revolution of the years, i. e. as often as the day of the feast returned, Il. 2, 551; cf. 8, 404. 418: see περιπέλομαι.

περιτίθημι, only in tmesis, see τίθημι *περιτιμήεις, εσσα, εν (τιμήεις), greaily honoured, highly valued, h. Ap 65.

περιτρέπω (τρέπω), only intrans, to turn oneself about, to return, in tmesis, Od. 10, 469 ;† see τρέπω.

περιτρέφω (τρέφω), to cause to curdle or congent round about; pass. to curdle or congeal round about, revi, any thing. σακέεσσι περιτρέφετο κρύσταλλος, the ice formed about the shields, Od. 14, 477;† and Il. 5, 903; see περιστρέφω.

περιτρέχω (τρέχω), to run round about, in tmesis, περί δ΄ έδραμε, 14, 413.†

περιτρέω, puet. (τρέω), aor. Ep. περίτρεσα, to tremble round about, to scatter in every direction in terrour, 11, 676.†
περιτρομέσμαι, depon. mid. (τρομέω =

τρέμω), to tremble round about. σάρκες περιτρομέοντο μέλεσσιν, upon the limbs. Od. 18, 77.+

περιτροπέω, Ep. and Ion. for περιτρέπω, only partep. pres. 1) to turn oneself around, to accomplish a course, to revolve, spoken of time, 2, 295. 2) Spoken of persons: to turn in every direction. unaa περιτροπέοντες έλαύνομεν, we drove the sheep away, i. e. very circuitously. Od.

9, 465; with accus. φύλα ἀνθρώπων, to of Straho, a village near Parion: Παhave commerce or intercourse with the tribes of men, h. Merc. 542.

mepitpoxos, or (tpexw), running around in a circle, hence circular, 23, 455.1

περιφαίνομαι, pass. (φαίνω), to appear round about to 'e risible round about, only parter περιφαινόμενον: όρος, a far-seen mountain, 13, 179 h. Ven 100. έν wepidatronere, in a conspicuous place.

Od. 5, 476.
Hepipas. arros, 6, 1) son of Ochesius, an Ætolian, who was slain by Ares, 5, 842, seq. 2) son of Epytus, a herald of the Trojans, 17, 3:3.

Περιφήτης, ου, ο, son of Copreus of Mycenæ, slain by Hector, 13, 639. 2) a

Mysian, 14, 515.

περιφραδής, ές (περιφράζομαι), rery considerate, prudent, wise, h. Merc. 464; often adv. περιφραδέως, thoughtfully, considerately. 2. 466. Od. 14, 431.

περιφράζομαι, mid (φράζω), to consider on all sides, carefully to ponder, νόστον, Od. 1, 76.†

περίφρων, ον (φρήν) rery considerate, rovident, intelligent, epith, of women, 5, 412. Od. 1, 329; and often.

περιφύω (φύωι, only sor. 2 infin. περιφυναι and partep. περιφές, intrans. lo grow round about; hence περιφυναί τινι, to intwine oneself about any one, to embrace, Od. 19, 416; mly with accus. Od. 24, 236. 320; without case, *Od. 16, 21.

περιχέω (χέω), 201. 1 περιχεύα, Ep. for περιέχενα, 201. 1 mid. subj. περιχεύεται with shortened vowel, Od. 6, 232 cf. Od. 3, 426; to pur around, to pour apon, τί, Il. 21, 319: eaply spoken of workers in metal: χρυσον κίρασι, to put gold about the horns, spoken of a victim adorned for sacrifice by putting gold plates about the horns, or gilding them, Od. 3, 426. II. 10, 294; metaph, xápur rur, to pour grace over any one, Od. 23, 162. Mid. 1) to pour about on-self; topur about apyraph, to put gold about silver, i. e. to gild it, Od. 6, 232. 23, 159. 2) to spread or extend over any thing, meraph. in truesis, Il. 2, 19.

περιχώομαι (χώομαι), 201. Ερ. περιχωσάμην without augm. to be violently angry, τινί τινος, at any one on account

of some one, *9, 449. 14, 2/6.
περιωπή, ἡ (ὧψ), a place from which
one can take a wide observation, an elevation, a height, 14, 8. Od. 10, 146.

περιώσιος, ον, poet. for περιούσιος, excessive, very great; neut. as adv. excessirely, too much, 4, 359. Od. 16, 208. Plur. h. 18, 41; with gen. περιώσιον άλλων, far beyond the others, h. Cer.

περκνός, ή, όν, poet. blackish, dark, dusky, sable (V. b'ack-winged), epith. of the eagle, 24, 316. † Schol μέλας, cf. μόρφνος.

Περκώσιος, δ, of Percôte, 2, 831. 6, 30. Περκώτη, η, a city in Asia Minor on the Hellespont, between Abydos and 1) Two persons play, each with five Lampsacus, 2, 835. 11, 229; in the time stones. For this purpose a surface of Q 2

λαιπερκώτη. (Περκώπη is a false reading.)

πέρνασχ' for πέρνασκε, see πέρνημι. πέρνημι. Ep. form of περάω, partcp. περνάς, iterat. imperf. 3 sing. περνασχ for mépraone, lo lead out and sell, rivi any one, 22, 45. 24, 752. κτήματα περνάμενα, goods (brought) for sale, *18, 292.

περονάω (περόνη), αστ. Ερ περόνησα, aor. mid. περονησάμην always without augment, 1) to pierce with a clusp or buckle, generally, to pierce through, riva boupi, 7, 145. Mid. to fasten any thing (for oneself) with a clasp or buckle, with accus. xhairar, 10, 133; τί ένετησι, with buckles, *14, 180.

περότη, ή (πείρω), prop. the tongue of a buckle; generally, a buckle, a broach, for fastening a cloak, 5, 425. Od. 18, 253. 19, 726,

TROOMEL SEE TROOM.

περοσιός, see περαμβοί, h. Ap. 218.

• Περόσιβοί, see Περαμβοί, h. Ap. 218.

• Περόσιδος, δ (Περσης. Hex. Th. 377),
son of the Titan Krios (Crius) and Eurybia, father of Hecate, h. Cer. 24.

πέρσα, Ep. for έπερσα, see πέρθω. Περσεύς, έως, Ion. and Ep. ĝos (Herm. Penetrius), 1) son of Zeus and Danie, daughter of king Acrisius in Argos. His with his mother grandfather caused him with his mother to be cast in a chest into the sea; he was, however, rescued by king Polydectes in Seriphus. When he had grown up, Polydectes, in order to remove him, commissioned him to bring the head of Medusa. He accomplished the task prosperously, and upon his return liberated Andromeda, daughter of Cepheus, who was bound to a rock and destined to be the prey of a sea-monster. Andromeda became his wife and bore to him Alcœus and Electryon, 14, 320. 2) son of Nestor and Anaxibia, Od. 3, 414, 445.

Περσεφόνεια, ή, Ep. for Περσεφόνη, daughter of Zeus and Dêmêtêr, 14, 326; wife of Hades, who bore her off from her mother. She rules with her husband the shades, and generally the under-world, Od. 10, 491. 11, 47. Il. 9, 457. Her sacred groves are on the western margin of the earth, on the borders of the realms of shades, Od. 10, 509. (Ac-cording to Eustath ad Od. 10, 491, from φέρειν and φόνος, who brings death, prop.

φερείν ann φονος, who trings usually property of the property

Περσητάδης, ου, ο, poet. for Περσείδης, son or descendant of Persons = Sikenelus,

πεσέειν and πεσέεσθαι, see πίπτω. neoros. 8, Att. nerros, a stone used in playing draughts, Od. 1, 107.† neorosan byubb repress. Eustath ad loc. and Etym. M. mention the following games: clay is used, with lines, the middle of which is called lend. The stones of the two parties, of different colours, are placed, and each seeks to shut up the other to the middle line. 2) A second kind is said to have been invested in Egypt, and is connected with astronomy and astrology. 3) A third kind is mentioned by Athenseus, I. p. 61, seq., which Apion heard about from a certain Cteson of Ithaca, and which, according to tradition, the suitors themselves invented. "The suitors," says he, "one hundred and eight in number, placed a like num-ber of stones, in equal parts, opposite each other, so that fifty-four stood on each side. In the middle remained a small empty space, in which a stone was placed called Penelope. At this, the suitor to whom the lot fell cast, by means of the stones. If he hit the Peneiöpê, and jerked her from her place, he placed his stone in the place of Penelöpe. Then he put up Penelöpe upon the place to which she had been jerked. and struck his own stone from the middle at her. If he hit, without touching another, he won, and this passed for a go d omen. Eurymachus won most fre-quently." These explanations appear, however, to be only inventions of the Gramm., and deserving of little credit, Wiedemann's Humanis. Magazin 1787, St. 3. p.237; and Nitzsch ad Od. l. c.

πέσσω, Ep. infin. pres. πεσσέμεν, to soften by heat, hence 1) Spoken of the sun, to soften, to ripen, to mature, τί, Od. 7, 119. 2) Metaph. to digest, hence χάλον, to digest (or swallow one's) anger, i. e. to restrain, Il. 4, 513. 9, 565; κήδα, to keep troubles to oneself, 4, 513. 9, 565; yepa, to digest presents, i. e. quietly to enjoy them, 2, 237. b) to nurse, to heat, βέλος, 8, 513.

πεσών, see πίπτω

πέταλον, τό (πετάννυμι), a leaf, mly plur. 2, 312. Od. 19, 520. πετάννυμι, 20τ. ἐπέτασα, Ερ. πέτασα

(σσ), perf. pass. πέπταμαι, aor. pass. επετάσθην, also πιτνάω, 1) to spread out to unfold, with accus. \(\hat{\chi}\ta_{\text{a}}\), io spread out the arms to any one, II. 4, 523. 13, 549. Od. 5, 374; spoken of doors: pass. 17, 371.

πετεηνός, ή, όν (πέτομαι), poet. for πε-Theos, flying, winged, feathered, epith. of birds; plur. subst. τὰ πετεηνά, fowls, birds, 15. 238. 2) Spoken of young birds; fedglings, callow birds, Od. 16, 218.

Herewy, wros, h, a village of the Theban dominion in Bostia, near Haliartus, 2, 500.

Hereos, o poet. do. d (according to Eustath. Att. for Hereos, from which gen. Hereos and Hereos (Buttm. § 37, note 3)), son of Orneus, fat er of Menestheus, who was expelled by Theseus from Attica, 2, 552.

nerouge, depon. mid. sor, enrauny. sunj. 3 sing. written, 15, 170; and with act. form ewrys, Batr. 207 (Ep. torm moτέομαι, πωτάομαι), 1) to fly. primar. spoken of birds and insects, 2, 89. 16, 265 2) Spoken of the rapid movement of gods, men, and brutes: to fly, to hasten, to run, 15, 150. Od. 5, 49; spoken of men, II. 13, 755. Od. 8, 122; often of horses: our acours series our. b) Spoken of inanimate things: of arrows, snow, and hail; of a river: to flow away, Il. 13, 140. 592. 15, 170.

πετραίος, η, ον, rocky, stony, dwelling in rocks, Σκύλλη, Od. 12, 231; προχοή,

h. Ap. 385.

πέτρη, ή, Ion. for πέτρα, a rock, a cliff, often. 2) a stone, a fragment of rock; as an image of firmness. Od. 17, 463; and of insensibility, Il. 16. 35; proverbial: οὐκ ἀπὸ δρυὸς οὐδ ἀπὸ πέτρης, see δρῦς.

πετρήεις, εσσα, εν. poet. (πέτρη), rocky, stony, Πυθώ, 9, 405; νήσος, Od 4, 844. h. 18, 7.

πέτρος, δ. poet. a rock, a stone, *17, 270. 20, 288. Batr. 218.

πεύθομαι, poet. for πυνθάνομαι, q. v. πευκαλίμος, η. ου. Η. epith. always φρεσὶ πευκαλίμησι, Il. 8, 366. 14, 165. 15, 81; prudeni, intelligeni. (Prob. according to Buttm, Lex. p. 321, a form of wucuos, like hardless from harpost, according to the Gramm. from rever, a point; sharp, piercing.) *11.

πεικεδαυός, ή, όν, poet. (πεύκη). mly explained, bitter, sour, as an epith. of war, 10, 8.† (According to Buttun., Lex. p. 320, from meven, prop. the pointed-tree, the pricking-tree, a point, pointed; hence sharp, painful, cl. exeneucijs.)

weven, n, a fir tree, a pine tree, *11, 494.

πεύσομαι, εσε πυνθάνομαι.

πέφανται, see φαίνω. πέφανται, see ΦΕΝΩ.

πεφάσθαι, see ΦΕΝΩ. πεφασμένος, 14, 127, partcp. perf. pass.

from paire.

πεφήσομαι, Ερ. 1) Fut. pass. of φαίνω, 17, 155. Od. 22, 217. 2) Fut. pass. from ΦΕΝΩ, Il. 13, 829. 15, 140.

πεφιδέσθαι, ενα φείδομαι πεφιδήσομαι, 886 φείδομαι.

πέφνον, Ep. for έπεφνον. see ΦΕΝΩ. πέφραδον, πεφραδέτιν, 200 φράζω.

пефрика, вее фріосы. πεφύασι, see φύω.

πεφυγμένος, κου φεύγω. πεφυζότες, Ερ. for πεφευγότες, partep. perf. nom. plur. βμίπη, from ΦΥΖΩ, cf. φείγω, 21, 6 528. πεφυλαγμένος, see φυλάσσω.

πεφυνία, Ερ. see φύω. πέφυρμαι, see φύρω.

πη or πη (ed. Spitzner), adv. interrog.

1) how, in what way, wherefore, why,
10, 385. Od 2, 364. 2) Spoken of place:
whither, Il. 5, 472. 6, 377. Od. 17, 219;
where, I 3, 307.

πή or πή (ed. Spitz.), enclit. adv. 1) in any way, in some way, perchance. ούτω πη, thus perhaps [tali quodum modo], 24, 373. 2) to any place. ούτε πη αλλη, Od. 2, 127; any where, Od. 22, 25,

πηγεσίμαλλος, ον (μαλλός), thickworlled, having a thick flecce, apreios, 3, 197.†

πηγή, ή, a fountain, a spring, 2, 523 πήγη, η, ο υπατατική το μετατική το κατέα. Ερ. πήξα, perf. II. πέπηγα, pluperf. 3 sing. έπεπήγει, pass. aor. 2 έπαγην. Ερ. πάγην. aor. 1 μα-s. only πήγθεν, Ερ. for ἐπήγθη. Gav, 8, 298. 1) Act. prop. to muke firm, hence 1) to stick in firmly, to stick in, to thrust in, to drive in, ti, any thing; the place is accompanied by a prep. έγχος, δόρυ ἐν μετώπφ, γαστέρι, 4, 460. 13. 372; ἔρετμον ἐπὶ τύμβω, to fix an oar upon the grave, Od. 11, 77; and dat. alone, Οιί. 11. 129; κεφαλήν άνά σκολόπεσσι, to fix his head upon stakes (to impale it), 18, 177; metaph. ομματα κατά χθονός. to fasten one's eyes upon the ground, 3, 217. 2) to join together, to construct, to build, ryas, 2, 664. II) Mid. and sor. 1 and 2 pass, and perf. 2. 1) Intrans. to become firm, hence a) to remain infixed, to stick fast, 4, 185. 5, 616. δόρυ δ' er κραδίη energyes, the spear remained infixed in the heart, 13, 442. cf. 16, 772. 2) to become firm, kard. youra supervan, the limbs become stiff, 22, 453. 3) Trans, in sor. l, to join together, to construct, to build,

iepia en avrije (sc. νηθε), Od. 5. 183.
πηγός, ή, όν, poet. (πήγνημι)=ανπηγής, thick. Επη. compressed; henre ιπνοι, well-fed, powerful horses, Schol. εντραφείς, 9, 124. 266. πύμα πηγόν, α dense, t. e. huge, mighty wave, Od. 5, 388. 235. (On the critics, who explain it now 'white,' and now 'black,' see Nitzsch ad Od. 5, 388.)

σιι. 3, 3001.; πηγυλίε, ίδος. 3, poet. (πήγνυμι.), frosty, c.ld., freezing, νύξ, Od. 14, 476.† Πήδαιον, τό, according to Eustath. an

Πήδαιον, τό, according to Eustath. an unknown place in Troy, or a river of the island Cyprus, in Ptolem. Pediæus, cf.

Mannert VI. 1. p. 442. Il 13, 172.
Πηθαίος, ὁ, son of Antênor, who was spin by Mayes 5, 60

stain by Meges, 5, 69.
πηδελιον, τό (πηδόν), the rudder, the
helm, in the stern of a ship, *Od. 3, 281.
h. Ap. 418.

Iliphages, i. 1) a city of the Leleges in Tross, on the Samioeis, the residence of king Altes, which Achilles destroyed, 6, 35. 21, 85; according to Pliny=Adramyttism. 2) a town in Messene, according to Strab. Vill. p. 369, the later M-thône, 9, 152. 294.

Hijdaros, è, 1) son of Bucolion, brother

of Æsēpus of Troy, 6, 21, seq. 2) a streed of Achilles, 16, 152.
πηδάω, imperf. 3 sing. ἐπήδα, sor. 1

πηδάω, imperf. 3 sing. ἐπήδα, sor. 1 ἐπήδησα, to spring, to leap, ποσσίν, 21, 269; spoken of missiles: to go, to fly, °14, 455.

πηδόν, τό (πόζα), prop. the lower part of an oar, an oar-blade, generally, a rudder, *Od. 7, 328. 13, 78.

πηκτός, ή, όν (πήγρυμι), joined together, bound fast, firm, άροτρον. 10, 353. 13, 703. Od. 13, 32. h. Cer. 196. πὴλαι, πῆλε, see πάλλω.

Πηλεγών, όνος, δ, son of the river-god Axius and the nymph Peribœa, 21, 141,

Πηλείδης, ao and εω, δ. Ερ. Πηληϊάδης, ao no f Peleus = Achilles, 1, 146. (Gen. Πηληϊάδεω, 1, 1, is pentesyilabic with synizesis.)

Πηλείων, ωνος, δ = Πηλείδης. 1) 1, 188. Od. 5, 310. 2) Mud-dweller, the name of a frog, Batr. 209.

Πηλείωνάδε, adv. to Pelides, 24, 338.†
Πηλεύν ήσς and ός, δ (Herm. Pulsantius), son of Æacus, sovereign of the
Myrmidons at Phthia in Thessaly, 2,
188, 189. He fled, on account of the
slaughter of his brother Phocus, to
Phthia, to Eurytion, whose daughter
Antigöne he married. She bore him
Polydôra, 16, 175. He then took part in
the Argonautic expedition and in the
Calydonian hunt. After the death of
Antigöne, he married the Nereid Thetis,
who bore him Achilles, 16, 33. 20, 206.
In the marriage festival the gods took
part and made him present, 24, 59, seq.
16, 143. 2) the mud-dweller, the name
of a frog (from πηλός), Batr. 29.

Πηλητάδης, Ερ. for Πηλείδης, q. v. Πηλητός, η, ον, Ερ. for Πηλείος Πηλεύς, Ρείαπ, δόμος, 18, 60. 441. πήληξ, ηκος, ή (πάλλω), a helmet. so

πήληξ, ηκος, ή (πάλλω), α helmel, so called from the waving creat, *8, 30%. 15, 608. Od. 1, 256.

Πηλιός, άδος, η, Pelian, from the mountain Pelion; η μελίη, the Pelian spear, which was presented to Peleus by Chiron, *16, 143. 19, 390.

Πηλιον, τό, a high, woody mountain in the state of the state

High.cov, ró, a high, woody mountain in Thessaly, lying over against Ossa, which terminated in the promontory Sepisa; now Zagora, 2, 744. 16. 144.
*Higholfarns, ov. o. (Pairws), the mud-welker, a frog's name, Batr. 240.

"πηλός, ό, mud, mire, clay, Batr. 240.
πήμα, ατος, τό (πάπηθα, πάσχω, ευί,
wretchedness, mis/riune, injury, ruin,
often plur. πήματα πάσχων. πήμα κακοίο
(Υ. the punishment of wickedness), Od.
3, 152. δύης πήμα, Od. 14, 348. Often
spoken of persons instead of evil-bringing: έτρεφε πήμα Τρωσί, Zeus nourished
him as a great pest to the Trojans II. 6,
282. cf. 3. 50. 10, 453. 11, 347. Od. 12.

125. 17, 446. h. Ap. 304.
πημαίνω (πῆμα), fut. πημανώ, Ep.
-ανόω, aor. 1 ἐπήμηνα, aor. pass. Ep. πημάνθην, 1) Intians. to devise mischief,

so do injury, to do wrong; vwep opnia. | daughter the cattle of Iphielus. contrary to the treaty, 3, 299. 24. 781.
2) Trans. with accus. to injure, to harm, to destroy, 15, 42. Pass. Od. 8, 563. 14, 255.

Πηνειός, ὁ, Penēus, a river in Thessaly, which rises in Pindus, flows through the vale of Tempe, and falls into the Thermaic gulf; now Salambria, 2, 752.

Πηνέλεως, ω, Att. for Πηνέλαος, Ερ. ωο (that cares for the people, from πένομαι and λαός), from the form Πηνέλεος, gen. Πηνελέοιο, 14, 489 (according to Thiersch, § 184. 17, the reading Πηνελώο is to be preferred, which Bothe has adopted); son of Hippalemus, leader of the Bosotians before Troy. He was wounded in the fight about the corpse of Patroclus, by Polydamas, 2, 494. 17,

Πηνελόπεια, ή, Ep. for Πηνελόπη (unravelling the web, from πήνη and λέπω), daughter of Icarius and Peribea, Od. 1, 329; the wife of Odysseus (Ulysses); her conjugal fidelity and love is celebrated in the Odyssey. During the absence of Odysseus (Ulysses), there were many youths who aspired to her hand. She put off the suitors a long time by an artifice, professing that she would choose one of them for a husband when she had finished weaving a shroud for Laertes which she had begun. But it was never finished; for she unravelled by night what she had woven by day, Od. 2, 88, seq. 19, 139, seq. A female slave at last betrayed her artifice; when Odysseus (Ulysses) returned, after twenty years, and slew the suitors, Od. 21, 22.

πηνίον, τό (πῆνος), dimln. the thread of the woof wound upon a spool or bobbin (the yarn for the woof, V.), 23, 762.† Close after Ajax, hastened Odysseus (Ulysses) on, and was as near to him, as the shuttle with which the woof (mnvior) is drawn through the warp is to the breast of the woman weaving. According to others, the spool upon which the west was wound. Damm incorrectly makes mylov an adject, to be connected with µiτον, the thread spun upon the spindle, see µiros.

πηός, δ, poet. a relative, eaply a relative by marriage, 3, 163. Od. 8, 581. 10, 441. (Prob. from πέπαμαι, to acquire.)

Hipera, according to Eustath. a place in Thessaly, prob. the region about Pherse, 2, 766. ed. Wolf, e Cod. Ven. Steph. and Voss. in transl. Bothe has adopted the reading of the old editions, Πιερίη; since here Apollo pastured the herds of Admetus. h. Merc. 69. Others

read: Φηρείη, the region about Pheres.
πήρη, η, Ion. for πήρα, a travelling sack, a wallet, *Od. 13, 432. 17, 197.

πηρός, ή, όν, disabled, maimen. esply bisind, 2, 599.† [Related to πη-μα! Rost.] Πηρώ, ούς, ή, daughter of Neleus and Chloris, famed for her beauty. Her fa-

loved her, and his brother Melampus procured for him the wished-for cattle, Od. 11, 287. cf. 15, 225, seq.; see Bias.

πηχυς, cos, à (prob. akin to παχύς), 1) the elbow; the arm from the wrist to the clow, the arm itself, 5, 314. in H. only dual. 2) the central curve which connected the two ends (réfa) of the bow together, and upon which the arrow was laid in shooting, 11, 375, 13, 583, Od. 21, 419. 3) In the plur, the curved ends or handle of the lyre, h. Merc. 50.

πίορ, το (πίων), poet, only nom, and accus. fat, talton, gresse. Βοῦν ἀκ πίαρ ἐλέσθαι, to take away the fat of the oxen; spoken of the lion, either in the literal sense (thus Buttm. Lex. p. 478, and Heyne), or it is equivalent to 'the fattest of the cattle,' 11, 550. 17, 659. πίαρ έλουσα, h. Ven. 30. metaph. fertitity. 2) It is explained as adj. Od. 9, 135. h. Ap. 60. ἐπεὶ μάλα πίαρ ϋπ' οὐδας [so unctuous is the glebe, Cp.]. According to Buttm. l. c. wiao is a subst. and υπό is prep., for there is great fatness (richness, fertility) under the surface.

πίδαξ, ακος, ή, a fountain, a spring, 16, 825.†

πιδήεις, εσσα, εν, poet. (πίδαξ), springy, abounding in fountains, epith. of ida, 11.

Πιδότης, ου, ο, a Trojan from Percôte, whom Odysseus (Ulysses) slew, 6, 30. πίε, πιέειν, 800 πίνω.

πιέζω, Ion. and Ep. πιεζέω, from which imperf. πιέζευν for ἐπιέζουν, Od. 12. 174; aor. pasa. ἐπιέσθην, to press, to squeeze, and generally, to press down, to hold fust, τί, Il. 16, 510. 4, 419; τινά έν δεσμοίς, to hold any one fast in bonds, Od. 12, 164. Pass. Od. 8, 336.

πί ειρα, ή, a pecul. fem. of πίων, q. v. Πιερίη, ή (prob. from πίαρ), a region of Macedonia, on the borders of Thessaly, in the vicinity of mount Olympus. 14, 226. Od. 5, 50. Adv. from it, Hiepinder. h. Merc. 85.

πιθέσθαι. 100 πείθω.

IIIΘΕΩ, from which are derived the Ep. forms of weide (prop. from the aur. 2, έπιθον), fut. πιθήσω, 20τ. ἐπίθησα. in the signif. to obey, to follow to irust, rust, eaply partep. aor. 4, 398. 6, 183. Od. 21, 315.

πίθος, ò, a vessel, mly an earthen one; prop. a large earthen jar, for keeping wine, 24, 527. Od. 2, 340. 23, 305.

IIIΘΩ, obsol. root of meile πικρόγαμος, ον (γάμος), whose marriage is unfortunate, unhappily wedded, *Od. 1, 266. 4, 346. 17, 137.

πωρός, ή, όν (from πενκή), also of two endings, Od. 4, 4*6. 1) Prop. printed, sharp, piercing, βάλος, διστός, Π. 4, 118. 217. 2) sharp in respect of sense, hence a) Of taste: bitter, sour, ρίζα, 11, 846; δάκρυον, Od. h) Spoken of smell: offen-Chloris, famed for her beauty. Her fasive, Od. 4, 406. c) Spoken of feeling:
ther demanded as a bridal present for Lis bitter, virulent, without, 11, 11, 271; and generally, disagreeable, odious, Od. 17, 448. cf. Buttm., Lex. p. 319.

πίλναμαι, Ep. form of πελάζω, quickly to approach a thing, to touch, to rush upon or to, with dat. xbovi, 23, 368. h. Cer. 115; also en over, 19, 93; absol. άμφὶ δὲ χαῖται πίλναντο, round about the hair fluttered, 22, 402.

πίλος, ὁ, felled wood, felt; a kind of

helmet was made of it, 10, 265. πιμπλάνω, Ep. form of πίμπλημι; 3 pre. mid. πιμπλάνεται, 9, 679.

πίμπλημι, pies. 3 plur. πιμπλάσι, fut. πλήσω, 201. έπλησα. Ερ. πλήσα, mid πίμπλαμαι, sor. mid. ἐπλησάμην, sor. pass. ἐπλήσθην, 3 plur. πλησθεν for ἐπλήσθησαν, also Ep. aor. II. ἐπλήμην, only 3 sing. and plur. manto and manoro, 1) to fill, to make full, to fill up, ti, 14, 35; τινός, with any thing; ἐναύλους νεκύων, τινὰ μένεος, 16, 72. 13, 60: τινί, 16, 374. Mid. with aor. 1, 1) to fill for oneself, to satiste oneself, to satisfy, with accus. Séwas oivoid, 9, 224; byhov egnτύος καὶ ποτήτος, to satisfy the desire with food and drink, Od. 17, 603. 19, 198. 2) Intrans. in sor. pass. and Ep. aor. 2, to fill oneseif, to be full, μένεος, of rage, Il. 1, 104: ἀλκής, 17, 211. h. Cer. 281. των δὲ πλήτο σπέος, the cave was full, 18, 50. cf. Od. 8, 57; Ep. form πιμπλάνω and πλήθω.

πίμπρημε, not found in Hom., see πρή-

wirely, arcs, è, a board, Od. 12, 67; generally, a wooden table, exply 1) a writing-table, prob. made of two small boards, which were laid together, and fastened with a seal. b) a plate, a vessel, small boards upon which meat was laid, Od. 1, 141.

πινύσσω (from πνέω, πέπνυμαι), to make wise, to instruct, to inform, τινά, 14, 249.+

πινυτή, ή (πινύσσω), poet. understanding, wisdom, 7, 289. Od. 20, 71.

πινυτός, ή, όν (πινύσσω, πινύω), intelli-gent, prudent, wise, *Od. 1, 229, 4, 211; and often.

πίνω, pres. infin. πινέμεναι, imperf. iterat. πίνεσκε, fut. πίομαι, aor. 2 έπιον, imperat. πίε, Od. 9, 347; infin. πιείν, Ep. πιέειν, πιέμεν, perf. pass. to drink, spoken of men and animals, mly with a cus. οίνον, Il. 5, 341; also κρητήρας οίνοιο, to drink jars of wine, 8, 232; κύπελλα, 4, 346. b) Rarely with gen. Od. 11, 96. 15, 373. (Iota is in the fut. long; in the aor. short; long by the arsis in the infin. weiger, Od. 18, 3.)

πίσμαι, 300 πίνω.

πιότατος, η, ον, superl. of πίων.

minte (for minere from root nere), fut, mecéches, aur. 2 émecov, Ep mécov, perf. partep. menreue, with synizesis of eu: accus. plur. wewreeros, Od. 22, 384; to full, i. a. to fall down, to plunge, to fall from a higher to a lower place, spoken of persons with prep. showing whence, at immur, draw, l. 7, 16. 16, 379; of 9, 186.

things: of missiles, of snow, fire, 17, 633. 12, 150; whither by prep. ev. eni, παρά, with dat. or dat. alone πεδίω, 5 82; or by adv. epage, xamai. Esply οδι τι υγ αυν. εραξες χαμαι. Exply 1) to fall out, to drap, spoken of reims: έκ χειρών, 5, 583. μετὰ ποσοί γυναικός, to fail from the lap of the mother, i. e. to be born, 19, 110. ἐκ θυμοῦ τιντ, to fail from any one's heart, i. e. to lose his former. 2, 501. favour, 23, 595. 2) to fall down, to full around, often speken of trees, harvests, etc. 11, 69. 18, 552. 3) In the constructio prægnans: to fall dying, to fall, to perish, spoken of men who are slain in battle, ὑπό τινος and τινι, 6, 453. 17, 428; in full: θνήσκοντες πίπτουσι, 1, 243. 4) to fall, i. e. to rush upon, to cast oneself upon; ev vyuot, upon the ships, 9, 235. 11, 311. 823. 12, 107. 126. 15, 63. 17, 639 : cf. έχω. (Voss. incorrectly trans-lates, 11, 823, εν νηυσί πεσέονται, they were stretched about the ships); of wind, Od. 14, 475; metaph spoken of discord. Il. 21. 385. 5) to fall, to sink, i, e, to become weak and faint, spoken of courage, 14, 418; of the wind, Od. 19, 202

πίσος, εος, τό, poet. (πίνω), a moiss place, a meadow, a meadow-pasture, marshy land, 20. 9. Od. 6, 124. h. Ven. 99 ; (less correct is meldos.)

πίσσα, ἡ (πίτυς), pitch, 4, 277.† πιστός, ἡ, ὁν (πείθω), superl. πιστότα-τος, who is believed or trusted: credible, faithful, trusty, trustworthy, έταῖρος, 16, 147; ὅρκια, 2, 124; οὐκέτι πιστὰ γυναιξίν, no confidence can be placed in the women. Od. 11, 456.

πιστόω (πιστός), 201. mid. ἐπιστωσάμην, sor. pass. ἐπιστώθην, to make trusty, true; hence, pass. to be assured, to believe, to trust, Od. 21, 218. Mid. to give mulual security, to become security, to promise fidelity, Il. 6, 233; ἐπέσστεν, by words, 21, 286; also in the aor. pars. δραφ πιστωθήναί των, to give security to

any one upon oath, Od. 15, 436.
πίσυνος, η, ου, poet. (πείθω), srusting to, confaing in any thing, with dat. τόξοισι, Διΐ, 5, 205. Od. 18, 140.

regets, M.I., 3, 203. Od. 16, 140.

***xicryes; oi, ai, *xicryea, *rá, ***Zel. and

Ep. for récrapes, four, 15, 680. Od. 5, 70.

Hirdeis, ***joc. 5, the well-known Pittheus was son of Pelops, king of Trozzêne,
father of &thra: but from 2, 105, seq. it

would appear that the son of Pelops and the father of the Æthra mentioned in 3, 144, were probably distinct persons; hence Damm, s. v. Alius erat filius Pelopis.

πιτνάω and πίτνημι, poet. form of ne-iννυμι, to spread out, to stretch out, ήέρα πίτνα for ἐπίτνα, 21, 7; πιτνὰς εἰς ἐμὰ χεϊρας, Od. 11, 392.

Hirveia, i, Ep. for Hirva, a town in Asia Minor, between Parion and Priapus,

2, 829 (prop. the fr-lown).
πίτυς, νος. ή, a fr, a pitch-pine, pinus
abies, 13, 390; dat. plur. πίτυσσω, Od

πιφαύσκω, and mid. πιφαύσκομαι, Ep. form by lengthening and prefixing redupl. from ΦΑΩ, i. e. φαίνω, only pres. and imperf. I) Act. to cause to appear, to lay open, hence: to indicate, to point out, τινί, 10, 502; early by speaking: to give to understand, to tell, to report, rivi τι, 10, 478. Od. 11, 442; also έπεα άλλήλοισι, to speak words with one another, Il. 10, 202; cf. Od. 22, 131. II) Mid. πιφαύσκομαι, like the act. 1) τί τινι, πιφαύσκομαι, like the act. e. g. of Zeus : τὰ κηλά τινι, to show his bolts to any one, i. e. to send, Il. 12, 280; φλόγα, Il. 21, 333. 2) To indicate by words, to tell, to report, to communicate, Ti. 15, 97. Od. 2, 32; Ti TIVE, Il. 16, 12. 18, 500. Od. 2, 162; Od. 15, 518.

πίων, ον, gen. πίονος, to this an Ep. fem. πίειρα (as if from πίηρ), compar. πιότερος, η. ον, superl. πιότατος, η, ον, 9, 577. 1) Fut. in a literal sense, μηρία, δημός, Il. 2) Metaph. spoken of the soil: fat, fertile, fruitful, πεδίον, έργα, πίειρα άρουρα. 18, 541 Od. 2, 328. b) rich, opulent, wealthy, vnos, olnos, Il. 2, 549. Od. 9. 35; πιείρας πόλεις. Il. 18.

Πλαγκταί, αὶ, πέτραι (from πλάζω), the wandering rocks; two rocks, which, upon the approach of a ship, struck together like the Symplegades; according to the ancient critics, they lay before the western opening of the Si ilian straits. Modern critics understand by them the volcanic islands Lipari, Od. 12, 61.

πλαγκτός, ή, όν (πλάζω), wandering, restless. 2) Metaph. wandering, out of one's senses, simple, Od. 21, 363.

πλαγκτοσύνη, η, poet. (πλαγκτός), the act or state of wandering, roaming, Od. 15, 343.+

πλάγχθη, see πλάζω.

πλάζω, syncop. form of πελάζω; επλα-ζε δε και ωμους καθύπερθεν, i. e. according to Eustath. εἰς τοὺς ώμους ἐπέλαζεν, 'the water washed his shoulders from above' (Voss). Others refer the form to πλάζω, i. e. ἐπλάνα καὶ διεσάλευεν ώμους, the water shook his shoulders (so that he could not go straight on). Thus Damm, and perhaps the Gramm. in better keeping with the context, 21. 269 4

πλάζω, aor. ἐπλαγξα, fut. mid. πλάγξομαι, Od. 15, 312; αοτ. pass. ἐπλάχθην, Ep. πλάγχθην. I) Act. to drive around, to cause to wander, esply to turn from the right way, to drive from, των άπο πατρίδος, Od. 1, 75. 24, 307. Il. 17, 751. b) Metaph. to confuse, to lead astray, Od. 2, 396; to mislead, to hinder, rivá, Il. 2, 132. II) Pass. with fut. mid. to wander, to roam about, ent nortor, Od. 3, 106; κατὰ πτόλιν, Od. 15, 312; often absol. Il. 10, 91. Od. 1, 2. 3, 95. b) to be turned aside, to wander; spoken of a missile, to rebound, Il. 11, 351.

Πλάκος, ή, a mountain in Mysia, at which lay the city Thebe, 6, 396; see Υποπλάπιος.

*# # Adroug, ourtos, o, contr. from # Ac-Roeis, a cake, Batr. 36.

πλανάω (πλάνη), prose, = πλάζω, fut. ήσω, to lead astroy, Batr. 96. Mis go astray, to wander about, 23, 321.†

*πλαυοδίη, ή ίδόδο, α υτουν κτης, α πιαzε (only h. Merc. 75: πλαυοδίας δ΄ ήλαυνε δια ψαμαθώδεα χώρου; it is more correct to consider it as accus. plur. fem. of an adj. πλανόδιος, going astray, and to refer it to βοῦς, v. 74).

Πλάταια, η. poet. mly αι Πλαταιαί, 2 town in Bœotia, in a plain on the Asopus, between Helicon and Cithæron,

now Palan-Castro, 2, 504.

*πλαταμών, ῶνος, ὁ (πλατύς), a level surface, esply a broad ston-, h. Merc.

πλατάνιστος, ή, poet. for πλάτανος, the plane-tree, plutanus orientalis, Linn., Il. 2, 307. 310. *πλάτος, eos, τό, breadth, width, Fr.

4, 2.
*πλατύνωτος, ον (νώτος), broad backed, Batr. 298.

πλατύς, εία, ύ, broad, wide. flat, τελαιών, 5, 796. b) broad, spacious, of ur at compass, Έλλησποντος, 7, 86. αἰπόλια compass, πλατέα, great, wide-wandering herus, 2, 474. Od. 14, 101. 103.

ΠΛΑΩ or ΠΛΗΜΙ, syncopated forms of πελάζω, from which are derived the

Ep. forms πλήτο, πλήντο.

πλέες, αccus. πλέας, Εp. for πλέονες and πλέονας, 11, 395. 2. 129: see πλέων. πλέος, η, ω, Ion. and Ep. for πλέος, compar. πλεώτερος, Od. 11, 339; full, filled, with gen. οἰνου, full of wine, II. 9, 74. Od. 420. 74. Od. 4, 319. (Always the Ion. form, except πλέον, Od. 20, 355.)

πλείστος, η, ον, irreg. superl. of πολύς, the most, very much. πλείστον κακόν, the greatest evil, Od. 4, 697; πλείστον, as adv.

πλείω, Ep. for πλέω, to sail.

πλείων, πλείον, and πλέων, πλέον, compar. of πολύς. (H. uses both forms, also plur. nom. maeious for maeioves, dat. πλείοσιν and πλεόνεσσιν; also the Ep. plur. nhées and nhéas, more, greater : πλέων νύξ, the greater part of the night, 10, 252; τό πλείον πολέμοιο, the greater part of the war, 1, 165 Od. 8, 475; od

πλόονες, the greater part.
πλονες, ή. ὁν (πλόκω), twisted, twinet,
τάλαροι, ἀναδόσμη, 18. 568. 22, 469. Od.
9, 247: σειρή, Od. 22, 175.

πλέκω, aor. 1 act. έπλεξα, aor. mid. eπλεξάμην, 1) to twist, to twine, to curl, with accus. πλοκάμους, the locks, 14, 176. Mid. to twist for oneself, χαίτας, 14, 176; πείσμα, to twist a cord for oneself, Od. 10, 168.

mhéor, neut. of mhéos, see mheios. πλευρή, η, the side of the human or of an animal body, a rib; mly in the plur. 11, 437. Od. 17, 232.

πλευρόν, τό, poet. form of πλευρή. 4.

Πλευρών, ώνος, ο, an ancient city in

Ætolia, on the river Evenus, the abode | of the Curêtes, with a temple of Athene, 2, 639. 13, 217; from which IIλευρώνιος, η, ον, Pleuronian; subst. a Pleuronian

πλέω, Ep. form πλείω; from which πλείειν, πλείοντες, fut. πλεύσομαι, Od. πλαιευν, πλαιουτες, τιιι. πλαυσομικι, Ou. 12, 25. (Ερ. form πλώω,) lo said, to travel by sea: to voyage, ἐπὶ πόντω, Il. 7. 88; ἐνὶ πόντω, Ol. 16, 307; with accus. of place: ὑγρὰ κέλευθα, to navigate the watery paths, Od. 3, 71. 9, 252. (πλέων, Od. 1, 183, monosyllabic.)

ΠΛΕΩ, falsely assumed root for some of the tenses of miumanus.

πλέων, πλέον, 100 πλείων

πληγή, ή (πλήσσω), a stroke, a blow, a lash, Od. 4, 244; esply the cut of a whip, Il. 11, 532. 2) Διὸς πληγή, ή, a blow of Zeus=lightning, 14, 414.

πλήθος, εος, τό (πλήθω), dat. πλήθεϊ,

prop. fuiness; mly multitude, crowd; •17, 330. 23, 639.

πληθύς, ύος, ή. Ion. for πλήθος, dat. πληθυί, 22, 458. Od. 16, 105; prop. fulwess, multitude; mly a crowd of men, with verb plur. Il. 2, 278. 15, 305. Od. 11. 514; esply spoken of great multitudes, the people, in distinction from the leader, Il. 2, 143.

πλήθω, only pres. and imperf. to be full, to fill oneself, to become full, with gen. ιππων και ανδρών, 8, 214; σίτου, Od. 9, 8; spoken of rivers: to rise, to swell, []. 5, 87. 11, 492. πάντες ποταμοὶ πλήθουσι ρέοντες, the flowing rivers rise, 16, 389; metaph. spoken of the moon: πλήθουσα Σελήνη, the full moon, 18, 481. ef. h. 32. 11.

Πληϊάδες, ai, Ion for Πλειάδες, the Pleindes, the seven daughters of Atlas and Pleione; they were placed by Zeus amongst the stars and formed the constellation of the seven stars in Taurus. Their rising brought summer, their setting winter, and so the beginning and end of navigation, 18, 486. Od. 5, 272. h. 7, 7. (The name is derived by some from mhew, as the stars of navigation; by others, as Voss ad Arat. from πέλομαι, versari; according to others still = πελειάδες, a flight of wild doves, cf. Nitzsch ad Od. 5, 272.)

πληκτίζομαι, depon. mid. (πλήκτης), to πληκτιομαί, depoin min. (πληκτης), to strike, to fight, to contend, τωί, 21, 499.4 "πληκτρου, τό, prop. an instrument for striking: the plectrum, for playing upon

the lyre, h. Ap. 185.

manusupis, idos, i, the flow or flux of the sea, in opposition to the ebb, Od. 9, 486.† In Hom. 3, in Eurip. 3, in like manner, πλήμυρα. (According to Buttm., Gr. Gram. § 7, 17, note, from πλήν and μύρω, according to others, from πλήμα.)

πλήμνη, ἡ (πλήμη), prop. the filling; then, the name of the wheel, in which the axle runs, and into which the spokes are inserted, *5, 726, 23, 339.

πλήν, as prep. besides, except, with gen. Od. 8, 207.†

πλήντο, 1) Ep. 3 plur. aor. sync. pass. of πίμπλημι. Od. 8, 57. 2) 3 plur. aor. sync. of πελάζω, Il. 14, 468.

πλήξα, see πλήσσω. πλήξιππος, ου (Ιππος), horse-spurring, horse-laming, *2, 104.

πλησίος, η, ον (πέλας), near, neighbour-ing, inly with gen. 6, 249. Od. 5, 71; with dat. Il. 23, 732. Od. 2, 149; as subst. a neighbour, the nearest person, πλησίος άλλος, Il. 2, 271. Neut. as adv. near, in the vicinity. with gen. 3, 115; rarely with dat. 23, 732.

πλησίστιος, ον (iστίον), filling or swelling the saits, ούρος, *Od. 11, 7. 12, 149. πλήσσω, aor. 1 ἐπληξα, always Ep.

πλήξα, Ep. aur. 2 πέπληγον and ἐπέπληγον, perf. πέπληγα, always in act signif. Mid. acr. 1 ἐπληξάμην. Εp. acr. 2 πεπληγόμην, acr. pass. ἐπληγην, 1) to strike, to smite, to thrust, τυα, any one: πληγήσιν, to punish any one with blows, 2, 264: σπήπτρω μεταάρουσο, 2, 266. ποδί πλήδαι, to strike with the foot, Od. 22, 20: χορὸν ποσίν, Od. 8, 264: ἰπνους ἐς πόλεμον, to drive the steeds to the battle. arms, for the most part of the sword: to smite, to wound, to hit; often with double accus. τινά κληϊ δα, to strike any one upon the clavicle, 5, 147; rivà avyéva, 11, 240. Pass. in aor. 1, to be struck, 23, 694; esply to be struck by lightning, κεραυνώ, 8, 455 (here stands πληγέντε
masc. instead of πληγείσα), Od. 12, 416. b) Metaph. to be violently attucked, Il. 13, 394. 16, 203; see ennharre. Mid. to strike oneself, with accus. στήθεα, upon the breast, 18, 51; μηρώ, 12, 162. 16. 125. h. Cer. 218.

πλήτο, Ep. aor. sync. from πίμπλημι. 2) 3 sing. Ep. aor. sync. from πελάζω,

14, 438.

πλίσσομαι (from πλίξ, Dor. = βλήμα), mid. (elsewhere also πλίσσω), to stride, prop. according to the Gramm. to weave the legs, by putting one foot before the other; or, generally, to stride with extended legs, spoken of running mules: ev πλίσσοντο πόδεσσιν, well strode they forward with the legs, Od. 6, 318.†

πλόκαμος, ὁ (πλέκω), curled hair, a curl, & lock, in the plur. 14, 176.4

πλόκιος, η, ον (πλέκω), curled, entangled, for κλόπιος, Od. 13, 295.† πλόος, ὁ (πλέω), the act of sailing, navigation, Od. 3, 169.† h. 33, 16.

*πλούσιος, η, αν (πλούτος), rick, h. Merc. 171.

mhouros, à (mhéos, not from mohè, éros), abundance, wealth, property, connected with aφeros, 1, 171; δλβος, Il., and Od. 14, 206.

†Πλούτος, ο, son of Jasion and Demêtêr, god of wealth, h. Cer. 489

*Πλουτώ, ούς, η, daughter of Oceanus and Tethys, companion of Proserpina, h. Cer. 422.

πλοχμός, ὁ, poet. (πλέκω) = πλόκαμος, twisted hair, a curl, 17, 52.†

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cistern of stone, in which foul clothes were laid and cleansed, 22, 153. Od. 6, 40. 86. cf. Nitzsch sd Od. 6, 85.

πλόνω, fut. πλυνώ, Ερ. πλυνόω, aor. Ερ.

πλυνα, το mash, to rinse, to cleanse, πλυ-νεσπου, 22, 155. Od. 6, 93. πλωτός, τ), το (πλωω), sailing, esply swimming, floating, νήσος, Od. 10, 3†; epith of Æolia (see Aloλίη); according

το others, circumnavigable.
πλώω, Ep. form of πλέω, only in the signif. to suim. to foot; imperf. τεύχεα πλώον, 21, 302. Od. 5, 240. h. 21, 7.

mreim, poet for mrew.

πνεύμων, ονος, ο (πνέω), the lungs, 4, 528.

πνέω, poet. πνείω, perf. mid. πέπνυ-μαι; H. has the pres. and imperf. act. my in the poet. form (πνέαι only Od. 5, 469), 1) to blow, to breathe, spoken of the wind and the air, Od. 4, 361. 5, 469: to exhale, Od. 4, 446. 2) Spoken of anima'e beings: to breathe, to respire, = to live, 11. 17, 447. Od. 18, 131; of horses: to pant, to puff, Il. 13, 385; metaph. apoken of men: μένεα πνείοντες, breathing courage, animated with courage, epith. of warriors, 2, 536. Od. 22, 203. 3) The perf. mid. πέπνυμαι, infin. πεπνύσθας prop. to be animated; hence, to have recollection, to have intelligence, spoken of Tiresias, who alone possesses recollection in the under-world, Od. 10, 495; eaply to be intelligent, prudent, 11. 24, 377. Od. 23, 210; most frequently the partcp. menuneros, as adj. intelligens, prudent, thoughtful, considerate, apoken of persons and things: as μήδα, II. 7, 278 πεπυυμένα βάζειν, to speak intelligently, 9, 58; ayopevery, Od. 19, 352

*πνίγω, fut. ξω, to strangle, to drown, τινά, Batr. 158.

πνοιή, ή, Ep. and Ion. for πνοή (πνέω), 1) blast, breath, air, with the adjunct. ανέμοιο, Βορέαο, also plur. 5, 526; then αμα πνοιής ανέμοιο πέτεσθαι, to fly with the blasts of wind, i. e. fleet as the wind, spoken of a bird, 12, 207; of horses, 16, 149. 2) the breuth, of men and of animals: breath, respiration, 23, 380. πνοιβ 'Ηφαίστοιο, the breath of Hephæstus, i. e. the flame of fire, 21, 355.

IINYMI, ΠΝΥΩ, assumed root of πέπνυμαι, see πνέα

ποδαλείριος, ò, Podaleirius, son of Asklêpius (Æsculapius), brother of Machaon, from Tricca in Thessaly; a famous phy-

sician, 2, 732. 11, 832.

ποδάνετρου (νέττω), water for washing the feet. mly plur. Od. 19, 343. 504. Ποδάργη, ή (the swift-footed), one of the harpies, from whom Zephyrus begat the two horses of Achilles, Xanthus and Balius, 16, 150.

Πόδαργος, ὁ (swift-foot, from ἀργός), 1) a steed of Hector, 8, 185. 2) a steed of Menelaus, 23, 295.

πλυνός, ὁ (πλύνω) a mashing-tank, or a | with the feet; hence, strong-feeted, swift-

footed, often epith, of Achilles, 1, 121.

Hoddorny, ove, & son of Iphiclus, brother of Protesilaus, who, after the death of his brother, led the warriors of Phylace and Pyrasus, 2, 704. 13, 693.

ποδηνεκής, ές ('ENEKΩ), reaching to the feet, spoken of a lion's skin, *10, 24. 178; of a shield, 15, 646.

woonvence, or (arenos), wind-footed, swift-footed, epith. of Iris, *2, 786; and

Ποδής, οῦς, ὁ, for Ποδής, son of Εξ-tion, a wealthy and brave Trojan, friend of Hector, slain by Menelaus, 17, 575,

ποδώκεια, ή (ποδώκης), swiftness of fool,

ποιωτεία, η τινουωτείη, αυτόσωση του in plur. 2, 792 † ποδώκης, ετ (ώκύς), swift-footed, often an epith of Achilles, 2, 860. Od. 11, 471; also of Dolon, Il. 10, 316; of horses, 2, 764. 17. 614.

ποθέεσκε, see ποθέω.

πόθεν, adv. interrog. (πός), whence? from whence? spoken of place and race, Od. 17, 368. 373; often with gen. τίς πόθεν ἀνδρῶν, who and whence, Il. 21, 150. Od. 1, 170. h. Cer. 113.

moder, enclit. adv. from somewhere, from any place, mly εἴ ποθεν, 9, 380; μή ποθεν and εἰ καί ποθεν άλλοθεν, Od. 7, 52.

ποθέω (ποθή), pres. infin. Ερ. ποθήμεναι for ποθείν. Od. 12, 110; aor. Ερ. ἐπόθεσα and wobera, to wish, to desire, to long for, ti or tiva, esply to long for some-thing absent or lost; hence for the most part, to miss, τινά, 2, 793, 726. 5, 414. 11, 161. Od. 1, 343. ποθή, ἡ, poet. =πόθησις, wish, desire,

longing, eaply i for something absent, ruvés, 1, 240; ποθη έμειο, for me, 6, 362; βιότοιο, Od. 2, 128. κείνου δ΄ οὐτι λίημο ποθη έσσεται, there will be no great esply ; for something absent, longing for him, i. e. we shall not miss him, Il. 14, 368; also once, on week, the desire of thee, 19, 321.

πόθι, adv. interrog. poet. for ποθ, where? *Od. 1, 170. 10, 325.

ποθί, enclitic adv. poet. for ποῦ, 1) anywhere, 10, 8. 2) Of time: at any time. ai xi noot, 1, 128. 3) Mly somehow, perhaps, perchance, 19, 273. Od. 1, 348

módos, à, wish, desire, longing, rurés, for any one, 17, 439.† In Od. 4, 596. 11, 202. 14, 144. h. 18, 33.

Ποιάντιος, ον, sprung from Pasas, viός, Od. 3, 190.

ποιέω, fut. ήσω, 201. ἐποίησα, Ερ. ποίησα, perf. pass. πεποίημαι, fut. mid.
-ήσομαι, aor. έποιησάμην, Ep. ποιησάμην, ground signif. to make. 1) to make, i. e. to produce, to bring into being, to prepare, with accus. a) Prim. spoken of things which are produced by external action; it is to receive a translation suited to the subst. with which it is con-nected: ເພີ່ມຂໍ Tipt, to build a man a house, 1, 608; in like manner recove, ποδάρκης, es (άρκεω), prop. enduring θάλαμον, κλισίην, etc. πύλας έν πύργοις, 7, 339: σάκος ταύρων (gen. mater.), brass, Π. 4, 226; in like manner τεύχεα, a shield of ox hide, 7, 222; τύμβου 3, 327; δεσμός, Οd. 8, 448. το cast up a sepulchral mound, 7, 435. είδωλον, Od. 4, 796. b) Spoken of states to pasture, spoken of sheyherds; μηλα, and of things, to which esply mental action belongs: τελευτή», to make an end, Od. 1, 250; φόβου, to excite fear, Il. 12, 432; νόημα τυι ἀν φρασύ, to put a thought into any one's mind, Od. 14, 274; ἀθύρματα, to pursue pastimes, 11. 15, 363; κακὸν μείζον, to prepare a greater evil, 13, 120; γαλήνην, Od. 5, strater of the first state of the state of thy house by the Trojans, Il. 6, 57. 2) to make, i. e. to place a man in a condition; a) With double accus, to convert, to render: with subst. τιρά βασιλέα, to make a man a king, Od. 1, 387; κείνου ταμίην ἀνέμων, Od. 10, 21; λαούς λίθους, the people to stones, Ii. 24, 611; θεὰν ἄκοιτιν θνητώ, to make a goddess bride to a mortal, 24, 537; with adj. τινὰ ἄφρονα, to render a man senseless, Od. 23, 12; άιστον, Od. 5, 235 ; θεμείλια λεία. to make the ground smooth, i. e. level, 11. 12, 30; C: dintuxa. Mid. 1) to make any thing for oneself, like the act. a) With a more or less distinct reference to the subj. : oixia, to build houses-or dwellings for oneself, 12, 168; τείχος, ητόν, 12, 5. h. Ap. 286; σχεδίην, Od. 5, 251. b) ἀγορήν, to niake an assembly, 1l. 8, 2; κλέος αὐτῆ ποιείτα ται, she acquired glory for herself, ρήτρην ποιείσθαι, Od. 14, 393. 2) With double accus. τινὰ ἄλοχον, to make any one a wife, Il. 3, 409; τινὰ ἀκοίτην, Od. 5, 120; rirà viór, to take any one as a son, 11. 9, 495.

ποίη, ή, Ion. for πόα, grass, herbage, pasturage, 14, 347.† Od. 9, 499; and often

ποιήεις, εσσα, εν (ποίη), grassy, verdant, reen, epith. of towns and islands, 2,

green, epith. of towns and minime, ..., 503; mérea, 20, 9; äysea, Od. 4, 337. monrofe, 4, 6v (wots), made, prepared; in H. well-wrought or built, spoken of dwellings, 5, 198. Od. 1, 333; of arms and vessels, Il. 10, 262.

ποικίλλω (ποικίλος), to variegate, spoken of embroidering and painting; especially to adorn with various colours, to work or

form with skill, χορόν, 18, 590.†
ποικιλμα, ατος, τό (ποικίλλω), variegated work, esply painting, embroidery, ποικίλμασι κάλλιστος, spoken of a robe, 6, 294. Od. 15, 107.

ο, 39». Ou. 15, 10°.

ποικιλομήτης, ου, δ (μήτις), full of manifold devices, abounding in expedients, cusming, epith. of Odysseus (Ulysseus, 182). Od. 3, 183; of Zeus and Hermés, b. Ap. 322. Merc. 155.

wouthor, v, ov, 1) variegated, having divers colours, rapšahin, 10, 30. 2) adorned, painted, embroidered, spoken of garments, 5, 735. Od. 18, 293; and gen. wrought with art, beautifully formed, wariike noise or tumul epith. of arms, chariots, etc. ποικίλα πόλεμόνδε. adv. Ερ. χαλεψ ἄρματα, chariots adorned with war, 8, 813, and often

Od. 9, 188; also absol en oceror, to be a shepherd with sheep, Il. 6, 25. Mid. pasture, to graze, spoken of flocks, 11, 244.

ποιμήν, ένος, ὁ (πάομαι), a herdsman, esply a shepherd, 5, 137; then metaph. ποιμήν λαών, a shepherd of the people, frequently an epith, of princes, Il. and

ποίμνη, ή (ποιμαίνω), a finck or herd of cattle pasturing, Od. 9, 122.†

ποιμνήτος, η, ον (ποίμνη), Ion. for που μνείον, belonging to the flock or herd, σταθμός, the fold of the flock or herd, 2,

wown, ή (akin to ΦΕΝΩ), prop. compensation for a committed homicide, the money with which a man redeems himself from blood-guiltiness; hence, penalty, vengeunce (which I take or which is taken of me), with gen. for or on account of any one, παιδός, 13, 659; καστυρνήτοιο, 14, 483; cf. 16, 398, 9, 633; and generally, recompense, requital, 5, 266. Od. 23, 312; τῶν ποινήν, ο, as appos. Il, 17, 207; cf. 21, 28.

ποίος, η, ον (πός), what sort of, of what kind (qualls). molor row widow ceures! what a word hast thou spoken, and neutor rocor cectors? 37.5.70. With infin. moloc cell (0800); duyedney, how would you be able to defend Odysseus (Ulysses), Od. 21, 195.

ποιπνύω, partep. aor. ποιπνέσας (prob. from www., winvouce, with redupl.), prop. to be out of breath from haste; hence, to be out of otesta from mass; nence, 1) to be heatly, active, to move hasting, ava μαχήν, 14, 155. 8, 219; in a sacrifice, Od. 3, 430. Esply 2) to serve with assidisity, to weil upon assidisously, 11. 1, 600. 18, 421. Od. 20,149 (ν is in the pres. and imperf. short, with a following short syllable, long with a following long, IL. 1, 601. 24, 475).

nóxos (néxu), wool shorn of, a fleece, 12, 451.+

makies, Ep. for makkei, see makis. πολεμέτος, ον, Ιοπ. for the unusual πολεμείος, wartike; έργα, 2, 338. Od. 12, 116: τεύχεα, II. 7, 193. πολεμέζω. Ερ. πτολεμίζω (πόλεμος), fut. πολεμίζω. 1) to war, to fight, to

πολεμιζω. Ε.Ρ. πτολεμίζω (πόλεμος), fut. πολεμίζω, 1) to war, to fight, to contend, τυί, with any one; ἄντα τυός, against any one, 8, 422; τυὸς ἐναντίβιος, 20, 85; μετ ἀχαιοίστως, 9, 352; also πόλεμος, to wage a war, 2, 121. 2) to make war upon, to invade. privepos modemiser, more easy to assail, 18, 258.

πολεμιστά, δ, Ερ. for πολεμιστής. πολεμιστής, οδ, δ, Ερ. πτολεμιστής (πόλεμος), α warrior, α combatant, 5, 289; and often; Od. 24, 499.

*πολεμόκλονος, ον (κλόνος), making a warlike noise or tumult, Batz. 4, 276. πόλεμόνδε, adv. Ep. πτόλεμόνδε, to the

πόλεμος, δ, Ep. also πτόλεμος (πέλω), impeluous, tumultuous, fatiguing, πόλε the tumult of war, the tumult of buttle, and generally, war: particularly in H. contest, battle, πόλεμος 'Αχαιών, war with the Acnaians, 3, 165; ανδρών πτόλεμοι, 21, 8. Od. 8, 183.

πολεύω, poet. (πόλος), only intrans. lo o about, to remain, to abide, garà åστυ, Od. 22, 223.+

πολέων, Ερ. for πολλών, see πολύς.

πόλησε, πόλησε, εσα πόλιε.

πολίζω (πόλις). 20τ. ἐπόλισα, Ερ. πόλισσα, perf pass. πεπολισμαι, prop. to found a city, generally, to found, to build, τείχος, *7, 453. 20, 217.

πολιήτης, ου, ο, poet. for πολίτης, 2, 806.+

wonlings, and to the city, into the city, Il. and Od.

πολιοκρόταφος, ον (κρόταφος), having gra , hairs upon the temples ('becoming gray,' V.), 8, 518.†

πολιός, ή, όν, also ός, όν, 20, 229; (πε λός), whitish, gray, canus, spoken of the hair, 22, 74, 77; κεφαλή, Od 24, 317; of a wolf, Il. 10, 334; of iron, 9, 365; often of the sea on account of the white f.am. 1, 350. Od. 4, 580.

πόλις, ιος, η, Ερ. also πτόλις (πέλω) H. has the gen. wokios dissyllabic, 2, 811; πτόλιος, πόλεος and πόληος, dat. πτόλεϊ. πόλει, πόληϊ, nom. plur. πόλιες, πόληες, gen. πολίων (πόλεων, false reading, 5, 744), dat. πολίεσσι, accus. πόλιας (trisyllabic and dissyllabic), πόλεις, πόληας, prop. a place of commerce, a city. akon weaker, the highest part of the city, a citadel, 6, 88, 257. 2) the region round about a city, Od. 6, 177. πόλις καὶ ἄστυ, 11. 17. 144: cf. ἄστυ. On the declen. see Thiersch, Gram. § 190. 24; Kühner. § 268. 3.

*πολισσόος, ον (σώζω), lown-prolecting,

πολίτης, ου. ο. Ερ. πολιήτης, 2, 806; α citizen, an inhabitant of a city, 15, 558. Od. 7, 131.

Πολίτης, ου, δ, 1) son of Priam, in whose form Iris appeared to his father, 2. 791. 13, 339, seq. 2) a faithful companion of Odysseus (Ulysses), who was metamorphosed by Kirke (Circe), Od. 10,

πολλάκι or πολλάκις (with e only, 8, 362. Od. 4, 101), adv. (πολλός), many times, i. e. often, frequently, Il. 3, 232; πολλάκι, h. Pan, 12, 13.

πολλός, πολλόν, Ep. and Ion. for πολύς, πολύ. Πολυαιμονίδης, ου, δ, son of Polym-

mon. 8, 276. moduatros, or (airém), much praised greatly tauded, praiseworthy; epith. of Odysseus (Ulysses), 9, 673, 10, 544, 11, 43J. Od. 12, 184. According to Butum., Lex. p. 60, distinguished by shrewd and crafty discourse: alvos, a speech full of

meaning, &c.]
πολυάτξ, ϊκος, ὁ, ἡ (ῖ), poet. (ἀίσσω).
prop. speken of violent motion; hence,

μος, 1, 105. Od. 11, 314; κάματος, It. 5, 811.

πολυανθής, ές, (άνθος), very blooming, υλη, Od. 14, 353; † ἔαρ, h. 18, 17.

πολυάρητος, ον. Ιου. (ἀράομαι), wished, much prayed for, Turi, "Ud. 6, 280. 19, 404. h. Cer. 220.

wohiepre, metaplast. dat. of wohie wonvapre, metapiast. dat. of wohitapros, or, rich in sheep, abounding in flocks. 2. 106.+

πολυβευθής, ές, poet. (βένθος), very deep, epith. of the sea, 1, 432. Od. 4, 406.

Πόλυβος, ὁ (rich in oxen), 1) son of Antènor in Troy, 11, 59. 2) a suitor of Penelope, whom Eurmæus slew, Od. 22, 243, 284. 3) a rich Egyptian in Thebes, husband of Alcandra, with whom Mene laus lodged, Od. 4, 126. 4) a Phæacian, Od. 8, 373. 5; an inhabitant of Ithaca, father of the suitor Eurymachus, Od. 15, 519. 16. 343.

πολυβότειρα, ή, Ερ. πουλυβότειρα, poet. (βόσκω), prop. fem. of πολυβοτήρ, much nourishing, fruitful productive, epith. of the earth and of Achaia, 3, 89. 11, 770. Od. 8, 378; only in Ep. form.

πολύβουλος, ον, poet. (βουλή), of great wisdom, intelligent, well-advised, counselling well, epith. of Athênê, 5, 260. Od. 16. 252

πολυβούτης, ου. ό, poet. (βοῦς), rich in horned cattle, rich in ozen, *9, 154, 296. πολυγηθής, ές, poet. (γηθέω), much delighting, greatly rejoicing, epith. of the Hours, 21. 450.

πολυδαίδαλος, ον, poet. (δαίδαλος), rich in art, i. e. 1) wrought with great art, beautifully wrought, spoken of metals, 3, 358. Od. 13, 11. 2) skilled in art, ingenious, Zidóves, Il. 23, 743.

πολυδάκρυος, ον = πολύδακρυς, Whence μάχης πολυδακούου, according to the Cod. Venet. ed. Bothe and Spitzner, Il. 17. 192. for would despurou, because w in this word is always long.

moλύδακρυς, υ, poet. (δάκρυ), tearful, much lamented, lamentable, epith. of Ares, of battle, and of war, °S, 132. 17,

woλυδάερϋτος, ον, poet. (δαερώω). much immented, much deplored, epith. of battle, 24, 620; γόος, Od. 21, 57. 19, 213. Πολυδάμας, αυτος, δ, Ερ. Πουλυδάμας

(much conquering), voc. Πουλυδέμα, 12, 231; son of Panthous and Phrontis, a wise and brave Trojan, 11, 57, 18, 249. Πολυδαμνα, ή, wife of the Egyptian Thon, who presented many magic herbs to Helen, Od. 4, 228.

•Πολυδέγμων. ονος, δ (δέχομαι), the much embracing, as subst. for Hades, who receives all mortals into his dominions, h. Cer. 17, 31.

πολυδειράς, άδος, ό, ή (δείρη), prop. having many necks; hence, many peaked, having many necks; hence, many peaked, having many summite, epith. of Olympus. 1, 499. 5, 754.

**Il Olovořetný, ov. ô (čéxouas), the much

embracing, epith. of Hades, = Πολυδέγμων

πολυδένδρεος, ον (δένδρον), ahounding in trees, woody, *Od. 4, 737. 23, 139. h.

Ap. 475. πολύδεσμος, ον, poet. (δεσμός), well-bound, well-joined σχεδίη, *Od. 5, 33. 7, 264

Πολυδεύκης, ους, δ, accus. Πολυδεύκεα, Polydeukės (Pollux), son of Zeus and Leds, brother of Kastôr (Castor), one of the Dioscuri, famous as a pugilist; he alone as the son of Zeus was immortal, see Κάστωρ, 3, 237. Od. 11, 299, seq.

πολυδίψιος, ον (δίψα), very thirsty, destiinte of water, epith. of Argos, 4, 171. It refers to the tradition that the realm of Argos was once destitute of water, cf. Apd. 2, I. 4. According to others, long looked for, Fr. 2, 1.

Πολυδώρη, ή, daughter of Peleus and Antigone, wife of Borus and mother of Menesthius, 16, 175.

πολύδωρος, ον (δώρον). rickly gifted, i. e. πολύεδνος, epith. of αλοχος, who on account of her beauty had received many presents, 6, 394, 22, 88. Od. 24, 293 in the last passage it has been translated well-portioned. [Cf. Lenz Gesch. d. Weiber, S. 170. Am. Ed.]

Πολύδωρος, ό, son of Priam and Lao thoë. Because he was the youngest and most beloved of his sons, Priam would not permit him to take part in the battle. Di-obedient to the command, he exposed himself in the fight and was skin by Achilles, 20, 407, seq. 21, 85, seq. (2) One of the Epigoni, conquered by Nestor, 23. 637.

Πολύειδος, ο, see Πολύϊδος.

*πολυεύχετος, ον (εύχομαι), much wished, much prayed for, h. Cer. 165. πολύζογος, ον, poet. 'ζυγόν'), having many banks of rowers, well-oared, νηῦς, 2, 293.†

πολυήρατος, ον (ἐράω), much beloved, gr-atly wished fur, dear, Θήβη, γάμος, •Od. 11, 275. 15. 126. 366. h. Ven. 226. πολυηχής, ές (ἡχή), loud sounding. i. e. l) loud singing, full-voiced, spoken of the nightingale, Od. 19, 521. 2) loud echoing, loud resummding, spoken of a

πολυθαρσής, ές (θάρσος), very bold, very courageous, spirited, 17, 156. Od. 13, 387.

Πολυθερσείδης, ου, δ, son of Polytherses, = Clesippus, Od. 22, 287.

Πολύδος, δ (1), (who knows much, from πολύς and έδεις, according to Wolf-Heyne, on the other hand, writes Πολύ-ειδος, according to Etym. M. and also Eustath. mentions this orthography, so also Paus. Plat.) son of Corranus, a prophet of Corinth, of the family of Melampus, father of Euchenor, 13, 663. son of Eurydamas, a Trojan, 5, 148.

πολυίδρείη, η, poet. (πολυίδρις), much knowledge; hence, wisdom, intelligence, plur. *Od. 2, 346, 23, 77.

πολυίδρις, ιος, ό, ή, poet. (ίδρις), much knowing; hence, wise, intelligent, crafty, *Od. 15, 459. 23, 82.

πολύϊππος, ον (ΐππος), having mang horses, abounding in horses, 13, 171. *πολυίχθυος, ον (ίχθύς), abounding in

fish, h. Ap. 417. πολυκαγκής, ές, poet. (κάγκανος), very perching; δίψα, burning thirst, 11, 6421. πολύκαρπος, ον (καρπός), abounding in fruits. άλωή. *Od. 7, 122. 24, 221.

Πολυκάστη, ή (the much adorned), daughter of Nestor and Anaxibia, Od. 3, 461. According to Eustath. wife of Telemachus.

πολυκέρδεια, πολυκέρδεια, η (πολυκερδής), great eraftiness, cunning, in the plur. Od. 24,

167. πολυκερδής, ές (κέρδος), very crafty, cunning, νόος, Od. 13, 255.†

πολύκεστος, ον (κεστός), much embroidered, richly embroidered, ipás, 3, 371.+

πολυκηδής, ές. poet. (κῆδος), full of care, cuusing trouble (νόστος), •Od. 9, 37. 23, 351.

*πολύκλαυτος, ον, poet. for πολύκλαυστος (κλαίω), much wept, greatly lamented, Ep. 3, 5.

πολυκλήϊς, ϊδος, ή, poet. (κλίς), furnished with many benches of ours, welloared, epith, of suips, 2, 74, 20, 382, Od. (lota long in all the cases.)

πολύκληρος ον (κλήρος), prop. of a great lot; having a great inheritance, very rich, wealthy, Od 14, 211.+

πολύκλητος, ον (καλέω), called from many places, culled from far, epith. of allies, *4, 438. 10, 420.

πολύκλυστος, ον. poet. (κλύζω), prop. much washed; heaving, rolling great waves, worros, Od. 4, 354. 6, 204.

πολύκμητος, ον (κάμνω), wrought with much toil and effort, prepared with toil, prop. spoken of iron which was hard for the ancients to work (V. beautifully wrought), 6, 48. 10, 379; and often; θάλαμος only Od. 4, 718.

πολύκνημος, ov. poet. (κνημός), having many wooded hills, abounding in woods, 2, 497.+

πολυκοιρανίη, ή (κοίρανος), & multi-plicity of ruters, 2, 204.†

*πολύκροτος, ον (κρότος), very noisy, loud-resounding, h. 18, 37. πολυκτήμων, ον (κτήμα), having great

possessions, wealthy, 5, 613.+

Πολυκτορίδης, ου, ò, son of Polyctor = Pisander, Od. 18, 299.

Πολύκτωρ, ορος ὁ wealthy,(from κτέαρ), l) son of Ptereiaus, one of the oldest heroes of Ithaca, Od. 17, 207. 2) father of Pisander, Od. 22, 243. [3) a fictitious Myrmicon, feigned by Hermes as his father, Il. 24, 397.]

πολυλήϊος, ου (ληϊου), rich in harrests, rich in fi-ids, 5, 613.† h. Merc. 171. πολύλλιστος, ου, Ερ. for πολύλιστος,

poet. (λίσσομαι), much prayed for, Od. 5,

- h. Ap. 347. h. Cer. 28.

Πολυμήλη, ή, daughter of Phylas, the beloved of Hermes and mother of Eudôrus, afterwards wife of Echeclus, 16,

181. πολύμηλος, ον (μήλον), rich in small cattle, abounding in sheep, rich in flocks. epith. of men and of regions, *2, 705;

and h. 18. 2. Πολύμηλος, è, son of Argeas, a Lycian.

πολύμητις, ιος, δ. ή, poet. (μήτις), rery prudent, very wise (rich in invention, V.), epith. of Ody-seus (Ulysses), 1, 311. Od. 21, 274; and Hephrestus, Il. 21, 355;

of Hermes, h. Merc. 319. πολυμηχανίη, ή, fertility in expedients, invention, contrivance, prudence, Od. 23, 321:+ from

πολυμήχανος, ου (μηχανή), rich in expedients, inventive, ingenious, very wise, epith. of Odysseus (Ulysses), 2, 173. Od. 1, 205; and of Apollo, h. Merc. 319.

πολυμνήστη, η, poet. (μνάομαι), much wooed, much courfed, βασίλεια. Od. 4, 770. 14, 64. The masc. is obsol.

πολύμῦθος, ον (μῦθος), of many words; toquacious, talkative, 3, 214. Od. 2, 200. Πολυνείκης, ους, ο. Polynices, son of Œdipus and brother of Eteocles. When according to his engagement the latter would not yield him the throne of Thebes, Polynices fied to Adrastus at Argos, and raised the expedition of the seven heroes against Thebes, in order to obtain the kingdom. The two brothers finally slew each other in a single combat, 4,

Πολύνησε, δ (having many ships), son of Tecton, a noble Phæacian, Od. 8, 114. Πολύξεινος, à, Ion. and Ep. for Πολύ Ecros (very hospitable), 1) a prince of Eleusis in Attica, h. in Cer. 154. 2) son of Agasthenes and grandson of Augias,

leader of the Epeans, 2, 623. *πολυοινέω (olvos), fut. ήσω, to be rick in wine, h. Merc. 91.

πολυπαίπαλος, ον, poet. (παίπαλος) [rather from πάλλω], prop. very tortuous; only trop. very crafty, very cumming, Od. 15, 419; † see παιπαλόεις.

πολυπάμων, ον, gen. ονος (πάμα), possessing much, wealthy, rich, 4, 433.†

*πολυπείρων, ον, poet. (πείρας), having many borders, from many regions, multifarious, Aaós, h. Cer. 297.

πολυπενθής, ές (πένθος), very sad, mournful, grievous, 9, 563. Od. 14, 386. 23, 15.

Πολυπημονίδης, ου, δ, son of Polypæmon. Thus Odysseus (Ulysses) calls his grandfather, in allusion to his sufferings, Od. 24, 305.

*πολυπήμων, πολυπήμων, ον, gen. ονος, poet.
 (πήμα) very injurious, h. Merc. 37. Cer. 230.

*πολυπίδακος, ον = πολυπίδαξ, h. Ven.

is often supplicated: much frequented, h. Ap. 347. h. Cer. 28.

Πολυμήλη, ή, daughter of Phylas, the πολύπικρος, ον (πικρός), very bitter,

wery painful, Od. 16, 255.† πολύπλαγωτος, ον. poet. (πλάξω), far-wandering, resiless, ανθρωσος, ληίστής, Od. 17, 511. 20, 195; as epith. of the wind, raging around, Il. 11, 308. Others explain it actively: wide-scattering.

Πολυποίτης, ου, ὁ (taking vengeance on many, as it were Πολυποινίτης from ποίτη), son of Pirithous and Hippodameia, who went with forty ships from Argissa, Gyrton, etc. to the siege of Troy, 2, 740

23, 836.
*πολυπότνια, ἡ, poet. (πότνια), the highly venerable, h. Cer. 211.

πολύπους, οδος, δ. Ερ. πουλύπους (πούς), that has many feet; then, the sea-polypus, in the Ep. form, Od. δ, 432.† h. Ap. 77. The ancients under-stood by it, the eight-armed polypus, sepia octopodia, Linn., which belongs to all seas. It is about eight feet long, and its arms are furnished upon the under side with an apparatus with which it attaches itself firmly to the objects around. It is very ferocious, and attacks any animal which it can conquer.

πολύπτυχος, ον (πτύξ), prop. having many folds; metonym. abounding in ravines, abounding in mountain glens, epith. of Olympus and Ida, *8, 411. 21, 449.

*πολύπυργος, ον (πύργος), having many towers, well-fortified, h. Ap. 242; a false reading.

πολύπυρος, ον (πύρος), abounding in wheat, spoken of countries and islands,

11, 756. Od. 14, 385. h. Ap. 242. πολύρρην, ηνος, ο, η ('APHN), abound-ing in sheep, rich in flocks, ανδρες, "9, 154, 296,

πολύρηνος, ον = πολύρην, Od. II, 257 ;† see Thierach, § 200. 10. πολύς, πολλή, πολύ, besides the comm.

forms, we have the following Ep.: nom. πουλύς, gen. πολέος, accus. πουλύς, plur. nom. πολέες and πολείες, gen. πολλέως, πολέων, πολλέων, dat. πολέστε, πολέστες and πολέσστα, accus. πολέας and πολείς; πολύς is used by H. as comm. gend. 10, 27. Od. 4, 709. H. has also nom. sing. πολλός, neut. πολλόν, compar. πλείων, ον, superl. πλείστος, η, ον. 1) Prop. spoken of a multitude: many, numerous, but also of power, size, strength : great, strong, vehement, violent. wohis viperos, πολλή λαίλαψ, a great snow-storm, a violent tempest. π. υπνος, a deep sleep, Od. 15, 394. wohós átios, worth much, il. 23, 562. Od. 8, 405. 2) Spoken of place: great, wide, broad, long, extended. x. πεδίον, a wide plain. πολλή γαΐα, the wide earth. πολλός τις έκειτο παρήσρος, he lay extended wide, Il. 11, 156. Spoken of time: lung. πολύν χρόνον, for a long time, 2, 343. πολλον επί χρό πολυπίδαξ, ακος, δ, ή, poet. (πίδαξ), vor, Od. 12, 407. As peculiarities of

expression, observe 1) It stands often with the gen. to express the notion of a part. πολλοί Τρώων, many of the Tro-jans, Il. 18, 271. Also the neut. sing. πολλον σαρκός, βίης, Od. 19, 450. 21, 185. 2) Mly πολύς is treated as a complete predicate, and hence is connected with another adj. by sai, Ep. 7è sai. πολλοί και άλλοι, many others. πολλά και ἐσθλά, many valuables, Od. 4, 96. πολέες τε καὶ ἐσθλοί, Il. 6, 452. 21, 586; or τέ, τέ, in which case πολύς takes the second place. παλαιά τε πολλά τε, Od. 2, 188 2) Often it stands alone as subst. in H., very rarely with article. τὰ πολλά, the many, i. e. the most, Od. 2, 58. 17, 537; so also πολλά, 11. 9, 333; πολλοί also stands sometimes for οι πολλοί, the most, the multitude, 2, 483. 21, 524. 3) The neut. sing. and plur. as adv. much, greatly. very, strongly, long, «fic», πολλόν, 9, 506. 20, 178; πολλά, often μάλα πολλά, 1l. 1, 35. Od. 2, 151. b) It enhances also the compar. and superl. make wakλον, much more. πολλον άμείνων, much better. πολλον άριστος, by much the bravest.

*πολυσημάντωρ, opes, δ, poet. who rules many, epith. of Hades, h. Cer. 31.

πολύσκαρθμος, ον, poet. (σκαίρω), leaping strongly, springing actively, epithof the Amazon Myrina, 2, 814,† in reference to dancing; or, according to some, hastening away with steeds.

πολυσπερής, ές, puet (σπείρω), widesowed, widely-scattered, άνθρωποι, 2, 804. Od. 11, 365.

πολυστάφυλος, ου (σταφυλή), abounding in grapes, abounding in wine, *2, 5υ7.† h. 25, 11.

πολύστονος, ον (στένω), much-groaning, unfortunate, Od. 19, 118. b) Act. causing many grans, epith. of Strife, of the arrow, Il. 1, 445. 11, 73.

πολύτλας, αυτος, δ, poet. (τλήναι), that has endured much, much-enduring, much-suff-ring, epith. of Odysseus (Ulyseus), only nom. 8, 97. Od. 5, 171: and often.

πολυτλήμων, ονος, ὁ, ἡ (τλήμων), πυελenduring, much-sustaining, epith. of Odysseus (Ulysses), Od. 18, 319; θυμός, the much-enduring spirit, 11. 7, 152.

πολύτλητος, ον, poet. (τλήναι), that has suffered much, much-enduring, γέροντες, Od. 11, 38.†

πολυτρήρων, ωνος, δ, ή (τρήρων), αδυαπding in doves, epith. of regions, *2, 502.

πολύτρητος, ου (τρητός), much-pierced, much-perforated, σπόγγος, *Od. 1, 111. 22, 439.

πολύτροπος, ου (τρέπω), that has endured much, far travelled, epith. of Odysseus (Od, 1, 1. 10, 230. Thus Voes, Myth. Br. p. 102, and Nitzsch ad .oc., as also the epezegesis shows; on the contrary, Damm and Wolf: very versatile, crafty, and so also h. Merc. 13, 439.

*πολύθμνος, ον, poet. (ψμνέω), muchsung, highly celebrated. h. 25, 7. πολυφάρμακος, ον (φάρμακον), ας-

πολυφαρμακος, ον (φαρμακον), αcquainted with many remedies or magic drugs, iητροί, 16, 28: Κίρκη, Od. 10, 276.

Πολυφείδης, ους, δ, son of Mantius, grandson of Melampus, Od. 15, 249.

πολύφημος, ον (φήμη), many-toned, much-speaking; dolbos, abounding in songs, Od. 22, 376; βάτραχος, the much-croaking frog, Batr. 12; αγορή, the many-voiced, noisy market-place, Od. 2,

Πολύφημος, δ. 1) son of Poseidon and of the nymph Thooss, one of the Cyclopes in Trinacria, Od. 1, 70. After he had devoured six of the companions of Odysseus (Ulysses), the latter avenged himself by making him drunk and then putting out his eye with a glowing stake, Od. 9, 371, seq. cf. Κύκλωψ. 2) son of Latius, brother of Cæneus, a Lapithe of Larissa, who took part in the Argonautic expedition. Having been left in Mysia, he founded the city Clos, IL. 1, 264.

πολύφλοισβος, ον, poet. (φλοΐσβος), much-roaring, loud-resounding, epith. of the sea, 1, 34; and Od. 13, 85.

Πολυφήτης, ου, δ, a Mysian of Ascania, 13, 791; it should prob. be read Περιφήτης, according to Strab. XIV. p.

Πολυφόντης, ου, δ, son of Autophönus, who was slain by Tydeus before Thebes in an ambush, 4, 395.

πολύφορβος, ον, poet. (φορβή), muchnourishing, abuunding in nourishment, epith. of the earth, 14, 200. 301; also

epith. or the earth, 14, 200. 301; also moλιφορά, °9, 365. πολυφορών, ουσε, δ, δ, poet. (φρήν), very intelligent, very wise, very crafty, epith. of Odys-eus (Ulysses), Od. 14, 424; and of Héphæstus, Il. 21, 367. Od. 8, 297.

*πολύφωνος, ον (φωνή), many-voiced, loud-croaking, Batr. 216.

wealsyalees, or, poet. (yalkée), abunding in brass or copper, spoken of persons and places, having many copper utensils, 10, 315. 18, 289. Od. 15, 424. 2) made of much brass, adorned with much bruss, brasen, epith. of heaven, 5, 564. Od. 3, 2. According to Voss, Myth. Br. 1, 27, in the literal sense; on the other hand, Vicker, Hom. Geogr. p. 5, metaph. imperishable, enduring.

*πολυχρόνιος, ον (χρόνος), long-enduring, lusting, h. Merc. 123.

moλύχρώτος, ov (χρυσός), abounding in gold, rich in gold, epith. of persons and places, 7, 180, 10, 315. Od. 3, 305; adorned with gold, epith. of Aphroditê, h. Merc. 1.

*πολυώνυμος, ον (δνομα), 1) having many names, epith. of Hades. h. Cer. 18, 32. 2) having a great name, much-re-

nowned, h. Ap. 82.
πολυωπός, όν (ὁπή), haring many holes,
having meshes, δίκτυον, Od. 22, 386.†

πομπεύς, η̈ος, δ (πέμπω), a compusion, a conductur upon a journey, Od. 3, 325. 376: metaph. spoken of a ship: πομπήσε γηῶν, the companions of ships, *Od. 4, 362.

πομπεύω (πομπεύς), lo accompany, lo conduct, Od. 13, 422.†

πομιτή, ή (πέμπω), 1) the act of accompanying, escorting, with the notion of protection, spoken of men and gods, 6.171. Od. 5, 32. 2) dismissing, sending home. Od. 7, 151. 191. 8, 30. πομπήστιν ῦπ' Εὐρυσσῆσος, sent by Eurystheus, h.14. 5

πομπός, δ, a companion, a conductor, 13, 416. 16, 671; also ἡ πομπός, Od. 4, 826.

πονόφιαι (πόνος), fut. πονήσομαι, αοτ. Ετ. πονησάμην, Pluperf. πεπόνητο (the art. πονέω not found in H.) 1) Intrans. In have labour and pnins, to work, to werry oneself, to be busy. Io exert oneself, often absol. 2, 409; esply spoken of hattle, 4, 374. 13. 288; περά τι, about any thing, 24, 444; κατά τι. in any thing, 15, 447; κατά δόμα, 04, 22, 377; often κατά ὑσμίνην, to exert oneself in the battle, II. 5, 84; with dat. instrum. τοῖς ἐπονεῖτο, 13, 413; with which he worked, referring to the tools; in like manner Od. 16, 13. δ) With partcp. Σφελεν πονέασθαι λισσόμενος, to weary oneself with praying, II. 10, 117. 2) Trans. with accus. to produce by labour and pains, carefully to prepare any thing, to pursue diligently. πολλά, 9, 348. 18, 380; žene Od. 9, 250, 11, 9

380; έργα, Od. 9, 250. 11, 9.
πόνος, δ (πένομαλ), νουτέ, esply (like Lubour), hard work, pains, exertion. πόνος έμειο κυνός, the iabour about my shameless self, 6, 355: esply the labour of war, battle, 5, 667. 6, 77: and often connected with νείκος, 12, 348; δήρις, 17, 158; in the plut. πόνοι, in oppos. to άγοραί, Od. 4, 818; hence 2) fatigue, pain, distress, suffering, Il. 2, 421; connected with δίζύς, 13, 2: with κήδεα, 21, 325; άνίη, Od. 7, 192: β μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέσσθαι, Il. 2, 291, indeed, it is also hard (a pitiable case) to be obliged to endure suffering so long, and then to go home, viz. re infecta. Thus correctly Wolf. Aliter: mimirum laboribus fungimur, ut moleste ferenter redire velimus, thus Lehrs de Aristarch. Sind. [p. 88; cf. also ἀντάω]. (It does not signify pain either in Il. 19, 227, or 21, 525; but prob. in Batt. 46.)

525; but prob. in Batr. 46.) Horrevs, éws, ò, a Phæacian, Od. 8,

*πόντιος, ον (πόντος), from or in the sea, epith. of Poseidôn, the ruler of the sea, r 21, 3.

ποντόθεν, adv. (πόντος), from the sea, 14, 395.†

πόντονδε, adv. (πόντος), into the sea, Od. 9, 495.

Horróroos, à (acquainted with the sea), a herald of the Pheaces, Od. 8,

ποντοπορεύω and ποντοπορώ» (ποντοπόρος, in navigate the sea. to sail upon the sea, to travel by sea, Od 5, 277, 278, 7, 267. The form ποντοπορέω only partep. pres. *Od. 11, 11.

ποντοπόρος, ον (πείρω), sailing over the sen, sea-traversing, sen-navigating, epith. of ships, 1, 439. 3, 46. Od. 12, 269; ναυται,

πόντος, δ, Ep. gen. ποντόφιν, Od. 24, 83; the sea: exply the open sea. θάλασσα πόντου, the waters of the sea, Il. 2, 145, πόντος ἀλός, the sea of brine, the briny deep, 21, 59.

πόντοφιν, εςς πόντος.

*morrorivactos, or (rivárow), sheken by the sea, Ep. 4, 6, for the faise reading morriáractos, according to Pierson.

πόποι, interj. akin to πάπαι, an ex clamation of astoni-hment, displea-ure, and grief, always at something un-x-pected, and mly unpleasant, except, 2, 272, where it is an expression of joyful surprise; always also ω πόποι, sirange, impossible, awfal, horrible; ¾ δή, ¾ μάλα, ἤ ρα often follow, 2, 337. Od. 1, 32. 4, 169. h. Merc. 309. According to Ap. Lex. and the Schol. it means O gods! as the Dryopes called their gods πόποι, hence we find ω πόποι, h. Merc. 309.; it being taken as a vocat, cf. Müll. Gevehich. Hell. St. II. p. 41. Spitzner ad II. 15, 184.

πόρδαλις, ιος, δ, \$, Ep. for πάρδαλις, the panthr-r, 13, 103, 21, 573. 04, 4,57, ed. Wolf, where now Spitzner reads πάρδαλις, cf. πάρδαλις. According to the Gramm. πάρδαλις is fem. but falsely; for II. 21, 573, πάρδαλις is also fem. The Greeks understood by this name panthers, teopards, etc. Cf. Bothe ad II. 13, 103.

πορεύω (πόρος), to bring; mid. to go, to proceed, Batt. 174.

Πορθεύς, η̂ος, ὁ (the destroyer) (Πορθέων, Apd. 1,7.7). son of Agenor and Epicaste, king of Calydon, father of Œneus, Agricus, etc. 14, 115.

πορθέω (πέρθω), fut. ήσω, to destroy, to des-late, to pilinge, πόλιας, πείχεα, 4, 30. Od. 11. 264; to rob, to plunder, πρώποδας, h. Merc. 180.

πορθμεύς, ησς, ο (πορθμεύω), one who conveys travellers over water, a ferry-man, Od. 20, 187.†

πορθμός, δ (πόρος), a place of passage, a ferry: esply a strait, a sound, *Od. 4, 671. 15, 29.

*πορίζω (πόρος), prop. to bring into the passage; hence, to bring to pass, to procure, τινί τι, Ep. 14, 10.

procure, τινι τι, Εp. 14, 10. πόρις, ιος, ἡ, poet. for πόρτις, Od. 14, 410;† see πόρτις.

πόρκης, ου, ὸ, the ring about the shaft of the spear, for ho ding fast the head, *6, 320. 8, 495.

πόρος, δ (πείρω), prop. a passage, esply through shallow water; the ford of a river, 'λλφειοΐο, 2, 592. 14, 433. δ) Spoken of the sea in distinction from

οδός: πόροι αλός, the paths of the sea, Od. 12, 259.

πόρεη, ή (πείρω), the ring of a buckle, upon which the tongue (περόνη: lies, hence a buckle, a brooch, a class, 18, 401.† h. Ven. 164.

**roprains=*roprins, fut. *roprarioura, Ep. for *ropraroura, ed. Spitzner, according to Cod. Ven. Il. 3, 411. h. Cer. 156.

πορούνω (ΠΟΡΩ), poet. fut πορουνέω, to bring to pass. to further. to prepare, only λέχος, σύνην των, to prepare a bed, a couch for any one, always spoken of the wife who herself shares the couch with the husband, 3, 411 (cf. Nitzsch ad Od. l. c.), Od. 3, 403.

πόρταξ, ακος, $\dot{\eta}$ = πόρτις, α calf, α heifer, 17. 4.†

πόρτις, ιος, ή, another form πόρις, Od. 10, 410: a caif, a keifer, Il. 5, 162.† h. Cer. 17‡.

*πορτιτρόφος, ον, nourishing calves or young cattle, h. Ap. 21.

πορφύρεος, η, ον (πορφύρα), purple, purple-coloured, a) coloured with purple, dark red in different degrees; spoken of garments and carpets, φάρος, 8, 221. Od. 4, 115; afaa, 1, 17, 361 2) Metaph. spoken of the sea is wόρφ. κύμα, the purple wave, spoken of the sea disturbed by the wind or the stroke of the oar, 1, 482. Od. 2, 428. πόρφ. άλς, 11. 16, 391; veφάλη, a dark cloud. 17, 351. πόρφ. θάνατος, dark death, like μέλας. 5, 85. 16. 334 (according to Passow also blood-red, bloody).

πορφάρω, poet. (πορφύρα). only prest to become purple, to be purpled or durkened (Cp.), spoken of the disturbed sea. which assumes a dark colour, 14, 16. b) Metaph, spoken of the heart: to swell, to be resiltes. πολλά οι κραδύη πόρφυρε, his heart was greatly agitated, spoken of the unquiet spirit of one who cannot come to a resolution, 21, 551. Od. 4, 427.

HOPΩ (πόροι), obsol pres. poet. from which sor. ένορον, Εμ. πόρον, partep. πορών, perf. pass. πότρονται, partep. πορών, perf. pass. πότρονται, partep. πονών, perf. pass. πότρονται, partep. πονωνείνει, for ive to press. to year, to year, to bestow, πύτ. for the most part spoken of things and states. έφω, φόριμαια, πόνθος το frenous: πωί υίον, 16, 185. ἀνδρὶ παράκοιτιν, το give a wife to a man, 24, 60. δ) For the accus. constr. with infin. πόρε καὶ σὰ Διὸς κούρησων ἐπεσθαι τιμήν, grant also thou, that to the daughter of Zeus honour be yielded, 9. 513. 2) The perf. pass. is impers.; prop. it is divided or distributed to; then it is futed, atloited by destiny, τωί, to any one, with accus. and infin. 18, 329. The partep. παρωμάνος, fated, destined, and with dat. of the thing, όμη αίση, to the same fate, 15, 299. 18, 411.

πόσε, adv. (πός), whither ! 16, 422. Od. 6, 199.

Ποσειδάων. ωνος, δ, νος. Ποσείδαον. perf. πεποτήαται. Ion. for πεπότ Εp. for Ποσειδών (according to Herm. 29; sing. πεπότηται, Od 11, 221.

from moois and eideadas, quod potabis videtur), Posesdon, non of Kronus (Saturn) and Rhea, brother of Zeus, of Hades, etc., husband of Amphitrite, 15, 187. He is ruler of the sea, esply of the Mediterranean sea, which fell to him by lot, 14, 156, 15, 189. Although he reigns independently in his vast dominion, yet he recognizes the precedence of Zeus as the elder, 8, 210. 13, 355; and even unharnesses his steeds, 8, 440. He has his dwelling in the depths of the sea near Ægæ (see Aiγαί), 13, 21. Od. 5, 381. Here stand his steeds; but he also comes to the assemblies of the gods in Olympus, 11. 8, 440. 15, 161. As sovereign of the sea he send, storms, Od. 5, 291; he gives also favorable winds and a prosperous voyage, Il. 9, 362. Od. 4, 500. He shakes the earth (ἐνοσίχθων, erroriyator), but he also holds it firm by his element (yainoxos). As the creator of the horse, he is the inventor and overseer of horses-races, Il. 23, 307. house and country of the horseman Nestor, see Nitzsch ad Od. 3, 7. In the Itiad he appears as the enemy of the Trojans, Eneas excepted, 11 21, 442, seq., since Laomedon refused him the promised reward, when he and Apollo built the walls of Troy (see Acoutour). In the Od. he persecures Odysseus (U ysses) because he had blinded his son Polyphêmus, Od. 1, 20. 5. 286, seq. The symbol of his power is the trident; with this he excites and subdues the sea, Il. 12, 27. Od. 4, 506. He was worshipt at Onchestus, Helicæ (ses Έλικώνιος). Black bulls were sacrificed to him, Od. 3, 6. 11. 20, 404; also boars and rams. Od. 11, 130. Of his numerous progeny Homer mentions Eurytus and Cteatus, Nausithous, Polyphêmus. Peleus, and Nel-us.

Ποσιδήτον, τό, a temple of Poseidon, Od 6, 266 †

Ποσιδήϊος. η, ον, Ion. for Ποσείδειος, sacred to Poseidon, άλσος, 2, 506.† πόσις, ιος, δ, poet. dat. πόσει and πό-

πόσις, ιος, δ, poet. dat. πόσει and πόσει, 5. 71; a husband, 11. and Od. πόσις, ιος, η (πίγω), drink, often con-

πόσις, ιος, ἡ (πίνω), drink, often connected with ἐδητύς, 1, 469: and βρώσις, 19, 210. Od. 1, 191.

ποσσήμαρ, adv. Ep. for ποσήμαρ (ήμαρ), in how many days? 24, 657.†
πόστος, η, ον (πόσος), how much? Od. 24, 288.†

ποταμόνδε, adv. in/o the river, 21, 13. Od. 10, 150.

moraμός, δ. a river, a stream, spoken also of Oceanus, 14, 245. 2) a river-good, 5, 544. 20, 7. 78. To the river deities were sacrificed bulls and horses, 21, 131. (From πίνω, πόω, prop. potable water.)

ποτάομαι, Ep. form of πέτομαι, to fly, pres. ποτώνται, 2, 462. h. Merc. 55%; perf. πεποτήμται. Ιου. for πεπότηνται, 229; sing. πεπότηται, Od 11, 221.

more, adv interrog. when? at what time? 19, 227. Od. 4, 642.

wore, enclit. adv. once, on a certain time, often in connexion with other words, spoken both of past and future ; ηδη ποτέ, already; ere now, 1, 260; η ποτέ, 1, 240; [ώς ποτέ,] 4, 182.

ποτέσμαι, Ion. for ποτάσμαι, ω fly, Od.

πότερος, η, ον, which of the two? 5, 85.† ποτή, η (πέτομαι), the act of flying, flight. Od. 5, 337.†

worns, nros, n (moros), the act of drinking, drink, in connexion with convis, sparris, 11, 780. Od. 18, 406.

ποτητός, ή, όν (ποτάομαι), Ερ. βγίης, winyed; Ta HOTHTA, fowls, Od. 12, 62.1 ποτί, Ep. and Dor. for πρός, often alone and in composition.

ποτιβάλλω, Dor. for προσβάλλω. ποτιδέγμενος, εςς προσδέχομαι. ποτιδέρκομαι. Ερ. for προσδέρκομαι. ποτιδορπιος, ον, Ερ. for προσδόρπιος. ποτικέκλιται, see προσκλίνω. ποτινίσσομαι, Ερ. for προσνίσσομαι. ποτιπεπτηυία, εсе προσπίπτω. ποτιπτύσσομαι, for προσπτύσσομαι. потитерны. Ep. for простерны. ποτιφωνήεις, εσσα, εν, Ευ. for προσ-

πότμος, δ. poet. (πίπτω), prop. that which falls to any one, tot, desting, in H. always in a had sense: fate, misery, death, ἀεικέα πότμον ἐφιέναι τινί, 4, 396. πότμον αναπλήσαι, 11, 263. πότμον ἐπισπεϊν, to overtake one's fate, i. e. to die, 6, 412; hence often in connexion with θάνατος, 2. 359; and bavely kal mormor emiomely.

Od. 4, 196.

durners.

πότνια, ή, and πότνα, h. Cer. 118; only nom. voc. and accus. morviar, h. Cer. 203; poet a female title of honour, 1) Adj. honoured, venerable, spoken of goddesses and of mortal women, πότνια Ήση, 1, 551; μήτηρ, 6, 264. 2) As subst. sovereign, mistress, θηρών, 21, 470. (Nitzsch would prefer πότνα ad Od. 5, 215; cf. on the word, Buttm., Ausf. Gram. I. p. 161.)

[ποτνιάνακτος, a false reading for ποντοτίνακτος, Ep. 4, 6; regali nomine clara,

Barnes.]

ποτόν, τό (πίνω), the act of drinking, drink, 1, 470 11, 630. Od. 9, 354.

ποῦ, adv. interrog. (πός), 1) where? 5, 171. Od. 1, 407. 2) whither? ποῦ δέ σοι ἀπειλαὶ οῖχονται; where are thy threats? what is become of thy threats? II. 13, 219.

wov, enclitic, adv. 1) any where, some where, 16, 514. Od. 1, 297. 2) any how, perhape, perchance, very often in connexion with other particles, ούτω που, Il. 2, 116; ή που. μέν που, νύ που, etc. πουλυβότειρα, ή, Ερ. for πολυβότειρα,

which see. Πουλυδάμας. Ερ. for Πολυδάμας.

πουλύπους, Ερ. (οι πολύπους. πουλύς, πουλύ, Ερ. for πολύς, πολύ,

wove, wodos, d, e at. plur. word, Ep. moori and moderou, dual. modelly for me δούν, 1) a fond, spoken of men and brutes, also of birds: the claws, the talons, Od. 15, 526. a) a step, course, running, race, II. 9, 523 (cf. δλέγχου); ποσὺν ἐρίζειν, with fact, i. e. to contend in the race, 13, 328; word rucar, 20, 410. Od. 13, 261. b) Proverb. phrases: ές πόδας έκ κεφαλής, from the head to the feet, Il. 18, 353; πρόσθεν οι προπάρουθε ποδών, before the feet, spoken of any thing lying near, 20, 324, 21, 601; παρά ποσ. Od. 8, 376; cf. Il. 15, 280. 2) Metaph. a foot; a) the lower part of a mountain, 2, 824. 20, 59. b) the extremity of a sail, or the rope at the lower extremity of a sail, with which the sails were set, cf. Köpke, Kriegsw. d. Gr. p. 171. Od. 5, 260. 10, 32.

Πράκτιος, δ, a river in Troas, which falls into the Hellespont between Abydos and Lampsacus, now Bargue, 2, 835.

Πράμνειος οίνος, δ, Pramnian wine, 11, 639. Od. 10, 235. According to Eustath, named from the mountain Premne on the island Icaria (now Nikaria); according to other critics it grew near Smyrna or Ephesua, Plin. Hist. N. 14, 5, 6. It was used in the preparation of a strengthening drink, and probably the ancients understood by it, all strong and sour wines without reference to the origin. Some would therefore derive the word from wasandreer (wine which keeps good), Ælian, V. b. 12, 31.

πραπίδες, ai, poet. 1) Prop. = φρένες, the diaphragm, 11, 579. 17, 349. 2) Motaph. the understanding, thought, mind; because the diaphraum was regarded as the seat of thought, mly ιδυίησι πραπίδεσσιν, 1, 608. Od. 7, 92.

πρασία, ή, a garden-bed, only plur. Od. 7, 127. 24, 247.

*Πρασσαίος, δ, Ερ. Πρασαίος (πράσον), Garlic-green, name of a frog, Batr. 225.

*πράσον, τό, garlie, a sea-plant similar to garlie, Butr. 56. *Πρασσφάγος, ο, Ερ. for Πρασφ. (φαeir), Gartie-eater, name of a frog. Batr.

*πράσσω, Att. for πρήσσω, Batr. 186.† *πρέμνον, τό (akin to πρυμνός), a trunk, a block, h. Merc. 2.8.

πρέπω (akin to πείρω) prop. to shine, to gleam out; mly to be prominent, to he distinguished, but marrow, 12, 104; in tmesis, μετά πρέπει άγρομένοισιν, Od. 8, 172; τινί, in any thing, Od. 18. 2. h. Cer. 214.

*πρέσβειρα, ή, poet. = πρέσβα, h. 8,

πρέσβά, ή, Ερ. fem. of πρέσβυς, «π aged woman, a venerable female, venerable, an epith of honour in 5, 721. 8, 383; in the Od. also of mortals, Od. 3, 462. προσβήζου, τό (πρόσβυε), a present which the eldest received, a gift of honour,

8, 289,†

*πρεσβηῖς, ίδος, ἡ, poet. fem. = πρέσβα; τιμή, worthy honour, h. 29, 3. *πρέσβις, ἡ, poet. = πρεσβεία, age, h.

*πρέσβις, ή, poet.=πρεσβεία, age, h. Merc. 4:1.

πρέσβιστος, η, ον. see πρέσβυς.

πρεσβυγενής, ές (γένος), elder in years, first-born, 11, 249 †

πρέσβυς, ό, poet. for πρεσβύτης, not occurring in Hom., but the fem Ερ. πρέσβεια, πρεσβείας, compar, πρέσβεια, πρεσβύτερος, η, ον, 11, 787; superl. πρεσβύτατος, η, ον and πρέσβωτος, h. 30, 2; old, venerable. πρεσβύτατος γενεϊς, eldest in birth, 6, 24. Od. 13, 142.

πρήθω, poet, form of πίμπρημι, which is not found in Hom.: aor. 1 ἐπησα, Ερ. πρῆσα, 1) to burn, to influme, τί, with gen. mater. (cf. Kuhner, § 455. Rem.): δύρετρα πυρός, with fire, 2, 415; cf. ἐνιπρήθω. 2) to blow upon, to swell, appken of wind, τί, μέσου ίστιου, Od. 2, 427. b) to cast out, to breathe out, to brow nut, αίμα αὐα στόμα, Il. 16, 350. (According to Buttm., Lex. in roc., akin to πρώ and πάρθω: it is uncertain whether its prop. signif. is to kindle, to influme, or to spout out, to emit: according to Rost it is to ratelle, to crack.)

πρηκτήρ, ήρος, ὁ (πρήσσω), Ion. for πρακτήρ, 1) a performer, a doer, an author, έργων, 9, 443. 2) Esply a tradesman, Od. 8, 162.

πρηνής. ές, Ion. for πρωτής (akin to πρό), bent forwards, headiong, κατά(aut.) πρηνής βάλλειν τι, to cast any thing down, 2, 414: πρηνής ήρισε, he fell forwards. 5, 8. έπεσε, έλιασθη, also πρηνής έν κονίησι, 2, 418.

πρηξίκ, ιος, ή (πρώσσω). 1) doing, an action, business, undertaking, κατὰ πρήξις, on business, in opposition to μαψιδίως, Od. 3, 72. esply traffic, h. Ap. 398. 2) the produce of it, gain, acteantage, correspirits πάλεται γοοίο, there is no advantage from lamentation (V. 'we effect nothing'), II. 24, 524; or ούτις πρ. έγίγνετο μυρομένωτων, there was no help to them complaining, Od. 10, 202.

πρήσσω, Ion. for πράσσω, fut. πρήξω, aor. ἀπρήξω, prop. to do, to act; hence, 1) to effect, to accompish, to attain, with accus. Od. 16, 88; έργον. Od. 19, 324: absol. II. 18, 357; esuly partcp. πρήξως, Od. 3, 60; often with οῦτι, II. 1, 562. II, 552. Od. 2, 191. 2) Esply spoken of a way: to βπίκh, to ρασε ονεν, with accus. κύλευθον, II. 14, 282. Od. 13, 83; έλα, to sail over the sea, Od. 9, 491; with gen. όδοια, II. 24, 264. Od. 3, 476. 3) to collect, to gather, τυὰ τόκουκ, usury from any one, Batr. 186.

appears, Ion. for speaks (speaks), to render mild, to calm, to appears, with accus. h. Merc. 417.

mpyde, d. Ion. for wpate, mild, gentle, h. 7. 10. cf. Gramm.

πρίασθαι, mid. defect. verb, of which only aor. 2 is in use, 3 sing. πρίατο, to buy, τί. any thing, ατεάτεσσυν, fur treasures, °Od. 1, 430. 14, 115. 452.

Πρῖαμίδης, ου, δ, son of Priam (the first ι long by the arsis).

Rpicaco. 8. son of Laumedon, king of Troy, husband of Hecuba (Hekabè). According to H. he had fifty sons, nineteen of them by Hecuba. Hector was the drarest of them all, 24, 493, seq. Of the time before the Trojan war, it is mentioned that he aided the Phrygians against the Amazons, 3, 184, seq. At the beginning of the siege of Troy he was already at an advanced age, and took no part in the contest, 24, 437. He appears only once on the battle field, to conclude the treaty concerning the duel of Paris and Menelaus, 3, 261. After Hector's death, he went, under the conduct of Hermés, into the tent of Achilles. and rede-med the corpse of his son, 24, 470, eq. According to later tradition he was slain by Neoptolemus, son of Achilles. On the

name Πρίαμος, cf. Apd. 2, 6, 4.)
πρίν, anv. and conjunct. 1) Adv. of time : in independent sentences, bejore, ere, first. sooner, and, generally, earlier, at an earlier time; mly opposed to vûv, 2, 112. 344; πολύ πρίν, long before, Od. 2, 167. 2: Otten with the article, το-2, 16... 2) Otton with the argiv or το πρίν, ed. Spitzner, 11. 6, 125. 16, 373; but Od. το πρίν, Od 3, 265. 4, 32: formerly (oll m). 3) As adv. it stands also with indicat. πρίν μιν καὶ γήρας έπεισιν, first (i. e. sooner) shall old age come upon her, ll. 1, 29; cf. Thiersch, § 292. 2. ll. 18, 263; with optat. πρίν κεν ανιηθείς σην πατρίδα yaiar icoto, thou wouldst be wearied out and return to thy native land before [the tale was ended], Od. 3, 117. II) Conjunct. in relative clauses of time : before, ere; in this signif. πρίν-πρίν, πρίν-πρίν γε, πάρος—πρίν γε, etc., often stand in Hom. 1) With indicat. in the H. poems alone only in h. Ap. 337; but spir y 5re, as ling ar, until, II. 9, 588. 12, 437 Od. 4, 180. 13, 322. h. Ap. 47. 2) With the future only in conceived actions, when the main clause is always denied. a) With subjunct. after a primary tense in the main clause, Il. 24, 551. Od. 10, 175; with $\pi \rho i \nu$ γ ϕ , II. 18, 135. Od. 13, 336; with $\pi \rho i \nu$ γ δr^2 δv , Od. 2, 374. δ) With optat. after an historical tense in the main clause, II. 21. 580; after $\pi \rho i \nu$ γ^2 δr , 9, 488. 3) Most frequently with infin. aor. when the action of the subordinate clause appears as a temporal consequence of the main clause: ove bye πρίν - Κήρας ἀφέξει, πρίν γ ἀπό πατρὶ-δομέναι -- πουρήν, 1, 98. 9, 387; and often. The infin. with accus. occurs when the dependent clause has a new subject, 6, 82. 23, 156. Od. 23, 158. Also πρίν γ ή (cf. priusquam), II. 5, 289. 22, 266. 4) In H. passages slso occur where the infin. is exchanged with the optat, 17, 504, seq. 5) πρίν stands elliptically. Od 15, 394; πρὶν ώρη, subaud. i. before it is time. (a is short, but is used as long Ep.)

πριστός, ή. όν (πρίω), prop. επιση, cut; ελέφας, polished ivory, *Od.18,196 12,564. πρό, I) Prep. with gen.; ground signif. before. 1) Spoken of place: before, pro; in oppos to μετά and έν, πρὸ άστεος, before t'e city; πρὸ πυλάων, also with the notion of withdrawing: wpo οδοῦ ἐγένοντο, they were forward upon the way, further on. 4, 382. 2) Spoken of time: before, πρὸ γάμοιο, Od. 15, 524; and reparated from the case: καί τε πρὸ δ τοῦ ἐνόησεν, ί ε. ὁ ἔτερος πρό τοῦ ἐτεpow, one perceived it before the other, Il. 10, 224. Thus Voss, correctly with the Schol. shorter and Heyne. (Köppen, the one thinks for the other.') 3) in causative relations: a) To indicate protection, primarily, still bordering on the notion of place: for, in defence of (pro). μάχεσθαι πρό τινος, to fight for any one, 4, 136. 8, 57. αεθλεύειν προ ανακτος, 24, 731; ολέσθαι προ πόλησε, pro patria mori, 22, 110. b) In assigning the cause: for; προ φόβοιο. for fear, 17, 667. But since φόβος in Hom. is said always to signify flight, others explain it b fore Right. Cf. Lehrs de Aristarch. p. 89. Sometimes moo is separated from its cave by other words, 23, 115. II) Adv. 1) Of place: before, forwards, in front, 1, 195. 13, 799. 17, 355; in connexion with adv. πρὸ Ἰλιόθι, before Troy, 8, 561; forth, forward; πρὸ φόωσδε, forth to the light, 16, 188. h. 9, 119. b) Spoken of time: before, formerly, 1, 70. Od. 1, 37: ἡῶθε πρό, before morning, Od. 5, 469. c) Often with other prep.: ἀποπρό, διαπρό. wepιπρό, etc. III) In composition it has the significations of place : before, forwards, onward, furth; of time: before, formerly; and of preference: some, rather.

προαλής, ές (ἄλλομαι), leaping forward, i. e. descending, prone, steep, xupos, 21, 262.4

προβαίνω (βαίνω), only perf. προβέβηκα, pluperi. προβεβήκει, also Ep. parter. pres προβιβάς and προβιβάν. 1) Intrans. to stride forward, to yo forward, to step along, ποσί, 13, 18; προβέβηκε άστρα, the stars have already gone far forward, i. e. are near to setting, 10, 252. 2) to go before, Tivos Tivi, any one iu any thing, i. e. to excel, 6, 25. 16, 54. προβάλλω (βάλλω), only sor. 2 without augm. πρόβαλον, iterat προβάλεσκε. Od. 5, 331; aor. 2 mid. προβαλοίμην, to cast before, τινί τι οτ τινα; Νότος Βορέη προβάλεσκε φέρεσθαι, εc. αυτόν. Notus cast him (Ulysses) to Boreas to drive him, Od. 5, 331; metaph epison to begin a strife, Il. 11, 529. Mid. to cast before oneself, to sprinkle or strew, with accus. οὐλοχύτας, 1, 458. Od. 3, 447; θεμάλια, to lay the foundation. II. 23, 255. b) to cast oneself beyond any one, i. e. to excel any one, Tivos vonuatt, 19,

πρόβασις, ιος, ή, Ep. prop. the act of προείπον, in stepping forwards; hence, moveable pos-

sessions, in distinction from geographics, esply herds, Od. 2, 75.+

πρόβατον, τό (προβαίνω), that which goes forward, mly in the plur., cattle, herds of cattle, *14, 124. 23, 500 (later, a sheep).

προβέβουλα, defect, perf. from an ohsol. verb, προβούλομαι (βούλομαι), Ep. to choose rather, to prefer, τινά τινος, one to another, 1, 113.†

προβιβάς, Ep. as partep. pres. striding forward, of προβαίνω, from a form προβίβημι, 13, 18. Od. 17, 27.

προβιβών, ώντος, Ευ. partep. pres. of προβιβών, from a form προβιβών, 13, 807. 16, 609. Od. 15, 555.

προβλής, ήτος, ό, ή (προβάλλω), prop. cast forth; mly prominent, springing upwards. σκόπελος, πέτρη, 11. στηλαι, projecting pillars upon the walls, buttresses, props, 12, 259; arrai, Od. 5, 405. 13, 97. προβλώσκω (βλώσκω), 20τ. πρόμολου, Ep. without augm. to go or come furth, to go out. 18, 382. 21, 37; θύραζε, Od. 19, 25 21, 239, 385,

προβοάω (βοάω), to cry out before others, i. e. to cry aloud, 12, 2777.

πρόβολος, ον (προβάλλω), prominent, projecting, subst. o, a projecting rock, Od. 12. 251.

προβούλομαι. see προβέβουλα.

προγενέστερος, η, ον, compar. earlier born : older, more aged, and superl. mpoyereστατος, η, ον. from an obsol. positive, προγενής, the eldest, compar. with γενεή, 9, 161 †; superl. h. Cer. 110.

προγίγνομαι (γίγνομαι), only 201. 2 προγενόμην, without augm. prop. to happen before. 2) to be before, to go before, 18, 525.† ἐπί τι. h. 7, 7.

*προγιγνώσκω (γιγνώσκω), only infin. sor. 2 προγνώναι, to know before, to learn before, rí, h. Cer. 258.

πρόγονος, ὁ (γίγνομαι), one born first, the elder; πρόγονοι, the older sheep, Od. 9, 221.†

προδαήναι (ΔΑΩ), Ep. partep. aor. 2 pass. προδαείς, to learn or know before, Od. 3 396 +; see AAQ.

προδοκή, ή (προδέχομαι), a place where one lies in writ, an ambush: a lurking place, ev moodoknow (in ambush placed, Cp.]. 4, 107.† πρόδομος, ο (δόμος), α vestibule, some-

times the place before the door of the house, sometimes the passage from the house to the court, a front entry, a porch, 24, 673. Od. 4, 302. 14, 5.

προεέργω, Ep. for προείργω (είργω), to avert before, to repel, τινά, and infin. 1, 569.†

προτήκα, εσε προίημε. προσώσε (είδον), partep. προϊδών, sor. mid. 3 plur. subj. προίδωνται, Od. 13, 155: aor. 2 of mpoopaw, to look forwards, to see at a distance, to sepy at a distance, ti, spoken only of place, il. 17, 75%. Od. 5, 393. Mid. = act.

[προείπον, in tmesis, Od. 1, 37; ot

προόμεν, see προίημι. προερέσα, (δρέσσω), aor. 1 προέρεσα, Ερ. στ, to ruw forwards, onwards, ές λιμένα, Od. 13, 279; trans. την (τηα) δ' είς δρικον προόμεσσαν δρετμοίς, Il. 1, 453; a reading adopted by Spitzner for προμοσσαν, because προερύειν signifies 'to draw forward,' and hence cannot be spoken of oars. Also in Od. 9, 73; αὐτὰς προερέσσαμεν ήπειρόυδε.

προερίνω, μοετ. (έριω), aor. 1 προέρυσα, Εμ. σσ, to draw forwards, ownards; spoken always of ships, a) From the shore into the sea, Δλαδε, 1, 308. δ From the open sea to propel by rowing to the land, ἡπευρόνδε, Od. 9, 73. II. 1, 435; but of: προερέσσα.

πρόες, see προίημι.

προέχω, contr. προύχω (ἔχω), always in the contr. form, except imperf. 3 sing, πρόεχε, Od. 12, 11. 2) Intrans. to be before, to come before, spoken of persons: προύχων, the prominent man, 11. 23, 325, 453; δήμου, to be eminent among the people, h. Cer. 151: spoken of things: to project, to be prominent, Od. 12, 11. Mid. to have or hold before oneself, ταύρους, Od. 3, 8 (where others read, προύθεντο).

προήκης, es (ἀκή), pointed before, Od. 12, 205.+

*προθαλής, ές, poet. (θάλλω), growing well, h. Cer 241.

προθέλυμνος, or, poet. (θέλυμνον), by the roots, atterig, ensirely (Schol. πρόρλιζος), προθελύμνουν δλεστο χαίτας, he tore his hair out by the roots, 10, 15. προθέλυμνας χαιτας he cust on earth Uprorting them," Cp.], 9, 541; φράσσειν σάκου σάκοι, shield pressed on shield compactly, densely, in close array, 13, 130. They locked the shields so closely together that no space remained between. (Others take it in reference to respectéλυμνος, with close layers. The derivation from θέλυμνον = θεμάλου, from the foundation, is most probable; the signif. close, one spon another (Schol. er' ἀλλήλους), serms burrowed from the last passage; still Voss follows it, and Κόρρen ad Il. 13. 130.)

προθέουσι, 1, 291; see προτίθημι. προθέω (θέω), Ion. iterat. imperf. προθέοσκε, έυ run befure, 10, 362. 22, 459. Od. 11, 515.

Προδοήνωρ, ορος, ό, son of Arellycus, leader of the Breotians, 2, 495.
Πρόθοος, ό, son of Tenthrêdon, leader

of the Magnetse, 2, 756.

προθομών, εσε προθρώσκω. Προθοών, ωνος, ὸ, α Trojan, slain by Teucer, 14, 515. προθρώσκω (θρώσκω), partcp. aor. προθο

προθρώσκω (θρώσκω), partep. 201. προθορών, in leap before, to spring before, *14, 363. 17, 522.
προθυμέη, ή (θυμός), readiness, good

προθυμίη, ἡ (θυμός), readiness, good will, good courage, plur. 2, 588.† (Poet. with i.)

*προθύραιος, ον (θύρα), before the duor, τὰ προθύραια=πρόθυρα, h. Merc. 384.

πρόθυρον, τό (θύρα), mly plur. the diorway to the court, 11. and Oct. 2) the place before the dior, a parch, Oct. 20, 355. 21, 299. 22, 474.

προϊάλλω (lάλλω), poet only imprf. to send forth, to send accep, τιτὰ ἀπ' οὐρανόθεν, 8, 365; ἐπὶ νῆας, 11, 3; ἀγρόνδε, Od. 5, 369.

προϊάπτω (ἐαπτω), fut. προϊάψω, aor. προΐαψα (ἴ), prop. to thrust forth; then, to send away, to send, τινὰ λίδι, any one to Hades, 1, 3. 6, 487; 'Αιδωνηϊ, °5, 190. προίειν, see προίημι.

προίημι (ίημι), imperf. Ion. and Att. προίειν, αιτ. in profix αι σπροίηκα ν. 2 λοι. 3 plur. πρόσεαν, imperat. πρόσει πρό

προίκτης, ου, δ (προίξ). a beggar, a mendicant, Ud. 17, 449. ανηρ προίκτης, *Od. 17, 347. 352.

προίξ. contr. προίξ, gen. προικός, α gift, a present. γαίκεθαι προικός, to enjoy his present [to laste his mendicinet meas, Cp.], Od. 17, 413; then προικός, as adv. gratusilousig. i. e. without a (present in) return, χαρίζεσθαι, Od. 13. 15 (cf. Thiersch, § 198. 6). Another Schol. connects προικός as a subst. with χαρίσασθαι; hence Voss and Passow: 'to bestow generous gifts' Cf. Od. 1, 140.

προίστημι (Ιστημι), aor. 1 partep. προστήσας, trans. to place before, to put before; τινὰ μάχεσθαι, any one to fight, 4, 156.+

Προίτος, δ, son of Abas, king of Tiryns, husband of Antia. Being expeller by his brother Acrisius, he fled to king Jobates in Lycia. He gave him his daughter Antia, and restored him to his kingdom, 6, 157, seq.

προκαθίζω (ζζω), to sit down before, to s-ttle, spoken of cranes, 2, 463.†

προκαλέω (καλέω), only mid. nor. 1, Ep. προκαλεσσάμην, subj. προκαλέσσεται with shortened vowel, 7, 39, 1) to call forth to oneself, to challenge, τυκά, absol. Od. 8, 142; and χάρμη, to battle, Il. 7, 218. 285; οτ μαχέσασθαι. 4, 432. 2) Metaph. to solicit, to court, υπνον, h. Merc. 241.

προκαλίζομαι, Ep. form. only mid. pres. and imperf. to chattenge, to eatl forth to battle, τινά, 5, 807: and with infin. 3, 19. Od. 8. 228; χερσί, to a pugilistic combat, Od. 18, 20.

*προκάς, άδος, ή=πρόξ, h. Ven. 71. *προκατέχω (έχω), only mid. to hold down before oneself, τί, h. Cer. 197.

πρόκειμαι, depon. mid. (κείμαι), to lie or be placed before, to be ready, only mpogeinera oveiara 9, 91. Od. 1, 149

πρόκλυτος, ον, poet. (κλύω), heard before. πρόκλυτα έπεα, words formerly heard, i. e. old tradit ons, 20, 204.†

Πρόκρις, ιδος, η, daughter of Erectheus, king of Athens, wife of Cephalus (Kephalos), known for her want of fidelity to her husband. She is said to have been unintentionally slain by Cephalus, who took her for a wild animal, Od. 11, 321.

πρόκροσσος, η, ον (κρόσσα), according to the Schul. step-wise. προκρόσ σας έρυour vias, they drew the ships up in the form of steps, 14, 35;† i. e. in-several rows one behind another as in a theatre, because the shore could not contain them all side by side. Schneider and Passow, on the other hand: prominent like the battlements of a wait, so placed, that their high sterns formed a kind of wall with projecting battlements, see Hdt. 7, 188.

προκυλίνδω (κυλίνδω), to roll forward; only mid. to roll oneself forward, to roll on, spoken of the sea, 14, 18.7

προλέγω (λέγω), to select. to choose, partcp. perf. pass. wpolekeyuéros, the most select, 13, 689.†

προλείπω (λείπω), ant. partep. προλι-πών, infin. προλιπεΐν, perf. προλέλοιπεν; prop. to leave before, generally, to uban-dun, to leave behind, νεκρούς. 17, 275; with accus, metaph, μητίς σε προλέ-Aoure, prudence forsook thee, Od. 2, 279.

προμαχίζω, poet. (πρόμαχος). to be a champion, to fight in the front ranks; Τρωσί, amongst the Γrojans. 3, 16. 2) to fight as a champion with any one, rivi,

προμάχομαι (μάχομαι), to fight before, to fight in the front ranks, τινός, before any one, *11, 217. 17, 358.

πρόμαχος, ὁ (μάχη), α champion, one who fights in the front ranks, often in the plur. 4, 505. Od. 18, 379.

Πρόμαχος, o, son of Algenor, a leader of the Bœotians, 14, 476. 482.

προμέγντμι (μέγνυμι, 2:1. pass. infin. προμεγήναι, to mingle before; pass. to unite oneself with any one before, τινέ, 9,

προμυμοτίνοι, α., α. only plur. singly, one after another, Od. 11, 233. 21, 230. (According to Eustath. and the Gramm. from μένω, fut. μενέσω for προμενετίνοι.) ω, και προβλώσκι

always a champion, drip, 5, 333. Od. 11, 493; run, against any one, II. 7, 75. mporodu (rodu), sor. 1 Ep. mporodusa,

 to see bef re, to perceive before, with accus. δόλον, 18, 526.
 to consider beforehund, to devise beforehund, auesvov 71, Od. 5, 365.

Πρόνοος, ὁ, a Trojan, slain by Patroclus, 16, 399.

πρόξ, προκός. ἡ, prob. a deer, Od. 17, 295.1 (The Schol. explain it by δορκας and έλαφος.)

προπάρουθε, and before a vowel προπάροιθεν, poet. ιπάροιθε), 1) Adv. of place: before, in front, κιών, 15, 260; ιέναι, Od. 17, 277. b) Spoken of time : before, previously, Il. 10, 476. 11, 734. 15, 356; in oppos. to exicew, Od. 11, 483. 2) Prep. with gen. spoken of place: before, xo-los, Il. 2, 811. 6, 307. b) along before, along, ἡῖόνος, 2, 92. Also it stands after the gen. 14, 297. 15, 66.

πρόπας, ασα, αν, poet. (πας), whole, ημαρ. 1, 601. Od. 9, 161. h. Merc. 206.

προπέμπω (πέμπω), 201. Ι προϋπεμψ 1) to stand before, rivá, Od. 17, 54. 117; miy to send furth, to send; eic 'Aisao, sc. Somor, to send any one to the abode of Hades, Il. 8, 367.

προπέφανται, see προφαίνω.

промінты (мінты), partrp. вог. про πεσών, to fall forwards, Batr. 255. to bend forwards, to lean forwards. Hoorowed (incumbentes), *Od. 9, 490. 12.

προποδίζω (ποδίζω), to put forward the foot, in step forward, *13, 158, 806.

*πρόπολος, ο, ή (πολέω), a servant, a handmaid, h. Cer. 440.

προπρηνής, ές, poet. (πρηνής), bending forwards, prone, oppos. to δπίσω, 3, 218. το δπίτευ τινὰ προπρηνέζ, εc. φασγάνω, to strike any one with the sweep of his sword; with his sword swung round, Od. 22, 98 (in distinction from thrusting with the point, Eustath. supplies xeipi = "par une main poussée en avant," i. e. by the point). ἐκτανύειν προπρηνέα τινά, to stretch out prone, Il. 24, 18.

προπροκυλίνδομαι, poet. strengthened κυλίνδ. 1) to roll .. nevelf forward; τινός, to roll hither and thither before any man's feet, to supplicate him, 22, 221; meraph. to wander continually around Od. 17, 528.

προρέω (ρέω), post. for προρό, to flow forwards, to flow on, αλαδε, 5, 598. 12, 19 : εἰς ἀλαδε, Od. 10. 351. 2) to cause to flow, υδωρ, h. Ap. 380. cf. Herm. ad loc. πρόρριζος, ον (ρίζα), with the roots, from the foundation, radical, °14, 415. 11, 157.

woos, Dor. and Ep. wport and wort, Prep. with gen., dat., and accus.; it is derived from apé, and has likewise the signif. before, but by construction with the three cases, in manifold relations; mport and mort occur mly with the acπρόμος, ὁ (πρό). prop. the front man; cus., rarely with the dat., and each form only once with gen. 11, 831. 22, 198.

A) With gen. 1) Spoken of place: a) Prop. to indicate motion from an object: from. ikero-jè mpòs joimu ji egmepimu www, from eastern or western men. Od. 8, 29; mly spos indicates only motion, hence to a point, to, towards. πρὸς ἀλός, to the sea, Il. 10, 428. 430. πρὸς νηών, 15, 670. πρὸς Βορίαο, to the north, Od. 13, 110. 21, 347, cf. 3) With b) In indicating near approach to an object: close upon, near by, before (coram). ποτὶ πτόλιος πέτετ' ἀεί, he tiew always close by the city, II. 22, 198. τουτό σοι πρὸτ Τρωων κλέος ἔσται, this shall redound to thy glory before the Trojans, 22, 514. cf. 16, 85. 2) In causative relations, as indicating any thing which proceeds from or is effected by a person or thing: from, through, by means of, by virtue of. a) Spoken of the author: έχειν τιμήν πρός Ζηνός, Od. 11, 302. ἀκούειν τι πρός τινος, from any man, i. e. from his mouth, Il. 6, 525. οίτε θέμιστας προς Διος ειρύαται, from Zeus (auctore Jore), 1, 339; and with the pass. διδάσκεσθαι πρός τινος, to be taught by any one, 11, 831, cf. 6, 57. b) Spoken of the possessor: wpos Dios eigi Eciros, strangers belong to Zeus, Od. 6. 207. 14, 57. c) In oaths and assevera-207. 14, 57.

tions: πρὸς θεῶν, by the gods (for the sake of the gods), 1, 339. 19, 188. Od. 11, 67. 13, 324. B) With dat. spoken only of place in indicating continuance with an object: before, by, near, beside, upon, at. πρὸς ἀλλήλησι έχουται, by one another, Od. 5, 329. Often with the implied notion of motion: λιάζεσθαι ποτί γαίη, βάλλεσθαι προτί γαίη, Il. 20, 420. 22, 64. 2) In indicating approach: to, towards, Od. 10, 68. c) With accus. 1) Spoken of place: a) In indicating motion or direction to an object: to, to-Όλυμπον, φέwards, against. Léveu npòs ' ρειν τι προτί άστυ; also είπειν, μυθήσασθαι πρός τινα, to speak to any one; spoken also of the situation of places: πρὸς Ἡῶ τ' Ἡέλιόν τε, Il. 12, 239. Od. 8, 26. cf. Il. 8, 364. δ) In a hostile signif.: μάχεσθαι πρὸς Τρῶας, to fight against the Trojans, 17, 471; metaph. πρὸς δαίμονα, against the deity, i. e. against the will of the deity, 17, 98, 104. 2) Spoken of time: towards, ποτὶ ἔσπε-ρα, Od. 17, 191. 3) In causative relations; only of exchange: ἀμείβειν τι πρός τινα. to exchange any thing with any one, II 6, 235. II) Adv. without cases: mly mob 84, besides, moreour, in addition, 1, 245. 5, 307. III) In composition, most has the signif. already given : to, towards, etc.

green: 10, somarus, στο.
προσάγω (άγω), 20Γ. 2 προσήγαγον, to lead to, to bring to, to procure for, τέ των, Od. 17, 446 †: δώρα των, to present

gifts to any one, h. Ap. 272.

**rpooralorse (alorsu), partcp. aor.

*rpooralorse (alorsu), partcp. aor.

*rpooralfas, to rask upon, to leap or spring

to, 20d. 22, 337. 342. 385.

προσαλείφω (άλείφω), to rub on, to to anoint one anoint; φάρμακόν τινι, with a drug, Od. 10, 392.†

προσαμόνω (άμόνω), infin. sor. προσ auvvai. 1) to repet, to avert, riva, 5, 139. 2) With dat. rivi, to come to protect, to aid, *2, 238. 16, 509.

*προσαναγκάζω (ἀναγκάζω), ΒΟΙ. προσηνάγκασε, poet. σσ, to construin still further, to compel, with intin. h. Cer. 413.

προσάπτω, Dor. and Ep. προτιάπτω (απτω) to attach; metaph. to dispense, to grant, κύδός τινι, 24. 110.†

προσαραρίσκω ('APΩ), only partep. perf. προσαρηρώς, intrans to fit to, to suit; ἐπίσσωτρα προσαρηρότα, close fitting tires, 5, 725.+

προσαρηρότα, see προσαραρίσκω. προσαυδάω (αὐδάω), poet. 3 sing. im-perf. προσήυδα, 3 dual προσαυδήτην, to speak to, to address, often absol. and with accus. τινά, ἐπέεσσιν, 11, 136. Od. 15, 440; and μειλιχίοισιν, sc. ἐπέεσσιν, to address with friendly words, 11. 4, 256; κερτομίοισι, 1, 539. b) Most frequently with double accus. Tivà enea, to speak words to any one.

προσβαίνω (βαίνω), partep. aor. 2 προσβάς, aor. mid. Ερ. προσεβήσατο, 1) to go to, to step to; λάξ προσβάς, treading upon any thing with the heel, 5, 620. 2) With accus. Όλυμπου, to mount Olympus, 2, 48; κλίμακα, Od. 21, 5; προς δειράδα, h. Ap. 281.

προσβι'λλω (βάλλω), Ep. and Dor. προτιβάλλω, acr. 2 προστίβαλον, mid. προτιβάλλωα, Ep. for προσβάλλη, l) Prop. to cast to; generally, to cast, τὶ γαίη, only in tmesis, l, 245. b) With accus, to cast upon any thing, to hit or louch any one, or any thing, thus 'Hέλιος προσέβαλλεν αρούρας, Helios touched the fields, i. e. illuminated them. 7, 421. Od. 19, 433. Mid. to cast oneself upon any one, to attack any one, riva erei, έργω, any one with words, in act, il. 5, 879.

προσδέρκομαι, Dor. and Ep. ποτιδέρκομαι, poet. (δίρκομαι), to look upon, to be-hold, τινά. Od. 20, 385; ποτιδ., Il. 16, 10. Od. 17, 518.

προσδέχομαι, depon. mid. Dor. and Ερ. ποτιδέχ. (δέχομαι), only partep. aor. sync. ποτιδέγμενος, prop. to receive, to take up; only metaph. to expect, to await, τινά οτ τί, 10, 123. 19, 234 Od. 2, 403: absol. to wait, to stay, with onwor' av or et, 11. 7. 415. Od. 23. 91.

προσδόρπιος, ον, Ερ. ποτιδόρπ. (δόρπον), pertaining to eating. Or serving for eating;

for supper, *Od. 9, 234. 249.
προσειλέω, Ερ. προτιειλέω (εἰλέω).
πιπιπ. προτιειλείν, to yress on, to drive,
τωὰ προτί νηας, 10, 347.†

τινα προτινηας, 10, 521.7 πρόσειμι (είμι), only partep, pres. προσιών, to go to, to come to, to read προπ, 5, 515. 7, 308. Od. 16, 5. προσείπον (είπον), aor. of πρόσφιι, always Ερ. προσείπου optat. Dor. and Ερ. ποστιείπο., 22, 329 prop. to speak

to; hence, to address, τινὰ ἐπέεσσιν, 1. 224; also with double accus μῦθόν τινα, 7, 46. 8, 280. Od. 6, 21.

προσερεύγομαι. mid. (έρεύγομαι), prop. to vomit or beich forth with a noise: metaph. spoken of the waves of the sea : to dash roaring upon, to bent upon, with accus mérony, a rock, 15, 621.† (Others read activ for autiv).

πρόσθε, 1) Adv. 1) Of place : before, mpoore, in oupos. to δευθεν, 6, 181; δενλαι αι πρόσθεν, the fore hoofs, h. hlerc. 77; έχειν, to hold before, 4, 111; inπους πρόσθε βάλλειν, to drive the horses forwards, 23, 572; but to drive array, prævertere, 23, 639. 2) Spoken of time: before, formerly, 5, 851. οι πρόσθεν, men of former times, 9, 524; also τὸ πρόσθεν, 12, 40. II) Prep. with gen. 1: Spoken of place: hefore, πρόσθεν εθεν, 5, 56 107 πρόσθε ποδών, before the feet, Od. 22, 4; then, with the implied notion of projection: toraσθαι πρόσθε τινός, to p'ace oneself hefore any one, Il. 4. 54. τάων πρόσθε, before these for defence. 16, 833. cf. 21, 587. Sometimes the dative appears to be connected with it, which would better be referred to the verb, 5, 300, 315. Od. 5, 452. 2) Of time: before, Il. 2, 359.

πρόσκειμαι (κείμαι), to lie or to be upon, spoken of a tripod, ουατα προσέκειτο, there were handles (ears) upon it, 18, 379.+

προσκηδής, ές (κήδος), careful, interested (V, 'intimate'), Od. 21, 35;† according to others, related.

προσκλίνω. Ερ. ποτικλίνω (κλίνω), perf. pass. notikékhimai, to tran upon, to lay upon, τί τινι: βέλος κορώνη, Od. 21, 138. θρόνος ποτικέκλιται αὐγη, others (αὐτη), a seat stood in the light, *Od. 6,

προσλέγομαι, mid. (λέγω), aor. sync. προσέλεκτο, to lay oneself beside, or near, Od. 12, 34.+

προσμυθέσμαι, depon. mid. Dor. and Ep. προτιμύθ (μύθεομαι), infin. aor. 1 προτιμύθήσασθαι, to speak to, to address, Tere, Od. 11, 143. †

προσνίσσομαι, Dor. ποτινίσ., poet. (νίσσομαι), to yo to or come to, with eis τι. 9, 381; † in the Dor. form.

· ροσόσσομαι, πεε προτιόσσομαι

προσπελάζω, poet. syncop. προσπλάζω (πελάζω), Od. 11, 583 1) Trans. to bring near, to cause to approach; vna akon, to urge the ship to the promo tory, Od 9, 285. 2) Intrans. to approach, to come near, spoken of the waves of the sea: to come rolling on, 11. 12, 285. Od. 11, 583; in the syncop, form.

προσπίλναμαι, mid, (πίλναμαι), only imperf. to approach, to draw near, revi, to any thing, Od. 13, 95.

προσπίπτω (πίπτω), partep. perf. Ep. προσπιπτηώς, to fall upon; metaph. to happen upon or to; in the perf. to tie dat. npogunage 11. 7. 212; face, counupon or near. derai dietos notineury- tenance, aspect, for the most part plur. wice, the shores lying near, towards the (see Thiersch. 6 185, 22.)

harbour (V. 'falling into, or forming a bay'), Od. 13, 98.† προσπλάζω, Ερ. for προσπελάζω, q. v.

προσπτύσσομα, mid. Der. and Ep. ποτιπτύσ.. Od. 2, 77; (πτύσσω). fut. προσπτύξομαι. aor. audj. προσπτύξομαι. Od. 8, 478; prop. to lie closely in folds. Mly metaph. a) to embrace, to encomposs, to enfold, rivá. Od. 11, 451; to address, to petition with words: μύθφ, Oil. 2, 77; to show oneself friendly, enei. έργω, h. Cer. 109; b) generally, to address in a friendly manner, to greet, Od. 3, 22. 4, 647. 17, 509.

πρόσσοθεν, adv. poet. for πρόσωθεν, forwards, 23, 533.†

πρόσσω, Ερ. for πρόσω.

προστείχω, poet. (στείχω), aor. 2 προσ-έστιχε, to stride to, to go m, Ολυμπον, Od. 20. 73.

προστέρπω, Dor. and Ep. ποτιτέρπω (τέρπω), to delight at, to animate, to entertain, rivá, 15, 101 :† Dor form.

προστίθημι (τίθημι), αυτ. 1 προσέθη to place at or npon, λίθον. Od 9, 305.†
2) to attach to, τί τινι, h. Merc. 129.

*προστρέπω (τρέπω), aor. mid. προσετραπόμην, to turn to. Mid. seif to, τινά, any one, Ep. 15. Mid. to turn one-

προσφάσθαι, see πρόσφημι πρόσφατος, ον (ΦΑΩ, ΦΕΝΩ), just before, newly slaughtered or stein, 24, 757.+ πρόσφημι (φημί), mily imperf. προσέφην, as aor. προσείπον, is used; infin. mid. προσφάσθαι, Od. 23, 1.6; to address, τινά, Il. 1, 84; absol. to speak. 10, 369 [also 21, 212; although in both passages an aurov is implied, and hence they are not prop. absol.]

προσφυής, és (φύω), prop. to grow to; generally, clinging or attached to, ex TLPOS. Od. 19, 58,+

προσφύω (φύω), only sor. 2 partep. προσφύς, θσα, ύ: 1) Trans. to let orom. to cause to grow; metaph. to cling to, to hold fast to, with dat. το προσφύς έχό-μην, I held fast clinging to it. Od. 12, 133; absol. προσφύσα, Ι. 24. 213.

προσφωνέω (φωνέω), prop. to sound to, to call to; generally, to address, τινά, 2, 22: and often ab-ol.; with dat. instrum. τοίσιν, sc. έπεσιν, with these words, Od. 22, 69.

προσφωνήεις, εσσα, εν. Dor. and Ep. ποτιφων.. poet. (προσφωνέω, capable of addressing (V. 'if thou understandest language'), Od. 9, 456.†

πρόσω, poet. πρόσω. adv. (πρό), 1) Spoken of place, forth, forwards, 11, 572. 12, 274. 16, 265. 2) Of time; forwards, in future, only in connexion with οπίσσω, 1, 343. 3, 109. 18, 250. (In the two forms, 17, 598. Od. 9, 542.)

προσώπατα, τά, old Ep. plur. of πρόσ-WHOP

πρόσωπον, τό (ώψ), Ερ. plur. προσ-ώπατα. Od. 18, 192 (eisewhere πρόσωπα);

προτέμνω (τέμνω), 20τ. 2 προτεμών, optal. 20r. mid. προτεμούμην, 1\ 1 το επί off before, to care of for). 9, 489. 2\ to εω off in front, at the end, with accus. πορμόν, ἐκ ρίζης, to cut off the trunk at the root, Oil. 23, 196. Mid. to cut off foromeself; metaph. Δλκα διηνεκέα, to cut a straight furrow, Od. 18, 375.

mpórapor, η, ου (πρό), compar. without posit. the former, the earlier, prior, 1) Spoken of time: former, earlier, elder, γεντή, 13, 166. πρότερος ανθρωποι, men of former times, ancestors, forefithers, 5.637; also πρότεροι alone: πρ. παίδες, children of former marriage, Od. 15, 22. τη προτάρη sc. ημέρα, on the former day, Od. 16, 50: with gen. Δμόο πρότερος, earlier than I, II. 10, 124. 2) Of place: before, fore, that is before, 16, 569. πόδες πρότερος, that is before, 16, 569. πόδες πρότερος, the fore-feet, Od. 19, 228.

προτέρω, κάν. (πρότερος), further, further forwards. πρ. έπεο, step nearer, Od. 5, 91; έχειν. 11. 3, 400. Od. 5, 91; metaph. forward, more violent. έρις προτέρω γένετο, the contest went forward, waxed more violent. 23. 490.

inore violent, 23, 490.
 *προτέρωσε, adv. (πρότερος), forwards, h. 32, 10.

προτεύχω (τεύχω), perf. pass. προτέτυγμαι, to make or t: prepare before. τὰ μεν προτετύχθαι ἐἀσρως, these things we will allow to have happened, i. e. what is past we will let alone, 16, 60. 18, 112. 19, 65.

προτί, Dor. for πρός.

προτιάπτω, see προσάπτω. Προτιάων, ονος, ο, a Trojan, father of

Αειγηούε. 15, 455. προτιβάλλεαι, εσο προσβάλλω.

προτιειλείν, 300 προσειλέω. προτιείποι, 500 προσείπον.

προτίθημι (τίθημι), 3 plur, pres. προθίυσι for προτιθέαστ, 1, 291; as if from the theme ΘΕΩ, cf. Thiersch, § 224. Kühner I. § 202. 2. 207. 1 προύθηκα, 1) το place before, to put before, to lag before, τὶ κυσίν, to devour, 24. 409. 2) to put out, to expose publicly for sale, for use: hence metaph, to allow, to permit, τινί, with infin. 1, 291. Mid. to place before onseelf, τραπέζας, Od. 1, 112.

προτιμυθήσασθαι, 800 προσμυθέομαι.

προτιόσσομα, Dor. for προσόσσομαι (δσσομαι), 11 ο look προπ, to behold, τνό, Od. 7, 31. 23, 355. 3 σ σ δ γγγκόσκων προτιόσσομαι οὐδ άρ δμελλον πείσευ, indeed knowing thee well, I behold thee, i. e. ind-ed, I see thee now as I have ever known thee (a·d I was no about to persuade thee), II. 22, 356. Thus Passow and Bothe. Krause takes it as a pres. perf.: 'I anticipated it and anticipate it still.' 2) to forrese, to anticipate, δλεθρον, θάνατον, Od. 5, 389. 14, 219.

πρότμησις, ιος, ἡ (τέμνω), 1) the part cut of. 2) Metaph, spoken of the human figure: the region about the loins and movel, the waist, 11, 424.†

πρότονος, ὁ (τείνω), in the plur.;

rope, primar. the two great ropes that extend from the top of the mast, the one to the bow and the other to the stern of a ship, to support the mast and also to lower it, 1, 434. Od. 12, 409. h. Ap. 504. mporpersus (τρόπω). Only mid. sor. 2 Ep. mporpanoμη», 1) to turn forwards. 2) Mid. to turn oneself forwards, to betake oneself, to turn in flight, ἐπὶ τρῶν, 5, 700; spoken of Helios: ἐπὶ γαῖαν, to turn to the earth, Od. 11, 18. 2) Metaph.

to turn oneself to, to yield to; ἄχεῖ, to grief, 11. 6. 336.
προτροπάδην, adv. (προτρέπω), prop.
turned forwards; φοβίοντο, they fled ever forward. i. e. on and on, without

stopping, 16, 304.†

προστώπτω (τώπτω). 201. προστωμία, proptrans. to strike forecards; in Hom. only intrans. to press forecards, to push forscard, 13, 136. 15, 306. 17, 262. Δαι βιώκε οἱ δριμύ μένος προύτυψε, θετος wrath pressed into his nose, Od. 24, 319. προύθηκε, see προστήμιε.

προύπεμψε, see προπέμπω. προύφαινε, see προφαίνω. προύχω, for προέχω.

προφαίνω (φαίνω), impert προϋφαίνου, perf. pass. 3 plut. προϋφαίνου, perf. pass. partep, προφωρίς. 1) Act. trans. in exhibit. so cuive to appear, with accus. répau. Od. 12. 394. b) Intrans. like mid. to appear, to shine forth, apoken of the moon. Od. 9, 145. II) Mid. with accuse visible, Od. 13, 169. οὐδὶ προϋφωίνου διέθολα. nothing appeared so that one could behold it, or to the sight, Od. 9, 143. προπώρανται άπαυτα, every thing is visible at a distance, is exposed to view (ρρ.), II. 14, 332. b) Exply of persons: to appear, to step forth. Od. 24, 160; ανὰ γφώρας πολέμουο, II. 8, 378; ἐς πόδιμον (οτ ἐν πολέμου, II. 17, 487; ἐς πόδιου, 24, 332.

πρόφασις, ιος, ἡ (πρόφημι), a pretext, a pretence, appearance; absol. πρόφασιν, in appearance, in pretence, *19, 262. 302.

προφερής, ός (προφέρω), compar. προφερήστορς, η, ον; Od.; prop. borne before, placed before: then generally, eminent, distinguished, excellent, with dat. of thathing, δλματι, βίρ, Od. 8, 128. 221. 21, 134: with infin., II. 10, 352.

woodepes (φόρωι, only pres. and imperf. to bring forward: hence 1) to bear onward, to carry forward to bear away, spoken of a storm, rwad ets δρος, 6, 346. Od. 20, 64. 2) to bear to, to convey to, rwi τι, 11. 9, 323. 17, 121: metaph. in a bad sense (nearly =our to bring spaginst any body; or cast in his terls), δυνείδα τως, to cast reproaches upon any one, δώρά τως, 3, 64, to reproach with. 3) bring forward, 1. e. to bring to light, to present, to show. μάτος. 10, 479: έριδα to excibit enculation, Od. 6, 92. 11 Mid. with reference to the subject: έριδά Mid.

rips, to present a contest to any one, i. e. to challenge him to it, Il. 3, 7; άέθλων, Od. 8, 210.

προφεύγω (φεύγω), sor. 2 optat. 2 sing. προφύγοισθα, partep. προφυγών, 1) to βy forward or forth, 11, 340. 2) Trans. to

gy forward or forth, 11, 340. 2) Trans. to escape, with accus. χείρας, μένος, 7, 309. 14, 81; δώνατον, ΟΔ. 22, 318. πρόφρωντα, ή (φράζω), an Ερ. fem. of πρόφρων, willing, kind, compilant, well-disposed, or provident, considerate, decided, cf. Thiersch, § 201. Rem., 11. 10, 290. ΟΔ. 5, 161. 10, 386. προφρονέως, Ερ. προφρόνως, adv. from πρόφρων, readily, willingly, μάχασθαι, 5, 810; with confidence, 7, 160; h. Merc. 558.

πρόφρων, ονος, δ, ή (φρονέω), 1) having a well-inclined disposition, kind, compliant, willing, bupós, 8, 40. 9, 480. 2 having a decided mind, intentional, se rious, earnest, 1, 77. 8, 23. 14, 317. Od. 2, 230; ironically: πρόφρων κεν δή έπειτα Δία λιτούμην, then could I pray to Zeus, with my whole heart [with great bold-ness, Cp.], i. e. I could not, Od. 14, 406.

*προφυλάσσω (φυλάσσω), Ep. imperat. προφύλαχθε for προφυλάσσετε, to watch

προφάλαχου 101 προφαλαστική το material or quard a place, νηδυ, h. Ap. 538.
προχέω (χέω), to pour out, to pour forth, spoken of a river, 21, 219. h. Ap. 2, 41. Pass. to powr forth, to stream forth, spoken of masses of men, *2, 465. 15, 360. 21, 5.

πρόχνυ, adv. (γόνυ), upon the knees, upon the knee; καθέζεσθαι, to sit upon one's knees, i. e. to sink upon one's knees, 9, 570. b) Metaph. spoken of vanquished nemines: πρόχυν απολέσθαι κακώς, to perish miserably, sinking on their knees, to be brought tow and perish" (Lidd. and Scott), 21, 460; λλέσθαι, Od. 14, 69.

mpoχοή, ή (προχέω), an outlet, the mouth of a river, 17, 263; of a fountain, h. Ap. 383. 2) In the plur. a place which is washed by flowing water, a wave-washed shore, Od. 5, 453. 11, 242.

πρόχοος, ή (προχέω), a vessel for pouring out water, a pilcher, an ewer, 24, 304, Od. 1, 136; a wine-can, Od. 18,

πρυλέες, ων, οἰ, Ερ. dat. πρυλέεσσι and πρύλεσσι, Ερ. heavy-armed foot-soldiers, in oppos. to cavalry, *11.40.5, 744. [According to Herm., Opusc. IV. p. 288, seq., "prasules sive prasultores, qui ante cateros progressi saltationem eum armis praeunt." Ameis.]

Πρυμενίς, τως, δ (the pilot), a Phæa-cian, Od. 8, 112. πρύμνη, ἡ. Ion. and Εp. for πρέμνα, prop. fem. of the adj. πρύμνος, sc. νηθε, the stern, the poop of a ship. It was rounder and higher than the prow, and the seat of the pilot; often in full, πρύμνη νηθε, 7, 383. Od. 2, 417.

πρύμνηθεν, adv. poet. from the stern; λαμβάνειν, to lay hold of the stern, 15,

spourifice, 4. or (spours), belonging to the stern or poop; mly the spourifica (retinacula), a horser, the rope with which a ship was made fast when she lay at the shore; also weighers [the two words are, however, distinguished Od. 9, 136, 137. cf. welous, the stern-cables. Upon departure they were loosed; hence πρ. λύειν, Od. 2, 418. The oppos. is καταδήσαι, ανάψαι, Il. 1, 436. Od. 9, 137.

πρυμνός, ή, όν, superl. πρυμνότατος, η, ον, Od. the extreme, the last, the hindmost, the lowest; βραχίων, the end of the arm (at the shoulder), Il. 13, 532; σπέλος, the lower leg, 16, 314; γλώσσα, the root of the tongue, 5, 292. πρ. κέρας, 13, 705; spoken of a stone: πρυμυός παχύς, thick beneath, 12, 446; hence υλην πρυμνήν έκτέμνειν, to cut up the wood by the root, 12, 149. Neut. as subst. πρυμινου θέναρος, the end of the hand, 5, 339.

πρυμνώρεια, ή (όρος), the lowest part, the foot of a mountain, 14, 307.†

*πρυτανεύω (πρύτανις), fut. σω, to rule, to govern, with dat. h. Ap. 68. Πρώτανις, ιος, ο (a ruler, akin to πρώ

τος), a Lycian, slain by Odysseus (Ulysses), 5, 678.

πρώην, adv. in H. lately, very recently. formerly, spoken of time past, *5, 832. 24, 500; (contr. for πρωίην, subaud. ώραν.)

ώραν.)
πρωθήρης, ου, ὸ, Ερ. for πρώθηβος, 8,
518. Od. 8, 263. h. Ap. 450.
πρώθηβος, ον, Ερ. also πρωθήβη, Od. 1,
431.† (πρώτος, ῆβη), just entering the
age of puberty, manig, marriageable,
ἀνήρ, h. 7, 2.
πρωί, adv. (πρό), early, in the morning,
on the next morning, °8, 530. 18, 277.

πρώτζα, adv. (πρώτζος), early; generally, formerly. χθιζά τε καὶ πρώτζα, yesterday and day before, 2. 303.†

πρώτος, η, ον (πρωί), early, early in the day. The neut. πρώτον as adv. early this morning, or, more correctly, early yester-day, 15, 470.+ cf. Spitzner ad loc.

πρών, πρώνος, ὁ, Ep. expanded πο ονος (πρό), prop. any thing projecting, hence a summit, an elevation, exply a point of land projecting into the sea, a cape, a promontory, 8, 557. 12, 282; al-ways in the full form, except nom. sing. ών, •17, 747.

πρων, 11, (2).
Πρωρούς, έως, ὁ (πρωράτης, the pilot's mate), a Phæacian, Od. 8, 113.
πρώρη, ή, Εp. and Ion. for πρώρα (πρό), the prow of a ship; it runs to a point that the ship may more easily cut the waves. Hom. νηψε πρώρη, Od. 12, 230.† (Prop. adj. from the obsol. πρώρος.)

πρώτα, adv. see πρώτος. Πρωτεσίλασε, ό, son of Iphiclus of Phylace in Thessaly, leader of the Thessal salians of Phylace. He was properly denominated lolaus, and received this name because he leaped upon land first amongst the Greeks (πρώτος τοῦ λαοῦ).

He was, according to the Cypr. Carm., soon after slain by Hector. After his death, he was worshipt as a hero in the Chersonesus, 2, 698, seq. 13, 681.

Howreve, éos, ò, a fabulous sea-god; according to Od. 4, 385. He was father of Είδοθέη (Idothea), servant of Poseidon, and attended his sea-calves in the Ægyptian sea. He had the gift of prophecy, and of changing himself into every possible form, Od. 4, 456, seq. Upon the advice of Idothes, Meneiaus bound him, and forced him to inform him how he could return home. The later tradition made him king of Egypt, Hdt. 2, 112, seq.; or represented him as coming from Thrace to Egypt, Ap. 2, 5, 9.

πρώτιστος, η. ον. poet. superl. from πρώτιστος, the first of all; also of two endings, κατά πρώτιστον όσωπήν, upon the very first look, h. Cer. 187. The neut. sing, and plur. πρώτιστον and πρώτιστα, as adv. first of all, 1, 105. Ud. 8, 57. τὰ πρώτιστα, h. Ap. 407.

πρωτόγονος, ον (γόνος), Arst-born, *4.

πρωτοπαγής, ές (πήγνυμι), now first con-structed, just or newly made, new, αρμα, ·Il. 5, 194. 24, 267.

πρωτόπλους, ον (πλόος), sailing for the first time, newly made, vyūs, Od. 8, 35.†

πρώτος, η, ον (πρό, super). contr. from πρόστος, the first, the foremost, often with στατος, 2, 281. 11, 299; then the most distinguished, the mobilest, hence a) οι πρώτοι = πρόμαχοι, the first, the front warriors, 5, 536. 12, 306. 321; also pleonast. πρώτοι πρώμαχοι, Od. 18, 279. δ) τὰ πρώτοι, ες άθλα, the first prizes, II. 23, 275. The neut. sing. and plur. as adv. πρώτον, πρώτο, in like manner with αυν. πρώτου, πρώτα, in the mainter with the article, τοπρώτου, ταπρώτα, il. (also separate, τὸ πρώτου, τὰ πρώτα, ed. Spitz. and in Od. 1) first, at first, for the first time. Il. 9, 32: often πρώτου καὶ ϋστατου. 2) too εστίμ. ἢ τὰ έρα καὶ στοὶ πρώτα παραστήσεσθαι εμελλε Μοίρα, truly fate was destined to approach thee too early, Od. 24, 28. 3) After an adv. of time: once. ἐπεὶ and ἐπειδὴ πρώτου οι πρώτα, ηκικη ρείπεμη, when once, as soon as, 6, 489. Od. 3, 183. ἐξ οῦ δη πρώτα, Il. 1, 6. Also aft. a relat. cf. Il. 1, 319.

πρωτοτόκος, ον (τίκτω), bearing for the first time, μήτηρ, 17, 5.†
Πρωτό. οῦς, ἡ, daughter of Nereus and Doris, 18, 43.

πρώονος, ονι, etc. see πρών. πταίρω, aor. 2 έπταρον, to sneeze, as a sign of good omen, Od. 17, 541.† πτάμενος, πτάτο, 800 πέτομαι.

πτελέη, ή, an elm, ulmus campes-tris, *Il. 6, 419. 21, 242.

Πτολεός, ή [rather ὁ οι τό, see λεχεποίης] (πτελέη, an elm), 1) a place in Elis, a colony from the Thessalian Pteleos; in Strabo's time ruinous, 2, 594. +ò Πτελεόν, Strabo. 2) an Achean town in Thessaly, between Antrum and Pyrasus, with a port. 2, 697.

πτέρνα Οι πτέρνη, ή, the heel, 22, 397.†
2) Poet. for πέρνα, the ham, Batr. 37.

*Πτερνογλύφος, ὁ (γλύφω), Ham-hol-

tower, name of a mouse, Batr. 227.

"Πτερνοτρώκτης, ου. ο (τρώγω), Η απο grawer, name of a mouse. Batr. 29.

"Πτερνοφάγος, ὁ (φαγείν), Hum eater, name of a mouse, Batr. 230.

πτερόεις, εσσα, εν, poet. (πτέρον), prop. feathered, winged, epith. of an arrow. since it was furnished with feathers at the upper end, 4. 117. 5, 171. 2 Metaph. **repóerra λαισήϊα. easily-hrandished shields (as if teather-light), 5, 453; often πτερόεντα έπεα, winged words, which escape quickly from the lips, Il.

and Od. πτέρου, τό (πέτομαι), a feather, a wing, a pinion. mly in plut. πτέρα βάλλειν, lo strike the wings, 11, 454; as an image of swiftness, Od. 7, 36. 2) Metaph. an our or ani of a ship, Od. 11, 125. 23, 272.

πτέρυξ, υγος, ή (πτέρον), α wing, α pinion, 2, 316. 462 Od. 2, 149. ὑπὸ πτερύγων, under the stroke of the wings, h. 20, 1.

πτήσσω (πίπτω, πέτω), 20τ. 1 ἔπτηξα, Εμ. perf. πεπτηώς, ώτος, intrans. to creep away for fear, to crouch, to cringe, treep away tor tear, to cronce, to cringe, to shrink, actump werryow, I lay crouched together, Od. 14, 354. 22, 362. who revers werryower, Od. 14, 474; generally, to be in fear, hence 2) Trans. in the aor. 1, to put in fright, to terrify, wrife bythe "Axation, he terrified the hearts of the Achæans, Il. 14, 40; πτήσσω as trans. is uncommon, hence some read wife from wiyyvum; others consider the verse not genuine, as Bothe. (Spitzner ad loc. defends πτήξε.)

πτοίω, Ερ. πτοίω, poet. (akin to πτήσσω), acr. pass. Ερ. 3 plur. ἐπτοίηθεν, to put in terrour, to terrify. Pass. to be terrifed, to fear, Od. 22, 298. †

Πτολεμαΐος, ὁ (a warrior), son of Piræus, father of Eurymedon, 4, 228. πτολεμίζω, Ερ. for πολεμίζω.

πτολεμιστής, ου, ο, Ερ. ίοι πολεμιστής.

πτόλεμόνδε, adv. for πόλεμόνδε. πτόλεμος, δ. Ep for πόλεμος. πτολίεθρον, τό. Ep. for πολ. (πόλιε). α city: always with the name in the gen. Ἰλίου πτολίεθρον, 2, 133. Od. 1, ?. (The form πολίεθρον is not used.) [lt cannot, with Passow, be regarded as a dimin. of πόλις, for H. knows nothing of diminutives.]

πτολιπόρθιος, ο = πτολίπορθος, *Od. 9, 504. 530.

πτολίπορθος, δ, η, Ep. for πολίπορθος (πέρθω), city-destroying, the destroyer of cities, epith. of Ares, Odysseus (Ulysses), Achilles, and of heroes, 2, 278. 8, 372; as fem. epith. of Enfo (Bellona), 5, 333. (The form modimopoos is not used.)

πτόλις ιος, ή, Ep. for πόλιε. πτόρθος, ο (πείρω), a sprout, a twig, a branch, Od. 6, 128.

πτύγμα, ατος, τό (πτύσσω), a fold, a

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πτυκτός, ή, όν (πτύσσω), folded, doubled together. AT. Hivak, 6, 169;† see Hivak πτύξ, πτυχός, ἡ (πτύσσω), that which is several times doubled; hence a fold, a layer, a plait, spoken of a garment, h. Cer. 176. arrixes of access, the layers of a shield, of brass or leather, placed one above another, for a protection, 7, 247. 18, 481. 2) Metaph. spoken of mountains: a curve, a hollow, a ravine, a valley, 11, 77. Od. 19, 432. Sing. rare, 11. 20, 22. h. Ap. 269. h. Merc. 555.

πτύον, τό (πτύω). Ερ. gen. πτυόφιν, α

winnowing-shovel, made of wood or iron. and having the form of the palm of the hand; the wooden ones were used for sifting earth, the other, as here, for cleaning grain, 13, 588.†

πτύοφιν, see πτύον.

πτύσσω (akin to πετάννυμι), 20r. 1 entufa, to lay in folds, to fold, to plait, with accus. xirwa, equata, Od. 1, 439. 6, 111. 252. Mid. to fold themselves together. eygea exruororro, the spears were entangled, since the combatants, standing in thick ranks, threw many at once [Met in the air, and so deriated from once [ases in the air, and so assisted from their destined course. Db.], Etym. M. eir 70 aur's orwinero. Il. 13, 134. (V. 'they shook;' Passow, 'they bent,' both contrary to the usus loq.) ["Close-pressed up-m one another were the spears hurled from brave hands," Lucas: ap. Ameis.]

mrius, to somit forth, to cust out, alua, 23, 697.4 23, 697.+

°птыка́s, áðos, ή (wrúf), timid, fearful, Ep. 8, 2.

πτώξ, πτωκός, δ, ή (πτώσσω), timid, trembling, fearful, epith. of the hare, 22, 310. 2) Subst. poet. a hare, *17, 676. πτωσκάζω, poet. (πτώσσω), to shrink, to be fearful, to be tim-rous, 4, 872.+

πτώσσω (akin to πτήσσω), 1) Intrans. traces and strains and strains and strains and strains are strains as the strains and strains are strains as the strains are str to be in fear, to be timorous, to be fearful, 4, 371. 6, 634. c) Spoken of a beggar: to crouch, Od. 17, 227; then = #rwχεύω, to beg, Od. 18, 363. 2) Trans. to Ay in fear from any one, αλλήλους, Il. 20, 427; δρνιθες εν πεδίφ νέφεα πτώσσουout terrat, the birds flying from the clouds, flutter in the plain, Od. 22, 304. (V. 'these fly terrified from the clouds into the plain.') (The explanation by the Schol. of ridge, as a net, is unnatural; the birds pursued by vultures, leave the clouds and seek protection on the earth, in perfect accordance with

plait; πέπλοιο, the folds of a robe, 5, | δeggar. Od. 14, 400; also πτ. ἀνήρ, °Od. 315.†

Πυγμαΐοι, οὶ (from πυγμή), the Pygmies, a fabulous nation of dwarfs, located in the southern part of the earth towards Ethiopia or India, 3, 6.

πυγμαχίη, ή (μάχομαι), ε pugilistic combat, *23, 653. 665.

πυγμάχος, δ (μάχομαι), a pugilistie combalent, Od. 8, 246.† πυγμή, ή (πίξ), a fist, a pugilistie com-bai, 23, 669.†

πυγούσιος, η, ον, poet. (πυγών), α cubis ng, *Od. 10, 517. 11, 25.

long, *Od. 10, 517. 11, 22.

mislos, \$\delta\$, a trough, a tab, eaply for 10, 553.+ feeding animals, Od. 19, 553.† σθαι, see πυνθάνομαι

"Πύθιος, η, ον. Pythian, (see Πυθώ), ὁ Πύθιος, epith. of Apollo, either because he had an oracle in Pytho, or because he slew the dragon Python, h. Ap. 373.
πυθμήν, ένος, δ. the lower end, the

foundation: hence, 1) Esply the trunk, the root, edains, Od. 13, 122. 372. 23, 204. 2) the bottom, the basis, the foot, of goblets and tripods. The passage: δω δ ύπὸ πυθμένες ἦσαν, Il. 11, 635, has given critics great trouble. The disthe easiest explanation seems to be, to take πυθμήν, as a foot; hence, 'there were two feet under it,' and if these were broad, as in the case of tables, this was possible. Such a cup, with two silver feet, according to Athen. Deion. XI. 12, was shown at Capua as the goblet of Nestor. This signif. is also warranted by another passage, 18, 375, where the discourse relates to the artificial tripods of Hephæstus: χρύστα δέ σφ' ὑπὸ κύκλα ἐκάστφ πυθμένι θήκεν, he laced golden wheels under each foot: for the wheels must plainly have been under the feet of the tripods, and not under the bottom. In the first passage, Voss translates according to the ancient critics, who explain it as a bottom: there were two (i. e. double) bottoms under, and so, also, 18, 375. Others, as Köppen, Cammann. after Athen. XI. 488, understand it of the cavities or bellies, which were one over another.

πόθω, fut. πόσω, 1) to cause to decay, to putrefy, to commune, with dories, 4, 174. h. Ap. 369. Mid to monider, to decay, to putrefy, 11, 395. Od. 1, 161. 12,

Πυθώ, ους, ή, dat. Πυθοί, accus. Πυθώ, h. Ap. 372; dat., 9, 405; also Πυθών, ώνος, ή, an earlier form, 2, 519; accus. Πυθώνα, h. Merc. 178; Pytho, the oldest name of the region, on Parnassus, in Phocia, where was the temple and oracle nature.)
πτωχεύω (πτωχές), (ut. σω. 1) Intrans.
to be poor as a beggar, to beg. (ol. 15, 309.
19, 73. 2) Trans. to beg, to procure by begging, δαίτα, "Od. 17, 11. 18, 2, πτωχές, ή, δν (πτώστω), properly, that crouches, begging; as subst. è πτωχές, α iname comes from πθθεσθαι, to putrefy, because the dragon slain by Apollo decayed there; according to others, from πυθέσθαι, to enquire of the oracle, but the short first syllable is unfavorable to this notion.)

Πυθώδε, adv. to Pytho, Od. 11, 581. πύκα, adv. poet. 1) thickly, firmly, βάλλαιν, 9, 585; ποιητός. 18, 608. Od. 1, 333. 2) Metaph. carefully, intelligently, τρέφειν, 11. 5, 70: φρονείν, 9, 554.

munăţa (πύκα), aot. eminara, Ep. minara, pattep. perf. pass. πεπυκασμένος,
η, ου. 1) to make close, firm, to press
clinely together ivris; σφάα αὐτούς, Od.
12, 225. 2) to cever closely, to reid, to
conceal, τικὰ νεφάλη, 11. 17, 551; νέκυν,
24, 581; spoken of a helmet: πύκασε
κάρη, 10, 271; in the pass. 2, 777; dat.
instrum. δόμουν, χρουφ. 14, 289. 23, 503.
Metaph. to envelope, to overshadow, to
encompass: spoken of pain, τινὰ φράνας,
8, 124. 17, 83.

πυκιμήδης ΟΓ πυκιμηδής, ός (μήδος), of a considerate mind, careful, prudent, wise, Od. 1, 438; t h. Cer. 153.

πυκινά, adv. prop. neut. plur. from πυκινός =πυκνός.

πυκινός, ή, όν, Ep. for πυκνός, q. V. *πυκινόφρων, ον (φρήν), intelligent, wise, h. Merc. 538.

πυκνός, ή, όν, poet. πυκινός, ή, όν (πύκα), 1) thick, firm. a) In respect of nai, 1) inica, frm. a) in respect of the mass: frm, strong, θώρηξ, ἀστικ, χλαίνα. b) in respect of single parts: close, pressed together, λέχος, 9, 621 (because several coverings were laid one upon another); νέφος, 5, 751; φάλαγγες, στίχες, dense phalanxes, columns, 4, 281. 7, 61; wreps, thickly feathered wings, 11. 454; βέλεα, λάες, thick arrows or stones, which were thrown in great numbers, Il.; c) also spoken of time: frequent, 10, 9. d) Spoken of something done : thick, atrong, δόμος, 10, 267. Od. 6, 134; closelocked, θύρα, Il. 14, 167. 2) Generally, great, strong, axos, ann. 16, 599. 24, 480; municoù axever, Od. 11, 88. b) Spoken of the mind : considerate, prudent, wise, intelligent, φρένες, νόος, μήδεα, βουλή, έπος: also έρετμή, μύθος. The neut. πυκνόν and πυκνά, πυκινόν and πυκινά, as adv., as also wereves, 1) thickly, firmly, bupat worting apapulat, closely fitted doors, Od. 2, 344. 2) Metaph. strongly, greatly, exceedingly, πυκινώς ἀκάχημαι, Il. 19, 312; considerate, intel-ligent, Od. 1, 279. πυκινά φρονείν, to be wise of heart, Od. 9, 445.

II whathering, over, b, king of the Paphla-

Invariance, owe, o, sing of the Papinagonians, who came to the aid of Prism.
Menelaus slew him, 2, 831. 5, 576. In
13, 643, seq., Pylsmönes, prince of the
Paphlygonians, appears accompanying
the corpse of his son Harpalion. The
aucient critics attempted to remove the
contradiction, by supposing two persons
of this name. Modern critics imagine
themselves to have found in the circumstance a proof that the Illad was put
together at a later period.

Πύλαιος, δ (adj. πυλαΐος), son of Lethus, leader of the Pelasgians, 2, 842.

πυλάρτης, ao, ὁ (ἄρω), who locke fast the gates of the under world, the doorkeeper, epith. of Hades, 8, 367. Od. 11, 276.

Πυλάρτης, αο, δ, prop. name of a Trojan, slain by Patroclus, 11, 491. 16,

πυλαωρός, δ (ώρα), Ep. for πυλωρός, door-keeper, door-watch, 21, 530. 24, 681; spoken of dogs, *22, 69.

πύλη, η, a door, a gate, of a chamber, a house, or a town, mly in the plur. 'λίδωο πύλει, the gates of Hades, as a periphrasis for death, 5. 646. 9, 312; poet. also πύλαι ούρωνού. 'Ολύμπου, 5, 749. 8, 411; ὀυτέρων, Od. 19, 562. In Hom. always in the plural; with reference to the two wings or leaves (ratvæ); hence, a folding-door.

Πυληγενής, ές, see Πυλοεγενής.

*πυληδόκος, ὁ (δέχομαι), one who receives at the door, a deor-keeper, h. Merc.

Πυλήνη, ή, a town in Ætolia, later Proschium, 2, 639. Strab.

Πύλιος, η, ου (Πύλος), of Pylos. Pulian, δ Πύλιος γέρων = Nestor. Subst. the Pylian, 1, 248. Od. 3, 59.

Πυλόθεν, adv. from Pylos, Od. 16, 323.†

Πυλοιγενής, ές (γίγνομαι), born in Pylos, epith. of Nestor, 2, 54. 23, 303. The form Πυληγενής, h. Ap. 398. 424. Πυλόνδε, adv. to Pylos, Od. 13,

πύλος, ἡ = πύλη, a door, a gate; however only ἐν πύλφ, which reading Wolf has adopted after Aristarch. 5, 397. 'Aiδον (Voss. 'at the gate Hades') is supplied, and it is referred to the fable, thas Heracles, when he wished to bring up Cerberus, fought with Hades; cf. 8, 367. But as πύλος for πύλη does not occur elsewhere; and as we do not know who the νέκωνα are, the reading ἐν Πύλφ is adopted by Heyne. He refers it to the contest of Heracles with Neleus, in which he wounded Hades himself, cf. Apd. 2, 7, 3, Paus. 2, 7, 3, who quotes vs. 395-397; and Pind. Ol. 9, 31. cf. Ottf. Müller, Orchomen. I. p. 364.

Πύλος, ή (ὁ Strab.). According to Strabo and the well-known verse: Εστὶ Πύλος πρό Πύλους, Πύλος τρ μέν ἐστι καὶ ἄλλη, Arist. Εq. 1059, there were in the Peloponnesus three cities of this name: 1) a town in the north of Elis on the Peneus, ὁ Ἡλειωκός in Strab. 2) a town in Triphylia (Elis), south of the Alphēus, near Lepreon and Samicon: ὁ Τριφυλιακός, Λεπρεσιικός in Strab. 3) a town in Messenia, on the coast (hence called sandy) on the Pamisus, upon an elevation on the promontory Coryphasium, a city founded by Neleus, cf. Apd. 1, 9. 9. Strabo calls it ὁ Μεσσηνικούς, now the port Old Νσευσίπο. Even in anti-

quity it was debated which of the last two 246. The plur. To supply match fires, 8, towns was the city of Nestor. It is probable, at least in the Od., that it was the Messenide, as is maintained by Paus. 2, 3, and 4, 36; and among t the moderns, 477. Od. 3, 434. by Mannert, Sickler, and Nitzsch, Rem. ad Od. I. p. 132. Strab. VIII. p. 342, regards the Triphylian Pylos as the residence of Nestor, and the river Alpheus seems to favour this opinion, Il. 11, 671-760; otherwise the Pylians would not have been able to convey to Pylos in the night the herds plundered from the Eveans, cf. Müller, Orrhomen. I. p. 364. However, Ilvino in Hom., like Appor, indicates not merely the city, but also the whole dominion of Nestor, which lay on both sides of the Alpheus, and extended to Messenia, cf. Strab. VIII. p. 337. If Pylos is taken in this sense, the passage may be very well reconciled with the supposition of Paus. Il. 1, 252. Od. 1, 93.

Πύλων, ωνος, a Trojan, slain by Polypoites, 12, 187.

πύματος, η, ον, Ep. (from πυθμήν), the extreme, the last, the hindmost, 4, 254. 10, 475. The neut. πύματον and πύματα, as adv. at last, finally. πύματόν τε καὶ υστατον, for the very last time, V.: 'yet once and finally, also υστατα καὶ πύματα, Od. 4, 685. 20, 13. Το . και, 203

πυνθάνομαι, poet. πεύθομαι, depon. mid. fut. πεύσομαι, 20τ. ἐπυθόμην, Ep. optat. πεπύθοιτο, perf. πέπυσμαι, plu-perf. ἐπεπύσμην. (The form πυνθάνομαι only Od. 2, 315. 13, 256.) 1) to seek, to ask for, to enquire after, mostly with accus. νόστον πατρός, to seek for the return of his father, Od. 2, 360; with gen. πατρὸς οἰχομένοιο. Od. 1, 281. 2) Mly to learn, to perceive, to hear, often with accus. Il. 5, 702; also with gen. ἀγγελέης, to hear of news, 17, 641; μάχης, 15, 224; τί τινος, to hear any thing from or through any one, 17, 408; also έπ τινος, 20, 129; with parten πυθόμην δριμαίνοντα όδόν, I had perceived him proceeding on his way, Od. 4, 732. πέπυστο υίος πεσόντος, he perceived his son had fallen, 13, 522; with ότι, 13, 674. The pres. has the signification of the perf. Od. 3, 187. ἔπποι-πυθέσθην, plur. with dual, since horses were thought of in pairs, 17, 427.

mue, adv. (akin to muna), with the flat,

in pugilistic combat. πύξ ἀγαθός, excellent in boxing, 3, 237; μάχεσθαι, 23, 621; rıkâr, Od. 8, 130.

mifusos, n. or (mifos), of box-wood, 24, 269.

πυρ, πυρός, τό, plur. τὰ πυρά, the watch-fires (after the 2d decl.), fire, esply a sacrificial fire, also a funeral pile, 410. 15, 350; often as an image of violence, danger, and destruction; hence proverb. ἐν πυρὶ γενέσθαι, to go into the fire, i. e. be destroyed, 2, 340. ἐκ πυρὸς αίθομένοιο νοστήσαι, to return from πυροφόρος, ον (φέρω), poet. also πυρη-flaming fire, i. e. from great danger, 10, φόρος, ον, Od. 3, 495; whest-bearing

Πυραίχμης, ου, δ, Πυραίχμα (fire-fighter, αίχμή), leader of the Poromans, an ally of the Trojans, slain by Patroclus, 2, 848. 16, 287.

πυρακτέω (άγω), to turn about in the

fire, to harden, vi., Od. 9, 328.†

Hőparoc, ó, 1) a Trojan, slain by
Ajax, 17, 491. 2) å, a town in the
Thessalian Phthiôtis, having a grove sacred to Dêmêtêr, 2, 695. (Prom mupos, the wheat-town.)

*πυραίθουσα, η, Ep. 14, 11; perhaps a part of a potter's oven, ed. Herm. and Frank., but Wolf πύρ' αίθουσαν.

°πυραυγής, éς (αὖγή), bright as fire, shining, brilliant, Ep. 7, 6.

πυργηδόν, adv. (πύργος), prop. turret-wise, metaph. in troops (in well-arranged squadrons, V.), esply in a square, *12, 43. 13, 152. 15, 618; see πυργος.

πύργος, ο, l) a tower, eaply upon a city wall, prob. only a kind of framework of wood, upon which armed men stood, 3, 153. 9, 574; hence also a wall with towers, 7, 338. Od. 6, 262. b) Metaph. a bulwark, a bastion, a protection, spoken of Ajax, Od. 11, 556; of a shield, 11. 7, 219. 11, 485. 2) a body of troops arranged in a square, generally, a cluse equation, a troop, 4, 334. 347. 12, 332.

πυργόω (πύργος), acr. Ep. πύργωσα, to furnish with towers, to fortify, τί, Od. 11, 263.† Ep. 4, 3.

superos, o (sup), burning heat, glow or

fever, 22, 31.†
πυρή, ή (πυρ), prop. a fire-place, esply a funeral pile, 1, 51. 4, 99. Od. 10,

*πυρήϊον, τό, Ιοπ. for πυρείον (πυρ), in the plur, pieces of wood, with which fire was kindled by rubbing, fire-implements, h. Merc. III.

πύρηφος, ον =πυροφόρος. πυριήκης, ος (ἀκή), pointed in the fire, Od. 9, 387.+

supinauoros, or (naim), burned with fire ('hardened in the flame,' V.), oreλος, 13, 564. †

Πύρις, a Trojan, slain by Patroclus. 16. 416.

Πυριφλεγέθων, οντος. δ (poet. for πυριφλέγων, flaming with fire), a river in the under world, Od. 10, 513.

πυρκαϊή, ή, Ion. for πυρκῖά (καίω), prop. a blazing fre-place; esply a funeral pile, *7, 428. 23, 158.

πύρνον, τό (sync. from πύρινον, adj. from supos, sc. surior), whenten bread, Od. 15, 312; plur. *Od. 17, 362.

**supor*, ô, **sheet, in the plur., 11, 69.
Od. 4, 604; as food for horses, 8, 188. 10,

569.

('sowed with wheat,' V.), ἄρουρα, πεδίον, •Il. 12, 814. 14, 123. 21, 602.

*πυοπαλαμάω (παλάμη), elsewhere depon. prop. to work with fire; according to Eustath. = κακοτεχνέω, to practise crafty devices. διὰ πυρπαλάμησεν δδοῦ, h. Merc. 157. ed. Wolf and Herm. But others διαπυρπαλάμησεν, cf. Frank.

πυρπολόω (πυρπόλος), to kindle a fire, to keep a watch-fire, Od. 10, 30.† πυρσός, δ (πῦρ), a fire-brand, a torch,

18. 211.

má, enclitic particle, somehow, in some way, yet; always in connexion with a negative, often compounded ούπω, μήπω, not yet, or separately: ούτε τί πω, 1, 108. Od 3, 23; οὐ γάρ πω, Il. 1, 262; μη δή πω, 15, 426.

πωλέομαι, depon. mid. (Ep. frequentat. of πέλομαι,) pres. 2 sing. πωλέ', i. e. πω λέεαι, partcp. Ion. πωλεύμενος, iterat. imperf. mudeonero, fut, mudioques (versor), to be frequently in a place, to frequent, to have intercourse, to come or go anyuhere frequently, εἰς ἀγορήν, πό-λεμον, 1, 490. 5, 788; εἰς ἡμέτερον, sc. δῶμα, Od. 2, 55; ἐς εὐνήν, h. Ap. 170; μετ' άλλους, Od. 9, 189.

πωλέσκετο, see πωλέομαι.

*πωλέω, ήσω. to sett, Ep. 14, 5.

www.s, o, a young horse, a foal. a coll, 11, 681. Od. 23, 246. h. in Ap. 231. πώμα, τό, the cover of a quiver, of a chest and a cup, 4, 116. Od. 2, 353.

пыноте, adv. (поте), at some time, at any time, mly after a negat.: οὐ πώποτε, not at any time, never yet, 1, 106. 3, 442.

was, adv. interrog. how? in what way? mus, auv. interrog. Auw? so what way? and often connected with other particles: πῶς γάρ: for how? πῶς δή; how indeed? πῶς γάρ δή; πῶς ἄρα; πῶς νῦν; how now? 1. e. what thinkest thou? Od. 18, 223. It stands a) With indicat. Il. 1, 123. 10, 61. b) With surpl. 18, 188. Od. 3, 22. c) With optat., fi. 11, 538. d) πῶς ἄν and πῶς κν, with optat. 9, 437. Od. 1.85. Od. 1, 65.

πώς, enclitic particle (πός), in some way, somehow, in any way, after another particle: at ker wee, if by any means, 1, 66; οὐ μέν πως, in no way, 4, 158; οὐκ ἄν πως, Od. 20, 392.

ກົນປີ, cor, ró, dat. plur. poet. ສນ໌ແຕະ, a fock, always spoken of sheep; hence, ວໍໄພນ ກົນປີ and ສນ໌ແຂ ມາງໂລນາ, 3, 198. 11, 678. Od. 4, 418.

P.

P, the seventeenth letter of the Greek alphabet; hence the sign of the seventeenth rhapsody.

ρα, an enclitic particle, Ep. for αρα, often before a vowel, ρ', see αρα.

ράβδος, η (ράπις), > rod, a staff, a wand; in the plur. rods for fastening the leather to the shield, 12, 297; esply, 1) the wand of Hermes, the magic-rod, to compose to sleep and to awaken men, 24, 343. Od. 5, 47. 24, 2. h. Merc. 210. 526. 2) the magic wand of Kirkê (Circe), Od. 10, 238. 319; of Athênê, Od. 13, 429. 3) an angling rod, Od. 12, 251.

ραδαλός, ή, όν, a reading of Zenodot. for podaros, 18, 576; which is explained as a form of apadahos, easily moved.

pačavos, a false reading in 18, 576;

see ροδανός.

Pαδάμανθυς, υος, ο, son of Zeus and Europa, brother of Minos, 14, 321, 322. According to Od. 4, 565, he was translated, as being the son of Zeus, to Elysium. The Phæaces conveyed him at one time to Eubœa, Od. 7, 322. According to a later tradition, he was expelled by his brother from Crete, and fled to Bœotia. On account of his justice he was made judge in the under world, Apd. 3, 1. 2.

Apu. 3, 1. 2.

ραδινός, ή, όν, poet. slender, flexible;

μάσθλη, 23, 585;† hence, agile, actice,
fleet, πόδες, h. Cer. 183. [From this was derived the false reading pacaros, in 18,

576.]
ραθάμιγξ, ιγγος, ή, poet. (ραθαμίζω), α
drop. plur. 11, 536: metaph. κονίης ραθάμιγγες, drops, i. e. particles of dust, 23, 502.

ραίνω, from theme 'PAZO, Ep. aor. imperat. ράσσατε, Od. 20, 150; perf. pass. 3 plur. Ion. ἐρράδαται, pluperf. ἐρράδατο, see Buttm. § 103. IV. 3. Rost, Dial. \$ 52. c. to sprinkle, to besprinkle, to bestrew, ti tue, any thing with another, κονέμ, with dust, αίματι δ' έρβάδαται τοῖχοι, the walls are drenched with blood, Od. 20, 354; ἐρράδατο, Il. 12, 431.

ρειστήρ, ήρος, ή, poet. (ρείω), α hum-mer, 18, 477;† elsewhere masc.

ραίω, poet. fut. Ep. infin. ραισήμεναι for ραισευν, aor. 1 ερβαισα, aor. pass. ερβαισθην, to break in pieces, to strike in pieces, to destroy, to dask in pieces, vha, od. 13, 151; rusi, to dash about any one, eaply spoken of shipwrecked persons, Od. 5, 221. 6, 326. Pass. to burst anuader, to fly in pieces, Il. 16, 339. rusi is interested in the control of the contro ραίοιτο πρὸς ούδει, then should the brain of him dashed in pieces, fly through the cave over the ground, Od. 9, 459. The gen. of the partop, comes from the circumstance that Hom uses the dat, of the pron. instead of the gen. Kühner II.

ρόκος, eos, τό (ρήγνυμι), prop. a piece torn off, a rag, a shred, a fragment of cloth; an old garment, a frock, Od. 14. 342.

paurós, ή, év (pánru), sewed together, paiched, *Od. 24, 228, 229. раяты, вог. 1 Ер. рафа, В

together, to join together, to stitch, ti, any thing. βοείας θαμειάς χρυσείης ράβδοισι Sinventour, to fasten the numerous hides with golden rods running quite around (that the leather might not warp), 12,

(that the teather might not warp, 12, 296. 2) Metaph. to plot, to machinale, to decise craftily, xaxa ruv., 18, 367. Od. 3, 718; фотом, Od. 16, 379. 422.

'Papooe, in, tow. Rharian; ro 'Papooe, the Rharian plain, in Eleusis, which was sacred to Demeter, and upon which the first grain is said to have been sown, h. Cer. 350. 'Págios is to be written without the spiritus asper, cf. Herm. ad 1. c.

1. c. páσσατε, see paires.
páσσατε, see paires.
paφάτη, ἡ, radish, Batr. 53.
paφή, ἡ (μάπτω), a seum, Od. 22, 186.†
páχες, ιοε. ἡ (μάσσω), a back-bone, a
back-piece, 9, 208.†

ράψφδία, ἡ (ῥάπτω, ψδή), prop. a poein chanted by a rhapsodist; esply a single book of the Hom. poems, a rhap-

sody.

'Péa, ἡ, mly Ep. and Ion. 'Peíŋ, h. Ap. 93: gen. 'Peíŋ, 14, 203. 'Péa, monosyllahic, 15, 187.† 'Péŋ, h. Cer. 459; daughter of Uranus and Gæa, wife and zister of Kronus (Saturn), mother of Zeus, Poseidôn, Hades, Hestia (Vesta), Dêmêtêr, and Hêrê, 14, 203. 15, 137. h. Cer. 60, 442. (According to Plat. Cratyl. p. 402, from bein, to flow, Herm. Fluonia, quod ex ea omnia effluxerint; according to others, spa, the earth by metathesis.)

pea and pela, adv. poet. of peolos, easily, without trouble, θεοί pela ζώοντες, the gods who live without labour or trouble, 6, 138. Od. 4, 805. (pea is used by Hom. as monosyllabic, Il. 5, 304. 12, 331; and often)

έεθρον, τό, Ion. and poet. for βείθρον ίω), a current, a stream; always plur. piedpa, the flords, the waves, 2, 461. Od.

6, 317; once ρείθρα, h. 18, 9. ρέζω, poet. fut. ρέξω, aor. 1 ἔρρεξα, and ἔρεξα, pass. only aor. pass. infin. ρεχθήναι, partep. ρεχθείς, cf. ερδω, from which it is formed by metathesis. 1) to do, to make, to effect, with adv. or with accus. αίσυλα, to practise implety, 5, 403; with double accus. τινά τι, to do any thing to any one: κακόν οτ κακά τινα, 2, 195. 4, 32; rarely τί τινι. Od. 20, 314; εὐ ἀξειν τινά, to benefit any one, II. 5, 650; on the other, Rakus Tiva. to abuse any one, Od. 23, 56; pass. ρεχθέν κακόν, 9, 250. ρεχθέν δέ τε νήπιος έγνω, even a simpleton knows what has happened, Il. 17, 32. 2) Esply to sucrifice; prop. iepá, to offer sacrifices, θeφ, to a gud, 8, 2.10; ἐκατόμβην, to offer a hecatomb, θαλύσια, to present the first fruits, 9, 535; Boor

6eφ, 10, 292. ρέθος, eos, τό, poet. a limb, only plur. *16, 856. 22, 68, 362.

ρεία, 2dv. = ρέα, q. v. 'Ρείη, η, see 'Ρέα.

peidpon, to, poet. for peedpon, q. v.

Peiθρον, τό, a port in Ithaca, north of the city, Od. 1, 186; see 'Ιθάκη. ράπω (akin to ράω), to bend down, to sink; esply spoken of a balance, to sink, and thereby give the preponderance or decision, pane aloupor huse Axalor, the fated day of the Greeks preponderated, i. e. the misfortune of the Greeks was decided, 8, 72; spoken of Hector, *22,

ρερυπωμάνος, του ρυπόω, ρεχθείς, εω ρεζω, ρέω, imperf. έρρουν, Ep. ρέων, αστ. έρρουν, Ep. ρέη, Od. 3, 455. 1) to βίω, to τωπ, spoken of water, blood, and sweat; also of brains, 11. 3, 300; with dat. πηγή ρέει υδατι, the fountain runs with water. 22, 149; peer almare γaia, the ground flows with blood, 4, 451. 2) metaph. to flow, to stream forth; spoken of discourse: απὸ γλώσσης ρέεν αὐδή, 1, 249; of missiles: ἐκ χειρών, issue from the hands, 12, 159; τῶν ἐκ μελέων τρίχες έρρεον, the hairs fell from their limbs, Od. 10, 393.

'PEΩ, from this the aor. pass. partep. ρηθείς; ἐπὶ ρηθέντι δικαίω ('a just sentence,' V.). Od. 18, ±14. 20, 322; see

cion and φημί.

etou and φημε. ρηγμίν, ενος, ο (ρήγνυμε), in the nom. not used; 1) a high shore, upon which the waves break, a breaker, 1, 437. Od. 4, 430. 2) breaking waves themselves, the dashing waves, 11. 20, 229. Od. 12, 214. Voss maintains that it never means share (as the Scholiasts assert), but always the waves breaking upon the shore.

ρήγνομι, another form ρήσσω, iterat. impert. ρήγνωσκε, fut. ρήξω. 201. εξρήξω, Ερ. ρήξα, mid. 201. Ι εξρήξωμην. Ερ. ρήξαμην. 1) to tear, to t-ur in μicces, to break in pieces, to dush in pieces, with accus. χαλκόν, ἰμάντα, νευρήν; πύλας, to break through gates, 13, 124. δ) Esply in war: to break through the ranks, φάλαγγας, ομιλον. στίχας, 6, 6. 11, 538. 15, 615. 2) Absol. to stamp, to strike, prop. πέδον ποσί, to stamp the ground with the feet, in the form procus, 18, 571.

h. Ap. 516. Mid. 1) to break, spoken
of the sea, physics whia, 18, 67.
4, 25. 2) to break through any thing, for oneself, to dish through, with accus. τείχος, φάλαγγας, 12, 90. 440. 11, 92. 3) to let break out, with accus. coida, 20, 55.

ρήγος, τος, το (ρήγνυμι), prop. a piece torn off, a rug, a covering, a carpel, prob. of wool, in oppos. to himse, Od. 13, 73; often in the plur. coverings, coveries, which were spread over beds, Il. 9, 661. 24, 644. Od. 3, 349; or over chairs, Od. 10, 352.

philios. n. or, Ion. and Ep for p compar phirepos, n. ov, superl. phirares and ρήστος, η, ον (from PHIZ) enzy, without pains, with infin. τάφρος περήσους ρήδίη, a ditch easy to pass, with dat. of the uers. and infin. 20, 265. Od. 16, 211 [ρηίδ. έπος, an easy response, one easily complied with, Od. 11, 146]; ρείτερος

πολεμίζειν ήσαν 'Αχαιοί for ρηίτερον ήν πολεμ. τοῦς 'Αχαιοίς, the Greeks were more easy to war against, Il. 18, 258. cf. 24, 243.

philips, adv. easily, without trouble. 4, 390. Od. 8, 376.

ρήϊστος, η, ον, superl. of ρηίδιος.

ρήϊστος, η, ον, superl. of ρηϊδιος. ρηίτατος, η, ον, superl. of ρηΐδιος. ρηίτερος, η, ον, compar. of ρηΐδιος. ρηπτός, ή, όν (ρήγνυμι), torn, that may be torn, poet. spoken of a man: χαλεφ ρηκτός, that may be injured by the hrass (weapon), (vulnerable by it, V. "Whose flesh the spear can penetrate," Cp.), 13,

"Pηναΐα, ή, Ep. (more correctly Pήναια), for 'Ρήνεια ('Ρηνέη, Hdt. 'Ρηνία, Plut.), an island, one of the Cyclades (separated from Delos only by a strait), where all the dead of Delos were buried,

now Great Delos, h. Ap. 41. 'Pήνη, ή, concubine of Oïleus, mother of Medon, 2, 728.

ρηξηνορίη, ή (ρηξήνωρ), the valour that breaks through troops or ranks of men ("phalunx-breaking might," Cp.), Od. 14,

ρηξήνωρ, ορος, ο (ἀνήρ), dashing men in pieces; breaker of the ranks of war (Cp.), epith. of Achilles, 7, 228. Od. 4.

'Ρηξήνωρ, ορος, ο, son of Nausithous, brother of Alcinous, Od. 7, 63.

ρησις, ιος, η ('PEΩ), the act of telling, speaking; discourse, speech, Od. 21, 291.+

'Pἦσος, ὁ, 1) son of Eïoneus, king of the Thracians, 10, 435, seq.; or, according to Apd. I. 3. 3, son of Strymon and a Muse: Diomêdes and Odysseus (Ulysses) slew him and seized his famous horses, Il. l. c. 2) a river in Troas which flowed into the Granicus, 12, 20.

ρήσσω, a form of ρήγνυμι, q. ▼. ρητήρ, ήρος, ο, poet. ('PEΩ), an orator. a speuker, μύθων, 9, 443.†

ρητός, ή, όν ('PEΩ), said, spoken ; esply expressly mentioned, definite, μισθός, 21,

ρήτρη, ή ('PEΩ), a speech, a sentence; heuce, an agreement, a convention, Od. 14, 393.+

ριγεδανός, ή, όν (ριγέω), shivering, that inspires shuddering, horrible, odioue, epith. of Helen, 19, 326.+

ριγόω, poet. (ρίγος), fut. ριγήσω, aor. ερρίγησα, perf. ερρίγα, prop. to shiver with cold, to be cold, in H. always metaph. 1) Intrans. to shudder, to be ter-Trans. to shudder before, to shrink trembling before, τί: to fear, πόλεμον, 5, 351. 17, 175. Instead of the accus. the infin. 3, 353; or with my following, Od. 23, 216. The perf. has a pres. signif. Il. 7,

ρίγιον, poet. compar. of ρίγος, used only in the neut.; also superl. ρίγιστος,

n, ev, 1) more chilly, more cold, Od. 17, 191. 2) Metaph. more terrible, more fearful, more horrible. τὸ δὲ ῥίγιον, Il. 1. 325. Od. 20, 220. Tà piytata, the most terrible things, most horrible, 11. 5. 873.

Pivuos, o, son of Peirous, from Thrace,

an ally of the Trojans, 20, 485, seq. pryot, eos, ró, cold, chilliness, Od. 5, 472.†

ρίγοω (ρίγος), fut. infin. Ep. ριγωσέμεν, to be cold, to feel chilly, Od. 14, 481.†

ρίζα, ή, a root of plants; also as a remedy, 11, 846; metaph. spoken of the eye, Od. 9, 390. ριζόω (ρίζα), aor. ἐρρίζωσα, perf. pass.

έρριζωμαι, to cause to take root, to plant, aλωήν, Od. 7, 122. 2) to root, to fasten. spoken of a ship which Poseidon changes to stone, *Od. 13, 163.

*ρικτός, ή, όν (ρίτγος), stiff, contracted with cold; generally, bent, crooked, ποδας, h. Ap. 317.

ρίμφα, adv. (ρίπτω), prop. hurled; hence quickly, feetly, swiftly, 6, 511. Od. 8, 193.

ρίν, better ρίς, q. v.

ρινόν, τό = ρινός, a shield. είσατο δ ως ότε ρινον έν-πόντω, it appeared to him as a shield in the sea (spoken of Phæa-cia). The neut, is the later form, Od. 5. 281.+

pivos, $\hat{\eta}$, 1) the skin of the human body, 5, 308; also plur. Od. 5, 426. 1+, 134. 2) the skin of an animal drawn off, the kide, Il. 7, 474. ρινός λύκοιο, a wolf's skin, 10, 334; esply of horned cattle, 10, 155; hence 3) a shield which was made of ox-hide, with Bowr, 12, 263; and often alone, 4, 447. ρινού τε, βοών τ' εὐποιηrawy seems, according to Aristarch., a case of hendiadys, like πόλεμόν τε μάχην (V. leather and well-prepared ox-hide), 16, 636,

ρεινοτόρος, ὁ (τορέω), plercing the skin or the shield, shield-breaking, epith. of Ares, 21, 392.+

ρίον, τό, the projecting point of a mountain; hence 1) a peak, a mountainsummit, 8, 25; a rock. h. Ap. 383. 2) Esply a promontory, Od. 3, 295.

pins, a promonerry, Oc. 3, 293.

pins, a fairnow, a cast, a thrust, a throw, violence, force with which any thing is thrown, 8, 355. h. Ap. 447.

b) the force which any thing thrown has, b. Añoe, a stone's cast, 12, 462. Od. 8, 192; alyapéns, the cast of a spear, Il. 16, 589; and generally, force, violence of the wind and of fire, 15, 171. 21, 12.

'Ρίπη, ή, a town in Arcadia near Stratus, 2, 606.

Poinico (pinis), partep. sor. piniogas, to put in motion, to excite, epiv, Fr. Hom.

ື່ριπτάζω (frequent. from ρίπτω), to fling hither and thither, to hurl about, as abu e, θεούς κατά δώμα, 14, 257.† 2) Intrans. to move convulsively, to twitch, ριπτά-ζεσκεν όφρύσι, h. Merc. 279.

15. 23. cf. Thierech, § 210. 22; fut. ρίψω, sor. ἔροιψα, Ευ ρίψα, to cast, to sting, to hurl, τωὰ ἀπὸ βηλοῦ, 1, 591; ἐς Τάρταρον, 8. 13. Βαιτ. 97; τὶ μετά τινα, to cast any thing at any one, 3, 378. Od. 6, 115; épuler (Matthise épuler), h. Merc.

ρίε, ρενόε, ή, later ρίν, the nose, plur. ρενες, the nostrils, 14, 467. 19, 39. Od. 5, 456.

ρίψ, ριπός, ἡ, dat plur. ρίπεσσι, a reed, a rusk; plur. osier-work, a kurdie, a mai, Od. 5, 256.†

*ροδάνη, η, th woof, Batr. 186. the thread of the woof, the

ροδανός, ή, όν, pliant. flexible [= εὐκί-νητος], 18, 576. παρά ροδανόν δονακήα, by a waving thicket of reeds. This is the reading of Wolf after Aristarch., which Damm after Eustath. strangely derives from pon, whence poaros, podaνός; it is akin to κραδάω. Other readings are: ραδαλός, ραδανός, ραδινός, τhe last according to Apoll. from ραδίως δο-

*Početa, ή (the rosy), daughter of Oceanus and Tethys, companion of Persephoné, h. Cer. 419.

Podos, w. ov. see Podos.
Podos, o. or Podos (with accent changed), a river in Troas, north of cape Dardanis, 12, 20.

ροδοδάκτυλος, ον, poet. (δάκτυλος), rosy-Engered, epith. of (Eos) Aurora, since she was conceived of as youthful, or according to Eustath. from the colour of the dawning east, 6, 175. Od. 2, 5.

podoeis, egga, ev. poet. (podov), of roses, rosy; exacor, oil of roses, which in the opinion of the ancients prevented putrefaction, 23, 186.+

*póδον, τό, a rose, h. Cer. 6.

^ePoδόπη, η (having a rosy countenance), daughter of Oceanus and Tethys, h. Cer. 422.

*ροδόπηχυς, δ, ή, poet. (πῆχυς), rosy-armed, h. Cer. 31. 6.

Pocos, n. Rhodus, Rhodes, a famous island in the Carpathian sea, on the coast of Asia, with three cities, Lindus, Islysus, and Cameirus; now Rhodis, 2 The chief city, Rhodus, was built at a later date, whose harbour is famed on account of the Colossus, Strabo; from this 'Postos, n, or, Rhodian; subst. a Rhodian, 2, 654.

ροή, ἡ (ρέω), a flowing, a current, always in the pur. the flowds. the waves, spoken of Oceanus and of rivers, 2, 869.

ρόθιος, η, ον (ρόθος), roaring, resounding, esply spoken of water, κύμα, Od. 5, 412.+

poid. n, the pomegranate, both fruit and tree, Od. 7, 15, 11, 589. h. Cer. 373.

ροιβδέω (ροιβδος), 20τ. optat. ροιβδήwith noise, spoken of Charybdis, Od. 12,

porces (poices), act. 1 Ep. porces, to whice, to hise, and generally spoken of any sharp sound, to whistle, 10, 502.

police, o, Ion. and Ep. n, whistling, whistling, whiszing, histing, spoken of arrows and spears in rapid motion, 16, 361; of the whistling of the Cyclops, Od. 9, 315.

(Akin to ρόω.)
ρόος, ὁ (ρόω), fowing; a river, a stream,
a current; only sing. often with gen.
'Aλφειοίο, 'Ωκεανοίο, 11, 726, 16, 151. τὰρ (Ερ. for κατὰ) ρόσο, down the stream, 12, 33. κατὰ ρόσο, Od. 14, 254. ἀνὰ ρόσο, up stream, IL 12, 33.

p stream, 12 12, 25, 25 μρ stream, 12 12, 25 μρ stream, 15 12, 25 μρ stream, 15 12, 25 μρ stream, 16 12, 25 μρ stream, 17 12, 25 μρ stream, 18 12, 25 μρ st παγχάλκουν, the brazen club of Orion, Od. 11. 575.

ροχθέω, poet. (ρόχθος), to roar, to resound, spoken of the waves which dash upon the shore, *Od. 5, 402. 12, 60.

ρύατο, see ρύομαι. ρυδόν, adv. (ρέω, ρυήναι), in a stream, abundantly, immoderately, ἀφνειός, Od. 15, 426.+

ρύη, Ep. for ἐρὸύη, see ρέω. ρύμος, ὁ (ἐρὸω), the pole by which draught-animals draw the chariot, °5,

729. 10, 505. cf. appa.

ρύομαι, depon. mid. (prop. mid. of έρύω, but only in the signif. to deliver), aor. l έρρυσάμην, Ep. ρυσάμην, syncop. form of the pass. infin. ρυσθαι, 15, 141; impers. 3 plur. ρύατ' for ἐρρύοντο, 18, 515; iterat. impers. 2 sing. ρύσκευ, 1 to deliver, to rescue, to liberule, τινὰ ὑπ ἐκ κακοῦ, any one from evil, Od. 12, 107 ὑπ ἡέρος, Il. 17, 645. cf. Od. 1, 6. 2) Generally, to deliver, to protect, to shelter, to preserve, to defend, with accusa) Spoken of gods and men, Il. 15, 257; ύπό τινος, from any one, 17, 224. b) Spoken of things, esply of weapons, 10, 259. 12, 8; μήδεα φωτός, to protect, i. e. to cover the man's shame, Od. 6, 629. 3) to have under guard, to detain, to re-strain, 'Hŵ, Od. 23, 246. (v has a variable quantity in the pres. and imperf.; on the other hand, it is long in the derived tenses before o, cf. Spitzner, Pros. 4 52, 6. According to Buttm., Lex. in soc., v is short in the fut. and sor. cf. Rost. Gram. p. 302.)

ρύπα, τα, 300 ρύπος. ρύπα, τα, 300 ρύπος. ρύπα, Ερ. ρύπος, to δε dirty, foul, Od. 19, 72. 23, 115. Parter ρύποωντα, *Od. 13, 435. 6, 87. 24, 227. *Od.

ρύπος, δ, metaplast. plur. τὰ ρύπα, flth, fouiness, Od. 6, 93.† (Sing. τὸ ρύπου οι ρύπος is doubtful.)

ρυπόω, partep. perf. Ep. βερυπωμένα for έβρυπ., to defile, to soil, Od. 6, 5υ.† 2) Ep. for puraw, q. V.

ρύσθαι, see ρύομαι. ρύσιον, τό (ἐρύω, ῬΥΩ), prop. that which is dragged away, booty, plander; exply rà purce, that which is taken away from one who injures us, in order to compel satisfaction, a plage, a bossage, s reprisal. ῥύσια ἐλαύνεσθαι, to drive off booty as a reprisal, 11, 674.

ρύσκευ, Ep. for ρύσκου, see ρύσμαι. ρυσός, ή, όν (ἐρύω), prop. drawn to-gether, hence shrivelled, wrinkled, epith. of the Litæ, 9, 503.

ρυστάζω (frequent. from 'PYO, ἐρύω), Ep. iterat. imperf. ρυστάζεσκαν, poet. to draw hither and thither, to drag, to trail, with accus. of the corpse of Hector, 24, 755. 2) Generally, to pull about, to abuse, youakas, Od. 16, 109. 20, 319.

ρυστακτύς, ύος, ή, poet. (ρυστάζω), the act of dragging around, pulling about, generally, abusing, Od. 18, 224.†
ρυτήρ, ήρος. ὁ (ΡΥΩ, ἐρύω), prop. one

drawing; hence 1) a drawer of the bow, Od. 21, 173; δίστων, the shooter of arrows, Od. 18, 262. 21, 173. 2) the strap on the bit of horses in which they draw, or a rein. εν δε ρυτήρσι τάνυσθεν, they ran in the reins, see rariw, 11. 16, 475. 3) (ἀνόμαι), a protector, a watch, σταθμών, Od. 17, 187. 223.

"Ρύτιον, τό, a town in Crete, later prob. "Ριθυμνία, now Retimo, 2, 648. ρυτός, ή, όν, poet. ("ΡΥΩ, ἐρύω), drawn

on, draws to, dragged on, spoken of large stones, *Od. 6, 267. 14, 10.

ρωγαλέος, η, ον (ρώξ), torn asunder, spiti, cut apart, 2, 417. Od. 13, 435. 17,

ρωξ, ρωγός, ο and η, poet. (ερρωγα, perf. from ρήγνυμι), a rent, a Assure. ρωyes µeyaposo are according to Eustath. Siosos, passages; Apoll. θυρίδες, sidedoors of the hall; Etym. Mag. avaβágyes; and Yogs translates. and Adameter and Adame doors of the nau; ενγιών στις; and Voss translates : ἀνὰ ρῶγ. μεγ., το τοινε of the house; Wiedasch [and Cp.] correctly, the galleries of the house, Od. 22, 143.†

ρώομαι, depon. mid. only 3 plur. imperf. ἐρρωοντο and ἐωοντο, and aor. ἐρρωον perf. έρρωστο and ρωστο, and aor. έρρωστοπο, 1 to move orneel violently and rapidly. γούνατα δ έρρωσαντο, Od. 23, 3. cf. 11. 18, 411. χαίται έρρωστος, the manes fluttered, 23, 367. 2 Esply to go rapidly, to hasien, to run, to rush, 11, 50; αμφί τινα, 16, 166. 24, 616; πυρήν πέρι, Od. 24, 69. ύπο δ ἀμφίπολοι ρώστο συσαντι, the handmaids hastened with the king, Köppen; or, they exerted themselves for the king (supported the king, V.), Il. 18, 417. 3) Trans. with accus, χορόν, to speed the dance i. e. to dance, h. Ven. 262.

ρωπήτον, τό, Ion. for ρωπείον (ρώψ), a place grown up with bushes, a thicket, a

piace grown up with dushes, a thicket, a coppies, miy plur. waver δρωπέρα, 13, 199. 21, 559. Od. 14, 473. h. 18, 8. ρωχμός, δι (ρώξ), a rest, a fissure, a eleft. 23, 420. †
ρώψ, δρωπός, η, poet. (akin to βάψ), a low bush, διωπόε, theubbery, δrambles, plur. *Od. 10, 166. 14, 49. 16, 47.

Σ.

I, the eighteenth letter of the Greek alphabet; the sign, therefore, of the eighteenth book.

2) More rarely σ', apostroph. for σέ. for σοί [perhaps in 1, 170, but cf. φύσ-σω, Am. Ed.]. 3) For σά, Od. 1, 356.

*Σαβάκτης, pr. D. a domestic goblin, Ep. 14, 9.

Σαγγάριος, o, the largest river in Bithynia, rising near the village Sangia at the mountain Didymus, flowing through Phrygia and falling into the Pontus,

rhrygia and family now Sakurja, 3, 187. 16, 719.

*Σακόψη, η, a lofty mountain in Asia Minor, near Cymê, Ep. 1, 3.

σαίνω (akin to σείω), aor. έσηνα, to wag, to move, prop. spoken of dogs, Od. 10, 217. 219. 16, 6; οὐρῆ, with the tail, Od. 17, 302; of wolves, h. Ven. 70.

σακέσπαλος, ὁ (πάλλω), shield-shaking, (shield-brandishing), epith. of Tydeus, 15. 126.+

σάκος, εος, τό, a shield; prop. distinct from acris, prob. larger than that. It was made of several ox-hides stretched one over another; the largest shield mentioned by Homer consisted of seven layers of ox-hide, above which was a plate of beaten brass, 7, 219, seq. It was besides variously adorned, see 11, 32, seq., and exply the description of the shield of Achilles received from Hephæstus, 18, 478, seq.

Σαλαμίς, ενος, ή, later Σαλαμίν, 1) an island off the coast of Attica, which at an earlier period constituted a state, but afterwards came under the dominion of Athens, now Koluri ; from it Alas (Ajax) conducted twelve ships to Troy, 2, 557. 2) a town in Cyprus, founded by the Salaminian Teucros (Teucer), now Porto Constanza, h. 9, 4.

Σαλμωνεύς, ησε, δ, son of Æolus and Enaretê, father of Tyrô; he reigned first in Thessaly, migrated to Elis, and built the city Salmönë. In his pride he wished to be equal to Zeus, and imitated thunder and lightning by riding in a brazen chariot upon a copper floor and hurling down blazing torches. Zeus struck him with lightning, Od. 11, 236.

σάλπιγέ, γγος, ή, a trumpet with which the signal of attack was given, 18, 219. † This is the only passage in which this in-strument is mentioned; perhaps it was used as a signal in sieges.

σαλπίζω, fut. σαλπίγξω, to sound a trumpet, Batr. 203; metaph. to resound like a trumpet. ἀμφί δὲ σάλπιγξεν οὐραpos (the heaven round about resounded like a trumpet, V.), spoken of thunder, 21, 388 + 2) Trans. with accus. to peul forth, to trumpet, Batr. 202.

Σάμη, ή, οτ Σάμος, 2, 634. Od. 4, 671; R 6

to the kingdom of Odysseus (Ulysses). later Cephallenia, now Cephallonia. It is separated from Ithaca by a narrow strait, Od. 1, 246. 9, 24. h. Ap. 429.

Σάμος, η, 1) = Σάμη, q v. 2) Σάμος Θρηϊκίη, later Σαμοθράκη, Samathrace, an island of the Ægean sea, on the coast of Thrace, opposite the mouth of the river Hebrus, later famed by the mysteries of the Cabeiri, having a town of the same name, now Samothraki, 13, 12; also simply Záµos, 24, 78, 753. 3) an island in the Ægean sea, on the coast of Ionia, having a town of the same name, famed for its splendid temple of Hère, h.

Ap. 41. *σάνδαλον, τό, a sole of wood, which was bound to the feet by thongs, a sandal, h. Merc. 79. 83.

σανίς, ίδος, ή. 1) a board, a plank. 2) any thing made of boards : hence a) doors, always plur. σανίδες, folding doors [valvas]. 9, 583. Od. 2, 344. b) a scaffold of boards, a stage, sin 2. Od. 21, 51.

ZAOZ, obsol. ground form of ous, order, from which the compar. ouerrepos, n, ov. σαώτερος ώς κε venas, that thou mayest return the more safely home, 1, 32: t prop. compar. with only a slight degree of augmentation (cf. Thiersch, § 202. 10). On the other hand, Buttm., Gr. Gram. § 69. N. 8, considers it as a simple positive.

σαοφροσύνη, ή, Ερ. for σωφροσύνη (φρήν), prop. a sound understanding, discretion, prudence, Od. 23, 13. 30.

σαόφρων, ονος, ο, ή. Εμ. for σώφρων (φρήν), discrect, intelligent, prudent, 21, 462. Od. 4, 158 (later, temperate, absti-

σαόω, contr. σω. from which poet. σώω and σόω, Ep. form of σώζω (which occurs only once, Od. 5, 490, in the partcp. pres, but where prob. the reading should be σώων). Hom. has 1) From σαόω, fut. σαώσω, aor. ἐσάωσα, fut. mid. σαώσομαι, Od. 21, 309; aor. pass. ἐσαώθην, also imp. pres. act. σάω for oace, contr. ou, and extended by a, σάω, cf. ναιετάωσα, Od. 13, 230. 17, 595; 3 sing. imperf. σάου for έσάοε, contr. σῶ, and extended σάω, Il. 16, 363. 2) The contracted form σῶ does not occur: but the extended forms, a) σώω (from which σώζω), whence partep. σώοντες and imperf. σώεσκον. b) σόω, from this subj. pres. σόη, σόης, σόωσι, 1) to sustain in life, to save, to keep unconsumed, to preserve, to deliver, τικά, also ζωούς, 21, 238; hence pass. to be eaved, to remain alice, 15, 503; in oppos. to dwoλέσθαι, 17, 228. b) Spoken of things: νήας, πόλιν; also σπέρμα πυρός (semina Summer, Virg.], to preserve the seeds of panmar, vig.-j, to preserve the seeds of clearly, c fire, Od. 5, 490. 2) to rescue, to deliver, with eider to bring safely, with accus. from what? 730. σάφ ἐκ ἀλοίσβοιο, πολέμου, il. 5, 469. 11, 752; ὑπό τινος, 8, 363. b) to what? ἐκ προχοάς, Od. 5, 452; ἀπὶ νῆα, ll. 17, 692; Cr. 119.

an island near Ithaca, which belonged | πόλινδε, 5. 224: μεθ' δμιλον, 17, 149. On this, cf. Thiersch, § 222.

σεπήη. Ερ. for σαπή. see σήπω. Σαρδαινος, η, ον, ed. Wolf, from which: μαίδησε δι θυμά Σαρδάνιον μάλα τοίον, he laughed in his heart a very bitter laugh, Od. 20, 302.† Voss translates: with horrible laughter he concealed his anger;' Wiedasch, 'he concealed, with forced laughter, anger in his mind;' used of Odysseus (Ulysses), who escapes the missile of Ctesippus by an inclination of the head. Zapoartor is either neut. sing, and used as an adv., or is accus. sing, and yellow is to be supplied. Zap-Savios yelles, signifies, according to the ancients, 'the scornful laughter of an enraged man' (σαρκαστικός). Prob. the word is to be derived from oaipe (Eustath. Apo.l. από του σεσηρέναι τοις όδουσι οτ άκροις χείλεσι), hence also σαρδάζω, and signifies prop. showing the teeth, grinning. Others write caposonor, and derive it from caposonor, a poisonous plant, which distorted the countenance to an involuntary laugh. It was said to grow chiefly in Sardinia (Σαρδώ). Eustath, quotes still other explanations. Sardonic, Cowper, whose explanation from the Schol., see ad Od. 20, 359. Am. Ed.

σάρξ. σαρκός, ή, dat. plur. σάρκεσσι, flesh, the sing. only Od. 19, 450; elsewhere plur. of men and beasts, Il. 8, 380. Od. 9, 293.

Σορπηδών, όνος. δ. Ερ. form Σαρπή-δοντος, 12, 379; Σαρπήδοντι, 12, 392; νος. Σαρπήδον, 5, 633; from the obsol. Σαρπήδων, son of Zens and Laodamia, 6, 198, seq. (According to a later tradition, son of Evander and Didamia, grandson of an elder Sarpedon, Apd.), sovereign of the Lycians, an ally of the Trojans, 2, 876; he was slain by Patroclus, 16, 480, seq. Upon the command of Zeus, Apollo cleansed the dead body from blood and dust, and anointed it with ambrosia. 16. 667.

*σατίνη, ἡ, a chariot, a war-chariot, h. Ven. 13.

Σατνιόεις, εντος, è, a large torrent in Mysia, 6, 34. 14, 445: Zaprićeis, Strab. Zárrios, è, son of Enops and a river

nymph, slain by Ajax, 14, 443. *σαύλος, η, ον (nkin to σάλος), vain, mincing, affected, σαύλα βαίνειν, h. Merc.

σαυρωτήρ, ήρος, δ, the lower end of a spear; elsewhere ουρίαχος, the point or spike of the shaft, which was furnished with iron, that it might be set upright in the ground, 10, 153 † (prob. from σαύρος, a kind of snake or perhaps a point).

σάφα, adv. (from σαφής for σαφέα), clearly, certainty, definitely: connected with eißéral, ἀπίστασθαι, 2, 192. Od. 4, 730. σάφα είπειν, to speak distinctly, to speak truly, 11. 4, 404.

* oapéws, adv. = oapès from oapés, h.

oapie, ée, clear, certain, sure, h.

σάω, for σάου, see σαόω. σαώσαι, σάωσε, etc., see σαόω. σαώτερος, η, ον, Εp. compar. from EAGE.

σβέννυμι, only sor. l έσβεσα. Ep. infin. σβέσσαι, aor. 2 έσβην. 1) Trans. in the aor. 1, to extinguish, to quench, to put out, with accus. πυρκαϊήν, 23, 237. 24, 791. b) Metaph. to moderate, to check, to restrain, χόλον, 9, 678; μένος, 16, 621. 2) Intrans. in the sor. 2, to go out, spoken of fire, 9, 471. b) Metaph. to become calm, spoken of wind, Od. 3, 182.

σεβάζομαι, depon. mid. (σέβας), aor. 1 only Ep. 3 sing. σεβάσσατο, to stand in are, to be afraid of, τὶ θυμφ. *6, 167. 417.

σέβας, τό (σέβομαι), only used in nom and accus. 1) reverential fear, auce, that respect for the opinion of gods and men which restrains a person from doing any thing; fear, shame, with infin. 18, 178. h. Cer. 10. 2) astonishment, wonder, admiration, at uncommon occurrences; σέβας μ' έχει, Od. 3, 123. 4, 75.

σέβομαι, depon. (akin to σεύω), to stand in awe, to be ashamed, absol. 4, 240 4

σέθεν, Ep. for σοῦ, see σύ.

σεί', abbreviated for σείο, see σύ. *Σειληνός, ὁ (later orthography Σιληvos), Silenns, foster-father and com panion of Dionysus (Bacchus), who followed him always drunk and riding upon an ass. In the plur. οι Σειληνοί, generally, the ancient Satyrs, com-panions of Dionysus, h. Ven. 263.

σείο, Ep. for σού, see σύ. σειρή, ή (είρω), a rope, a cord, a string, 23, 115. Od. 22, 175; σ. χρυσείη, a golden chain, Il. 8, 19.

Σειρήν, ήνος, ή, mly plur. at Σειρήνες (from σειρή, the entangling, the enticing), the Sirens, mythic virgins, who, according to Homer, dwelt between Æma and the rock of Scylla, and by their sweet voices allured passengers and put them to death, Od. 12, 39. 52. Hom. knows but two, for v. 56, we have the dual Σειρήνοιιν. At a later day there were supposed to be three or four, cf. Eustath. ad loc. They were in antiquity, for the most part, placed in the Sicilian sea, on the south-west coast of Italy, hence also the three small dangerous rocks not far from the island of Caprea, were called Zerpyvovoat, Strab. They are the daughters of the river god Achelôus and a muse, Ap. Rh. 4, 895. Apd. 1, 34. At a still later period they were represented as birds with the faces of virgins.

σείω (akin to σεύω), aor. l Ep. σείσα aor mid. Ep. σεσάμην always without augm., to shake, to brandish, with accus. εγχείας, 3, 345; and pass. 13, 135; θύoas, to shake the doors, i. e. to knock at pat, to shake the doors, 9, 583; ζυγόν, to shake the yoke, spoken of running horses, Od. 3, 486. Mid. to move oneself, to shake, to

guake, Il. 14, 285. 20, 59; σείσατο εἰνὶ θρόνφ, she was violently agitated, 8,

σέλα for σέλαϊ, see σέλας. Σέλαγος, ο, father of Amphius from Pæsus, 5, 612.

σέλας, αος, τό (akin to είλη), dat. σέλαϊ and winq. light, splendour, brightness, a beam, spoken of fire, 8, 509. Od. 21, 246; of constellations and meteors, Il. 8, 76.

οι Ap. 442. b) η torch, h. Cer. 52.
σελήνη, ή (σέλας), the maon, 8. 555;
πλήθουσα, the full moon, 18, 484; an image of splendour, Od. 4, 45.

Σελήνη, ή, prop. name, Luna, the goddess of the moon; in the 11 and Od. we find nothing of her origin or of her rising and setting. In h. 31, 6, seq., she is called the daughter of Hyperion and Euryphaëssa (of Theia, Hes. Th. 375); in h. Merc. 94, daughter of Pallas, cf. h. 32.

Σεληπιάδης, ου, ο, son of Selepius = Evênus, 2, 693.

σέλινον, τό, parsley, a plant which belongs to the family of celery, and grows chiefly in depressed situations, 2, 776. Od 5, 72. Batr. 54. According to Billerbeck, Flor Class. p. 70. hipposelinum s. Smyrnium olus atrum, Linn.: according to Heyne, apium grareolens, Linn.; also elecorelieror; it is mentioned as a food of horses.

Σελλήεις, εντος, ό. 1) a river in Elis between the Peneus and the Alpheus, now Packiota, 2, 659. 15, 531. 2) A river in Troas near Arisbe, 2, 839. 12,

Σελλοί, οἱ (Ἑλλοί, in a Frag Pind. in Strab. VII. c. 7), the Selli, priests of Zeus in Dodons, who communicated or explained oracles, 16, 234. They appear, perhaps in accordance with a priestly vow, to have led a very austere life, hence they were called ἀνιπτόποδες. According to Strab. VII., the original inhabitants of Dodona.

*σέλμα, ατος, τό (akin to σελίς), α rover's beach, generally the upper deck (sranstrum), h. 6, 47. cf. ζυγόν. Σεμέλη, ἡ (according to Diod. Sic. 3, 61, from σεμνός), daughter of Cadmus,

mother of Dionvaus by Zeus. She implored Zeus that he would show himself to her in the full glory of his divinity. He fulfilled her request, but she was destroyed by his lightning, 14, 323; h. in Bacch. 6, 57. (According to Heffter from σέω, Bœot. = θέω, the frantic, Herm. solseque from σέβειν and έλη = vilis.)

*σεμνός, ή, όν (σέβομαι), venerable, honoured, holy, prop. spoken of the gods, h. 12, 1. Cer. 486.

σέο, Ep. for σοῦ, see σύ.

σεθ and σεν, see σύ.

στία, Ep. for έσσενα, see σείω.
* Σεντλαίος, ὁ (σεῦτλον), Beel-eater, a
frog's name, Batr. 212.
* σεῦτλον, τό, a beel, a soft culinary

vegetable, beis vulgaris, Linn. Batr. | command, to order, rivi, 1, 289. 10, 58:

σεύω, poet. (akin to θέω), aor. Ep. έσσενα and σεύα, aor. mid. έσσενάμην, perf. pass. ἐσσυμαι, pluperf. ἐσσύμην. The perf. pass. often has a pres. signif. hence partep. έσσύμενος, η, ον, with retracted accent. The pluperf. is at the same time Ep. aor. 2 ἐσσύμην, ἔσσυο, ἔσσυσο, Ερ. σύτο, 21, 167. The pres. act. not found in Hom., the augment. tenses have double Sigma. 1) Act. trans, prop. to put in violent motion, to drive; hence, according to the prepos. a) to drive, to urve, to chase, Tiva Kata Νυσσήζου, 6, 133; τινὰ ἐπί τινι, any one against any one, 11, 293, 294; ἔππους, 15, 681. b) to drive away, to chase away, κύνας, Od. 14, 35; κατά ἐρέων, to drive down from the mountains, Il. 20, 189, c) Spoken of inanimate things : to cust, to hurl, κεφαλήν, 11, 147. 14, 413; αΐμα, to drive out the blood, i. e. to cause to flow, to draw, 5, 203. II) Mid. with Ep. sor. 2 and perf. pass. 1) Intrans. to move oneself violently, to run, to hasten, to rush, avà aστυ, 6, 505; ἐπί τι, 14, 227. ψυχή κατ' ωτειλην έσσυτο, the soul rushed to the wound, i. e. escaped through the wound, 14, 519; with infin. σεύατο διώκειν, he hastened to pursue, 17, 463. b) Metaph. spoken of the mind: to desire ardently, to long for. θυμός μοι έσσυται, Od. 10, 484; esply partep. ἐσσύμανος, ardently desiring, hunging for, desirous, with gen. ὁδοῖο, of the journey, Od. 4, 733; and with infin. πολεμίζειν, Il. 11, 717. Od. 4, 416. With accus. trans. a) to drive, to chase, c) to hunt, esply wild beasts, with accus. κάπριον, λέοντα, 11, 415. b) to chase away, to drive, 3, 26; τινὰ πεδίονδε, 20, 148; metaph. κακότητα, h. 7, 13.

σηκάζω (σηκός). aur. pass. 3 plur. σηκάσθεν for έσηκάσθησαν, prop. to drive into the fold, to fold, spoken of sheep; generally, to shut up, to enclose. 8, 131.† σηκοκόρος, ὁ (κορέω), one that cleans the stal, a stable-cleanser, a stall-boy,

Od. 17, 224 + [a sweeper of my statis, Cp.]. onicos, o, an inclosed place: a fold, a

stall, 18, 589. Od. 9, 219.

σημα. aros, τό, a sign, to point out any thing; a token, of a lot, 7, 188; of theft, h. Merc. 136; esply 1) a sign sent by the deity, an atmospheric sign, an aerial token, such as thunder and lightning, which were regarded as omens and indications of the will of the gods, 2, 253. 351. 4, 381. 13, 244. 2) a monu-mental sign, a mound; hence σημα χεθαι, 2, 814. 7, 68. Od. 1, 291; generally, a monument. 3) a written sign. σήματα Avypa, characters of fatal import [but not alphabetical]. Il. 6, 168, Od. 1, 291; see γράφω. 4) a mark, 23, 843. Od. 8, 192.

σημαίνω (σήμα), fut. σημανέω, sor. Ep. σήμηνα, aor. mid. ἐσημηνάμην. 1) to Spoken of household furniture and of give a sign to do any thing; hence, to the dwelling, Od. 5, 86, 16, 449. (Other

rarely with gen. τινός, Il. 14, 85; and επί τινι, about any one, Od. 22, 427. 2) Trans. with accus. to mark, to indicate, τέρματα, Il. 23, 358 757. Od. 12, 26. Mid. to mark any thing for oneself, KAnρον, one's lot, Il. 7, 175.

σημάντωρ, ορος, è, poet. (σημαίνω), prop. one who gives a signal, a leader, commander, sovereign, 4. 431; esply a driver of horses, 8, 127; βοών, a keeper of cattle, a herdsman, 15. 315.

σήμερον, adv. (from τήμερα), to-day, 7, 30. Od. 17, 186.

σήπω, perf. σέσηπα, 20τ. 2 ἐσάπην, from which Ep. 3 sing. subj. σαπήη for σαπή, 19, 27. Act. to cause to decay, to Pass. and perf. intrans. to become putrid, to rot, to moulder away. xpus σήπεται, 14, 27. 24, 414. δούρα σέσηπε, the timbers are decayed, *2, 135.

*σησαμόεις, εσσα, εν (σήσαμον), full of sesame, Ep. 15, 8.

Σήσαμος, ή, a town in Paphlagonia, later the citadel of Amastris, 2, 853.

*σησαμότυρος, ὁ (τυρός), sesame-cheese i. e. a kind of food made of sesame and cheese, Batr. 36.

Σηστός, ή, a little town on the Hellespont. in the Thracian Chersonesus, opposite the city of Abydos in Asia, later rendered famous by the love of Leander and Hero, now Ialowa, 2, 836.

σθεναρός, ή, όν, poet. (σθένος), strong, powerful, mighty, epith. of Atê, 9, 505.† Σθενέλαος, è, son of Ithæmenes, slain by Patroclus, 16, 586.

Σθένελος, ὁ (abbrev. from Σθενέλαος) 1) son of Capaneus and Evadne, one of the Epigoni and a leader before Troy, 2, 564. 23, 511; a companion of Diomedes, 9, 48. 2) son of Perseus and Andromeda, husband of Nicippe, father of Eurystheus, king of Argos and Mycenæ, 19, 116.

σθένος, εος, τό, poet. strength, power, might, primar. spoken of the bodies of men and beasts. 5, 139. Od. 18, 373; more rarely of inanimate things, Il. 17, 751. 18, 607; esply of strength of heart, courage in war: μέγα σθένος ἐμβάλλειν καρδίη, 2, 451. 14, 151. 2) Generally, power. might, 16, 542; forces, 18, 274; esply in periphrasis with gen. of the person (like βίη): σθένος Εκτορος, the might of Hector, i. e. the mighty Hector, 9, 351 : 'Iδομενήσς, 13, 248.

σίαλος, ò, prop. fat, fattened. συς σίαλος, a fat swine, 9. 208. Od. 14, 41. Subst. a fat hog, Il. 21, 363. Od. 2, 300. σιγαλόεις, εσσα. εν. poet (akin to σία-Aos), (nitidus,) shining, white, gleaming. right, splendid ('niagnificent, costly,' 1) Spoken of costly variegated or embroidered clothing, χιτών, είματα, ρήγεα, δέσματα, II. and Od. 2) Of reins for horses, polished and perhaps adorned with metal, 11. 5, 226. Od. 6, 81. 3) Spoken of household furniture and of significations, as tender, soft, covered with foam, are not proved.)

σιγάω (σιγή), to be silent, to be still, only the imperat. σίγα, 14, 90. Od. 14, 493; σιγάν, h. Merc. 93.

σιγή, η (σίζω), silence, only σιγή, dat. as adv. in silence, still, quietly. σιγή ἐφ΄ ὑμείων, still before you, 7, 195. σιγή νῦν, Od. 15, 391 (false reading σιγή νῦν).

σιδήρειος, η, ον, poet. for σιδήρεος, 7, 141. 8, 15, etc.

σιδήρεος, η, ον (σίδηρος), 1) of iron, iron, κορύνη, δέσματα; ορυμαγδός, the iron tumult, i. e. of iron arms, 17, 424; ουρανός, the iron heaven, like χάλκεος, because the ancients conceived of it as made of iron, Od 15, 329, 17, 565; or, more correctly, in a metaph. sense. 2) Trup. hard as iron, firm, strong; θυμός, an iron mind, i. e. inexorable, Il. 22, 357; thus ήτορ, κραδίη. σοίγε σιδήρεα, πάντα τέτυκται, to thee every thing is iron, Od. 12, 280. σιδ. πυρὸς μένος, the iron, i. e. the unwasting strength of fire, Il. 23, 177. (The forms with et or e change with the necessity of the metre.)

σίδηρος, ό, 1) iron; this metal is often mentioned in Homer; he calls it πολιός, αίθων, ίδεις; this last epithet, violet-coloured,' seems to indicate iron hardened to steel and become blue; also the method of hardening iron by immersing it in water was known to Hom., Od 9, 391; as an image of hardness, Il. 4. 510. Od. 19, 211. 2) Metonym. every thing made of iron, arms, furniture, hence πολύμηκτος, Il. 6, 48; and often.

Σιδονίηθεν, adv. from Sidon, 6, 291.+ Σιδόνιος, η, ον (Σιδών), Ep. for Σιδώ νιος, Sidonian, of Sidon, 6, 289; from which, 1) ή Σιδονίη, the district of Sidonia in Phœnicia, or the entire coast of the Phœnicians, with the chief town, Sidon, Od. 13, 285. 2) & Σιδόνιος, a Sidonian, Od. 4, 84, 618.

Σιδών, ώνος, ή, the famous capital of the Phœnicians, situated on the ses, with a double port, now Seida, Od. 15, 425.

Σιδών, όνος. a Sidonian. an inhabitant of the city of Sidon, 23, 743.

σίζω, a word formed to imitate the sound; to hiss, primar the sound of red-hot bodies immersed in water, hence also spoken of the eye of the Cyclops in which Odysseus (Ulysses) twisten the burning stake; only imperf. Od. 9, 394 †

Σικανίη, ή, the original name of the island of Sicelia, which it received from the Sicani, according to Thucyd. 6, 2. Diodor. 5, 6. When, at a later period, the Sicani were pressed by the Siceli immigrating from Italy, and confined to the region about Agragas, the latter was called Sicania, and the whole island Sicelia, Od. 24, 307.

Σικελός, ή, όν. Sicelian or Sicilian, elsewhere Θρινακίη. γυνή Σικελή, Od. 24, 211. 366. 389. Subst. οι Σικελοί, the Siceli, according to Thuc. 6, 2, an Italian | over, prop. to deform, hence generally

people, who, being pressed by the Pelasgi, emigrated to Italy, and first settled near Catana. Hence they dwelt on the eastern coast of the island, Od. 20, 383.

Σικυών, ῶνος, ὁ and ἡ, a town in the country Sicyonia. in the Peloponnesus, at an earlier day Αίγιαλοί and Μηm, famed for its traffic, and later the chief seat of Grecian art; now Vasilika, 2, 572.

Σιμόεις, εντος, c. Simois, a small river in Troas, which rises in Ida, and flows north from the city of Troy and unites in the Trojan plain with the Scamander; now Simas, 4, 473. 5, 774. cf. Tpwikos. 2) the river-god of the Simois, 20, 53.

Σιμοείσιος, δ. son of the Trojan Anthemion, slain by Ajax, 4, 474, seq.

σίνομαι, depon. mid. only pres. and imperf. iterat form ocvéoxovro, Od. 6, 6. 1) Prop. to carry off, to plunder, with accus. εταίρους τινί, Od. 12, 114. b) to alluck in order to plunder, to rob, turá, Od. 6, 6; spoken of herds, Od. 11, 112. 2) Generally, to hurt, to injure, to harm. aidies ardpas oiveral, shame injures men, II. 24, 45

σίντης, ο, poet. (σίνομαι), a robber, a murderer, as acj. plundering, ravaying, λις, λύκος, *11, ±81. 16, 353. 20, 165. Σίντιες, οὶ (=σίνται, robbers), the Sinties, the earliest tahabitants of the island of Lemnos, who received Hephæstus when hurled do an by Zeus, 1, 594. Od.

8, 294. Σίπυλος, δ (Dor. for Θεόπυλος), a branch of mount Tmolus, on the borders of Ly-

dia and Phrygia, now Mimas, 24, 615. Σίσυφος, ὁ (Æol. for σόφος), son of Æolus and Enarëtê, husband of Meropê, father of Giaucus, founder of Ephyra or Corinth, noted for his cunning and propensity to robbery, 6, 153. He was comed to roll a stone up a mountain in the under world, which always rolled back, because he betrayed to Asopus that Zeus had seized his daughter, or because he had betrayed the secrets of the gods in general to men, Od. 11, 593. Apd. 1, 9, 3.

σῖτέω (σῖτος), imperf. mid. σιτέσκοντο; act. to give to eat, to feed. Mid. to give oneself food, to eut, to feed upon, Od. 24, 209.+

στος, δ, only sing, wheat, generally, grain. and exply 1) flour, bread, prepared from it; in opposition to flesh. στος Rai spea, Od. 9, 9, 12, 19, 2) Generally, food, victuals, nourishment. hence often σίτος καὶ οίνος, 11. 9, 706. Od. 3, 479. σίτος ἡδὰ ποτής, 11. 19, 306. Od. 9, 87. (It never appears as neut. in Hom.; but clearly as mase, Od. 13, 244. 16, 83. 17, 533.)

σττοφάγος, ον (φαγείν), ealing grain or bread, Od. 9, 191 † Batt. 244. στιβλόω (στιβλός [πόδα στιβλός = πηρός, Ap. Rhod. 1, 2(4]), aor. optat. στιβλώ-

சயாவ் (சயார்), aor. optat. சயா σειαν, infin. σιωπήσαι, to be silent, to bstill, 2, 280. 23, 560. Od. 17, 513.

σωπή, ή, silence, stillness, Hom. only dat. as adv. σωπή, in science, still, 6, 404. Od. 1, 325. ἀκὴν ἐγάνοντο σωπή, they were entirely still. 11. 3, 95. Od. 7, 134. ou entrever, to give the nod in silence, Il. 9, 616; and often.

σκάζω (akin to σκαίρω), to limp, to hobble, 19, 47; ex wohenov. 11, 811. Batr. 251.

Traini, ai. midai, the Scient gate, ulso called the Dardanian (Δαρδάνιαι); it was upon the west side of the city of Troy, hence the name west gate (oracos): it was the main gate, and led to the Grecian camp. From its turret were to be seen the oak, the watch-station, the fig-tree, and the monument of Ilus, 3, 145. 6, 237. 11, 170. cf. Τρωϊκὸν πεδίον.

σκαιός, ή, όν, left. ἡ σκαιή, εc. χείρ, the left hand; hence σκαιή, with the left, 1, 501. 16, 734. 2) western, perhaps

ται τη δυίτ. 10, 73-2. 2) western, pernaps σκαι ο μόση, Od. 3, 293. σκαίρω (akin to σκάζω), to leap, to spring, Od. 10, 412; ποσί, to dance, 11. 18, 572. h. 31, 18.

*σκαλμός, ό, the pin. a block upon the ship, upon which the oar rests, h. 6, 42. Σκαμάνδριος, η. ον. Scamandrian, on the Scamander. το Σκαμάνδριον πεδίον, the Scamandrian plain. = τὸ Τρωϊκὸν πεδίον, q. v., 2, 465; also λειμών Σκαμάν-δριος, 2, 467. 2) Sub-t. name of Astyanax, which his father gave him, 6, 402; see 'Agreáraf. b) son of Strophius, a Trojan, 5, 49, seq.

Σκάμανδρος, δ (σκ never forms posit., cf. Thiersch, § 146. 8), Scamander, a river in Troas. called by the gods Xanthus; it rises, according to 22, 147. seq., near the city of Troy, from two fountains, of which the one had cold, the other warm water; it then flows south-west from the city through the plain, unites with the Simoeis, 5, 774, and falls into the Hellespont somewhat north of Sigeum, 21, 125. Il. 12, 21 seems to clash with the origin of the Scamander in 22, 147, according to which pas-sage it rises upon Ida, as says also Strabo XIII. p. 602. [Lechevalier, and others maintain that both sources still exist, but that the steam of the warm one is only visible in winter.] Now the river is called Mendere Su. 2) the river-god Xanthus. His contest with Achilles is found 20, 74. 21, 136, seq.

Σκάνδεια, ή, a harbour on the southern coast of the island Cythera, now Cerigo, 10, 268.

*σκάπτω, fut. www, to dig, outd, h. Merc. 90, 207. *σκαπτήρ, ήρος, δ (σκάπτω), a digger,

to bring into disgrace, to destroy, to rain, | lm. 2, 532. (According to Strab. I. 60, rum, 14, 142.† [al., less well, to bring to already, 400 years before Christ, destance.]

σκαφίς, ίδος, ή (σκάπτω), a small vestel for preserving any thing, a bowl, a tub. Od. 9, 123.†

σκεδάννυμι, 201. 1 ἐσκέδασα, Ερ. σκέdaga, only aor. as pres. the poet, form to scatter, to drive apart or let go, with accus. Ααόν, 19, 171. 23, 162; ἡέρα, 17, 649. Od. 13, 352. ἀχλὺν ἀπ' ὀφθαλμῶν, to scatter the darkness from any one's eyes, Il. 20, 341; metaph. aiua, to shed blood, 7, 330.

σκέδασις, ιος, ή (σκεδάννυμι), the act of scattering, dispersion, *()d. 1, 116. 20, 225. σπέλλω (οτ σπελέω), Ευ. aor. 1 optat. 3 sing. ornitere, to dry, to parch, to wither, χρόα, 23, 191.†

σκέλος, εος, τό, in the broader sense, the entire leg from the hip to the foot; in the narrower, the shank (tibia) with the calf; hence πρυμνόν σκέλος, the calf (Schol. γαστροκνημίαν), 16, 314. t

σκέπαρνον, το (prob. from σκάπτω), a double-edged axe, for hewing wood, a carpenter's are [used also for smoothing], *Od. 5, 237. 9, 391.

σκέπας, αος, τό (σκεπάω), a corer, a covering, a shelter; avenue, a shelter from the wind. *Od. 5. 443. 6. 210.

σκεπάω, poet. (σκέπας), 3 plur. pres. σκεπόωσι, Ep. for σκεπώσι, to cover, to protect: spoken of the coast, σκεπάν κύμα ἀνέμων. the wave or the sea from the winds, Od. 13, 99.†

σκέπτομαι, depon. mid sor. Ep. σκεauny, to look at a distance with the hand held over the eyes, to look sharply, to look around, es τι; μετά τινι. Od. 12, 247; with al κεν, 11. 17, 652; εκ θαλάμοιο, h. Cer. 245. 2) Trans. to examine, to contemplate, with accus. δίστων, ροίζον, 16, 361. h. Merc. 360.

*σκευάζω (σκεύος), to prepare, to make ready: absol. to arrange domestic affairs: κατ' οίκον, in the house, h. Merc. 285.

σκηπάνιον, τό (σκήπτω). = σκήπτρον, staff, a sceptre. the ensign of imperial dignity; of Poseidon, 13, 59; of Priam, •24, 247.

σκηπτούχος (σκήπτρον, έχω), sceptrebearing, holding the sceptre, epith. of kings. 2, 86. Od. 5, 9.

σκήπτρον, τό (σκήπτω). 1) a staff, a cane to support oneself upon, Od. 13, 437. 14, 31. 17, 199. 2) Eaply a sovereign's sceptre, the sceptre, a spear without a metallic point, and, according to il. 1, 246, adorned with golden studs. It was an ensign of imperial dignity in peace. Kings esply bore it, 1, 234. Od. 3, 412; also priests and prophets, Il. 1, 15. Od. 11, 91; heralds, 1l. 7, 277; also judges. 18, 505. It was generally an ensign of public action: whoever spoke in an assembly was obliged to hold the sceptre Fr. 2. Σερφή, η (Σκέρφεις, Strab.), a small town in Locris, not far from Thermopy-oath the seeptre was raised, II. 7, 412. 10, 327. 3) Metaph. the royal power, the imperial dignity, 6, 259. σκήπτρον καὶ θέμιστες, marks the union of the imperial and judicial power. 2, 206. 9, 99.

and judicial power, 2, 206, 9, 99.

σκήπτω, act., a false reading, 17, 437, from ενισκίμπτων; now only mid. to support oneself, to lean upon a staff, apoken of old men and beggars, Od. 17, 203. 338; with dat. καί μιν όδω αὐτῷ (ακοντι) σκηπτόμενον κατίμεν δόμον 'Αΐ-δος είσω, and I think that he will descend to the abode of Hades, supporting himself on the spear (will 'lean on it in his descent to Hell,' Cp.], sarcastic for 'he will die pierced through by my spear,' Il 14, 457.

σκηρίπτω (σκήπτω), otly mid. to support

σκηρίπτω (σκήπτω), only mid. to support onesetf, to tean upon. Od. 17, 196; spoken of Sisyphus rolling the stone, χερσύν τε ποσίν τε, to resist or push against it with hands and feet [to shove it, Cp.], Od. 11, 595.

σκιάω, poet. form σκιάω, aor. subj. σκιάση, lo shade or overshadow, lo enrelope with shade, to veil, with accus. of the night, άρουραν, 21, 232.†

σκιάω, poet. σκιάζω, only mid. to become shady, to be darkened. σκιόωντο, Ep. for ἐσκιώντο πᾶσαι ἀγυιαί, all the streets were dark, Od. 2, 388. 3, 487.

σκίδναμαι, mid. poet. a form of σκεδάννημα, in the pres and imperf. to scatter, to separate, spoken of men: κατά κλισίας, 1, 487; ἐπὶ ἔργα. Od. 2, 252; προδοώματα, Od. 2, 258; ἐπὶ νῆα, 11 19, 277; with infin. 24, 2; spoken of the foam of the sea: ὑψόσα, to dash on ligh, 11, 305; of dast on ligh, 11, 305; of dast: ὑπὸ σφών, to whirl upward, 16, 375; of a fountain: ἡ ἀνὰ αῆνον σκίδιαται, is distributed through the garden, Od. 7, 130.

σκιερός, ή, όν, poet. (σκιή), shadowy, shady, dark, νέμος, 11, 480; έλσος, Οd. 20. 278.

σκιή, ή, Ion. for σκιά, a shadow, a shude, spoken of the souis in Hades, *Od. 10, 495. 11, 207. h, Cer. 100.

σκιδεις, εσσα, εν, post. (σκιδι, shady, shaded, i. s. by trees, όρεα, l. 157; dark, gluomy, μέχαρα, Od. l. 365. 4, 768. (There were no windows in the hall, and it received light through the door; or, according to Eustath., because it protectes from the heat.) νέφεα, Il. 5, 525. Od. 8, 374.

σκιρτάω, optat. pres. σκιρτώσε, aor. 1 infin. σκιρτήσει, Batr. 60; fo leap, to spring, avi άρουραν, upon the earth, *20, 226; and v. 228, ari νωτα θαλάσσης.

σπολιός, ή, όν, crooked, curved, tortuous, oblique: metaph. σπολιάς πρίνειν θέμιστας, to give perverse judgements, 16, 387.

σκόλοψ, οπος, δ (from κόλος), a body having a sharp point, a spit, 18, 177. 2) Esply a stake, a pale for fortifying the walls of towns and encampments, 8, 343. 15, 1. Od. 7, 45.

σκόπελος, ὁ (σκοπός, prop. = σκοπιή), a mountain peak, a rock, a clif, 2, 396; often Od., 12, 73. 95, 101.

σκοπιάζω (σκοπιά), prop. to look abroad from a lofty place; generally, to spy, to watch, to observe, 14, 58. Od. 10, 260. 2) Trans. to spy out, to explore, τινά, 11. 10, 40.

σκοπιή, ή, Ion. for σκοπιά (σκοπός), any elevated place from which observations can be taken, a watch-station, in Hom. always a hill-top ['a rocky point,' Cp.], 4, 275. Od. 4, 524; esply a place near Troy, Il. 22, 145. 2) the act of spying, observation, Od. 8, 302. h. Merc. 98. σκοπός, δ (σκέπτομαλ), 1) a looker-out, who from an elevated position surveys the region, a watch, Od. 4, 524; spoken of Helios, h. Cer. 63; also, a scout, = ἐπίσκοπος, Il. 10, 324. 526. 581; generally, an overseer, 23, 359; also a female superintendent, δμωάων, Od. 22, 396; in a bad sense, a tier in waif, Od 22, 156. 2) In the Od. the point to which one looks, Od. 22, 6; metaph. aim, purpose. ἀπὸ σκοπού, contrary to the design, Od. 11.

σκότιος, η, ον (σκότος), dark, gloomy; metaph. secret, clandestine, 6, 23.† σκοτομήνιος, ον (μήνη), in which the

σκοτομήνιος, ον (μήνη), in which the muon is obscured, dark, moonless, νύξ, Od. 14, 457.†

σκότος, ὁ (akin to σκιά), darkness, obscurity, Od. 19, 389; esply metaph. the darkness of death. often spoken of the dying, τὸν δὲ σκότος όσυς κάλυψε, 11. 4, 461. h. Ap. 370. In the 11. always in the metaph. signif.; in the Od. only once in the literal.

σκυδμαίνω, poet. form of σκύζομαι, Ep. infin. σκυδμαινέμεν, to be anyry at, τινί, 24, 592.†

σπύζομαι, depon. only pres. and imperf. poet. (from κύων, to anari like a dog), to multer, to be angry, to be displeased, absol. 8, 483; τινί, at any one, 4, 25. 8, 460. Od. 23, 209.
σπύλαξ, ακος, ό, ή (κεύω, κύων), a

young animal, esply a young dog, whelp, puppy, *Od. 9, 289. 12, 86. 20, 14; in Hom. always fem.

Σεύλλα, ή. mly in Hom. Σεύλλη (the nom. Σεύλλη, only Od. 12, 235; that tears is pieces, from σεύλλω), a seamonster of the Italian coast in the Sicilian straits, opposite Charybdia, dwelling in a cavern, Od. 12, 35, seq. Site is called the daughter of Crataks, Od. 12, 124 (according to Ap. Rh. 4, 828, daughter of Phorcys and Hecatal). She had six dragon throats and twelve sharp claws, and her body was surrounded with half-projecting dogs and other horrible objects. She tore in pieces every living thing which approached her. She robbed Odysseus (Ulysses) of six of his companions. According to mythology, she was afterwards changed into a rock. This rock, named Scylkeum, lies opposite the promontory of Pelörum, con whose cast side there lies at this day a small town Scilla or Sciglio.

σκύμνος, δ (κύω), like σκύλαξ, α young

(lion's) whelp, 18, 319.†
Σκύρος, ή, an island of the Ægean sea,

north-west of Chios, with a town of the same name, birth-place of Neoptolemus, now Skyro, 9, 668. Od. 11, 509; from which Σκύροθεν, from Scyros, II. 19, 332.
σκύτος, εος, τό (cutis), the skin; esply dressed skin, leather, Od. 14, 34.†

σκυτοτόμος, ὁ (σκύτος, τέμνω), prop. cutting leather; hence, a worker in lea-

ther [often = armourer, fm the use made of leather in the ancient shields, &c.], 7, 221.+

σκύφος, δ, (akin to κυφός), a goblet, a cup, Od. 14, 112.† (Aristoph. Byz. read σκύφος as neut.) σκώληξ, ηκος, ό, an earth-worm, lum-

bricus, 13, 654. σκώλος, δ = σκόλοψ, a pointed stake,

or, according to Etym. Mag., a kind of thorn, 13, 564.†

Σκώλος, ή, a village of the Theban dominions in Bœotia, 2, 497.

σκώψ, σκωπός, ὁ, an owl, the woodowl, strix aluco, Linn. According to Schneider ad Arist. H. A. 9, 19. 11, the small horned-owl, strix scops, Linn., Od. 5, 66.+ (Either from σκέπτομαι, on account of its staring eyes, or from σκώ-srw, from its droll form.)

σμαραγέω (akin to μαράσσω), aor. subj. σμαραγήση, to resound, to roar. spoken of the sea and of thunder, 2, 210. 21, 199; spoken of the meadow, which resounded with the cry of the craues, *2,

· Zuápayos, è, the blusterer, a divinity, Ep. 14, 9.

σμερδαλέος, έη, έον, lengthened from σμερδνός, ή, όν, poet. frightful, fearful, terrific, odious, horrible, spoken esply of the appearance, δράκων, 2, 309. Od. 6, 137; κεφαλή. Od. 12, 91; hence spoken of brass and of Weapons: χαλκός, αἰγίς, σάκος, ΙΙ. 12, 464. 20, 260. 21, 401. Od. 11, 609; the neut. sing. and plur. σμερδαλέον, σμερδαλέα, as adv. once of the look, δέδορκεν, 22, 95; elsewhere spoken with verbs of sound, βοᾶν, κοναβίζειν, κτυπείν, τινάσσεσθαι, 15, 609.

σμερδνός, ή, όν = σμερδαλέος, and much more rarely used; Γοργείη κεφαλής, 5, 742: the neut. σμερδνόν, as adv. 15, 687.

σμήχω, Ep. Ion. for σμάω, to wipe of. to rub off, χνόον έκ κεφαλής, Od. 6, 226. t σμικρός, ή. όν. Att. for μικρός, small; in H. on account of the metre, 17, 757. h. Ven. 115.

Σμινθεύς, ἢος, ὁ, epith. of Apollo, according to Aristarch. from Σμίνθη, a town in Troas, because he had a temple there, or from the Æolic σμίνθος, & mouse, because these as well as other animals living under the earth, were a symbol of prophecy. 1, 39. According to other critics, as Apion, Eustath., it significant the state of the st nides, mouse-killer, because he once Zwaprn, i, the chief town of Luceda-freed one of the priests from a plague mon, the residence of Menelaus, on the

animal; exply the young of the lion, of mice in Chrysa, or because he indi cated to the Teucri, on the march to Troy, the place of their settlement by mice, Strab. XIII. p. 604.

*Σμύρνη, ή. Ion. and Ep. for Σμ a noted town in Ionia, on the river Meles, with an excellent harbour, now Ismir, Ep. 4, 6.

σμύχω, poet. sor. έσμυξα, to consume any thing by a smothered fire, to burn dours. Katá te opúfal mupi vijas, 9. 653.

Pass. to be consumed by fire, πυρό, *22, 411.
σμώδιγξ and σμώδιξ. ιγγος, ή, α wate
or weat, α tumour, α stripe, livid with
blood, nom. σμώδιξ. 2, 267; and plur. σμώδιγγες. •23, 716.

σόη. εε σαόω. moio, see mie

σόλος, ὁ (σέλλω), a mass of iron forged for throwing; according to the Schol. and Apoll. a spherical quoit (V. 'a ball.' Cp. an iron clod). According to Apion and Tryphon, the same with the discus, except that this was always made of stone, the σόλος of iron; cf. Valken. ad Ammon.

de differ. voc. p. 60. °11. 23, 826. 839. Σόλυμοι, οἰ, the Solymi, a warlike nation, in the country of Lycia in Asia Minor, 6, 184. According to Od. 5, 283, they were neighbours of the eastern Æthiopians. According to Herod. 1, 173, they were the original inhabitants of Lycia, and according to Strab. they inhabited the points of the Taurus in Lycia or Pisidia.

σόος, η, ον, Ep. shortened from σώος, which is expanded from σώς, a contr. form of ΣΑΟΣ. 1) healthy, sound, safe, 7, 310; spoken of the moon, 7, 367. 2) alive, preserved, delisered, antith. to bhéofau, 1, 117. 5, 331; unhurt, sefe, 24, 382. Od. 13, 364.

σορός, ὁ (akin with σωρός), a vessel for preserving the bones of the dead, as ura,

σός, ή, όν (σύ), Ep. gen. σοιο for σου, Od. 15, 511; thy, thine, mly without an article: with an art. τὸ σὸν γέρας, Il. l, 185. 18, 457; the neut. as subst. ἐπὶ σοίσι, with thy friends, Od. 2, 369. (Ep.

form, rec; ή, όν)
Σούνιον, τό, the southern cape of Attica, with a temple of Athènê, now
Capo Colonni, Od. 3, 278.

σοφίη, ή (σοφός), dexterity, skill, in-telligence, wi-dom, spoken of a ship architect, 15, 412;† of music, h. Merc. 483.

*σοφός, ή, όν. expert, experienced, in-telligent. Pr. 1. 3. σόω, Ep. form from σαόω, from this,

σόης, σόη, and σόωσι, see σαι *σπαργανιώτης, ου, δ, a child in swad-dling-clothes, h. Merc. 301.

*σπάργανον, τό (σπάργω), swaddlingclothes, h. Mere. 151. 237.

οπάργω, fut. ξω, to wrap, to envelope, τί ἐν φάρεϊ, h. Ap. 121.

Eurôtas, in a valley almost entirely surrounded by mountains, the ruins now near Magula, see Aancoaiper, 2, 582. Od. 1, 93; from which adv. Zwapryder, from Sparta, Od. 2, 327.

σπάρτον, τό, a rope made of spartum (a kind of broom); generally, a rope, a cable. σπάρτα λέλυνται. Εμ. (see Rost, § 100. 4. a. Kühner, § 369.), Il. 2, 135.+ o, η σπάρτος is a shrub with tough branches, spartium scoparium, Linn.; genista in Pliny. (The reference is prob. not to the Spanish Spartos; and Varro ad Gell. 17, S, doubts whether in Hom. the shrub gave the name.)

σπάω, aor. 1 έσπασα. aor. 1 mid. έσπασάμην, Ερ. σπασάμην and with σσ, imperat. σπάσσασθα, partep. σπασσάμην σος. αστ. 1 pass. ἐσπάσθην, to draw, to draw out, τi. h. Merc. 85; in timesis, 5, 859; hence pass. σπασθέντος, sc. έγχεις, when the spear was drawn out, 11, 458. 2) Mid. to draw out for oneself, to snatch, ρώπας, Od. 10, 166; χείρα εκ χειρός τινος, Od. 2, 321. αορ παρά μηρού, to draw the sword from the thigh, Il. 16, 473; φάσravor, Od. 22, 74; έκ σύριγγος έγχος, Il. 19, 387.

aneio. See inqua

σπείος, τό, Ep. for σπέος, q. v.

σπείρο», τό (σπείρα), prop. cloth for a covering; a cover, a cloth; a robe, a garment, Od. 4, 245. 6, 179; emply linen cloth for abrouding the dead, Od. 2, 102. 19, 147. 2) Generally cloth, a sail = έστία, •Od. 6, 269. 5, 318.

σπείσαι, σπείσασκε, see σπένδω.

Σπείω, οῦς, ἡ (from σπέος, a dweller in a cave), daughter of Nêreus and Dôris, 18, 43,

σπένδω, fut. σπείσω, aor. έσπεισα, Ep. σπείσα, 2 sing. subj. pres. σπένδησθα, Od. 4, 591; iterat. impers. σπένδεσκε, Il. 16, 227; sor. σπείσασκε, to sprinkle, to pour out; prop. a word used of sacred rites, since a portion of the wine was poured out in honour of the gods upon the earth, the table or the altar, Lat. libare; mly absol. (make a libation) or with a dat. of the deity to whom the offering is made : Act, to present a drinkoffering to Zeus. 6, 259; 6eois, Od. 3, 334. 7, 137. b) Sometimes with an acous. of that which is offered : olvov, Il. 11, 775. Od. 14, 447; or with dat. voari, to sprinkle with water, Od. 12, 363. c) With dat, of the vessel: δέπαι, to pour out of a cup, 11. 23, 196. Od. 7, 137.

σπέοι, τό. Ερ. σπείοις, gen. σπείοις, dat. σπῆτ, 24, 83; accus. σπείοις, Od. 5, 194; plur. gen. σπείων, h. Ven. 264; dat. σπέοσι, Od. 1, 15: σπήεσσι, Od. 9, 400; a cave, a grotto, a cavern. σπέος appears to be more comprehensive than arroor, cf. h. Merc. 228; and Nitzsch ad Od. 5, 57. [According to Ameis, σπέος is used when speaking of the exterior, and arrow of the interior of a holtow space, cf. Od 9, 182. 216. Am. Ed.]

σπέρμα, ατος, τό (σπείρω), seed, seed-

corn, prop. spoken of plants, h. Cer. 208. 2) Metaph. σπέρμα πυρός, the seed of

fire, Od. 5, 490.†
Σπερχειός, ὁ (that hastens, from σπέρxw), Sperchius, a river in Thessaly, which flows from Mount Tymphrêstus into the Malean gulf, now Agramela, Il. 23, 142. 2) a river-god, father of Menesthius, 16, 174.

σπέρχω, poet. only pres. and imperf. Act. prop. trans. to drive on, to press, once intrans. like the mid. of vn areumy σπέρχωσιν ἄελλαι, when the storms hasten on before the winds, 13, 334. h. 33, 7. Mid. to move oneself violently, i. e. to hasten, to run, to rush, spoken of men, with infin., 19, 317; absol. often in the partep. hastening, fleet, 11, 110. Od. 9, 101; epermois, to hasten with oars, i. e. to row swiftly, Od. 13, 22; spoken of a ship, to hasten, Od, 13, 115; of storms, Od. 3, 283.

σπέσθαι, του έπομαι.

σπεύδω, sor. έσπευσα, from this subj. σπεύσομεν for σπεύσωμεν, 17, 121; fut. mid. σπεύσομαι, 18, 402; mly in parter. pres. 1) Intrans. to hasten, to speed, to make haste. often absol. èς μάχην, 4, 225; ὑπό τινος, before any one, 11, 119; εῖς true. 15, 402; with partcp., 0d. 9, 250, b) to take pains, to strive, wepl Πατρό-κλοιο θανόντος, about the fallen Patroclus, i.e. to fight about him, II. 17, 121. 2) Trans with accus. to hasten any thing, to accelerate, to urge zealously, Ti, 13, 237: γάμον, Od. 19, 137. (Of the mid. only the fut.)

σπήτ. σπήσστι, see σπέος. σπιδής, ές (σπίζω), extended, wide. διὰ σπιδέος πεδίοιο, through the wide plain, 11, 754; the reading of Zenoodous; others read incorrectly δ. ἀσπι-δόος π., assuming an adj. ἀσπιδής, similar to a shield. According to Apoll. Etym. Mag. σπιδής is from στιζω = ἀστιώνω, and accord. to the Gramm. Æschylus and Autimachus used σπίδιος and σπιδόθεν for μακρός, μακρόθεν.

σπιλάς, άδος, ή, a rucky cliff, a rock in the sea, *Od. 3, 298. 5, 401. *σπινθαρίς, ίδος, ή = σπινθήρ, h. Ap.

σπινθήρ, ήρος, δ, a spark, 4, 77.† σπλάγχνον, τό. only in the plur, τά σπλάγχνα, entrails, eaply the more important, the heart, liver, and lungs. These were immediately cut out after the victim was slain, roasted and eaten, whilst the offering was burning. Afterwards followed the sacrificial feast, 1,

464. Od. 3, 9. 40, 461.
σπόγγος, δ, Att. σφόγγος, ε spungs
(fungus), for cleaning the hands, 18, 414; the table and chairs, Od. 1, 111.

σποδιή, ή, Ion. for σποδιά, a heap of ashes, generally = owooos, ashes, Od. 5,

σποδός, ή, ashes, Od. 9, 375.† h. Merc. 258. (Akin to σβέννυμι.) σπονδή, ή (σπένδω), a libation. a drink offering (libatio), of unmixed wine, which was poured out in honour of the gods at feasts and esply in making treaties; hence in the plur. owordei, a solemn league, a covenant, 2, 341. 4, 159.

"σπουδή, η (σπούδω), 1) haste, zeal, care, deligence, άτερ σπουδής, Without care, Od. 21, 409. 2) eurnesiness. and Care, Od. 21, 1988. 2) surrections of corondition in earnest, II. 7, 359. 12. 235. 3) Esply often in the dat. σπουδή, as adv. in haste, Od. 13, 279. 15, 209. b) With zeal, with pains: hence, scarcely, with great difficulty, Il. 2, 99. 11, 562. Od. 3, 297. 24, 119.

σταδίη, ή, see στάδιος.

στάδιος, η, ου (ίστημι), standing, firm.
η σταδίη υσμίνη, a standing-fight, a
ctose battle, i. e. a pitched-battle, in which man and man fought with spears or swords, or hand to hand, in distinction from a skirmish, cf. avrogradin, 13. 314. 713; also ἐν σταδίη alone: in close conflict, °7, 241. 13, 514.

στάζω, 801. Ερ. στάξα, to drop, to trickle; τινί τι κατά ρινών, èν στήθεσσι, *19, 39. 348. 354. Batr. 232.

στάθμη, η (ἴστημι), a marking-cord, a carpenter's cord, for making a straight line, or a level or line, for making an even surface, 15, 410; δόρυ ἐπὶ στάθμην ἰθύνειν, to hew the wood straight by the line, Od. 5, 245. 17, 341. 23, 197 [squaring it by line, Cp.]. σταθμόνδε, adv. into the pen, into the

stall, Od. 9, 451.† σταθμός, δ (ἴστημι), 1) a place of stopping for men and beasts; a station, a stall, a stable, a pen, an enclusure, 2, 470. 5, 140. Od. 16, 45. 2) a post, a pillar, often in the Od., 1, 333. 6, 19. 3) a weight in the scales, Il. 12, 434.

στάμεν, στάμεναι, Ερ. for στήναι. σταμίν, ενος, ή (εστημι), that stands upright, the ribs or side-timbers of a ship, which rise from the keel; input apap θαμέσι σταμίνεσσι, 'fitting the deck or deck-planks (ίκρια, vid.) to the numerous ribs, V., Od. 5, 252.† Others, as Eustath., understand by it the cross-pieces, the side-boards, by which the upright timbers were connected, see Nitzsch ad loc. (a short from Ep. licence.)

στάν, see ιστημι. στάξ, Ερ. for έσταξε, see στάζω. στάς, see ζστημι.

στάσις, ιος, η (ἴστημι), sedition, strife, contention, Batr. 135.

στατός, ή, όν (verbal adj. from ιστημι), placed, standing; inwos, a horse standing in the stall, *6, 506, 15, 263.

σταυρός, ὁ (ἴστημι), a stake, a pale, 24, 453. Od. 14, 11.

σταφυλή, η, the wine-grape, the vine, a shoot of a vine, 18, 561. Od. 7, 120. 9, \$58. (In Od. 7, 120. 121. Franke ad

penter's level; then, a plumb-line, a level.
tamot σταφύλη έπὶ νώτον έισαι (1), horses
equal on the back by the level (i. e. exactly matched in height), 2, 765.†

στάχυς, υος, ή, Εp. also ασταχυς, απ ear of grain, 23, 598.†

ΣΤΑΩ, ground form of iστημι

στέαρ, ατος, τό (ἴστημι), congealed fat, tallow, *Od. 21, 178. 183. (στέατος is to be read as a dissyllable.)

στείβω, only pres. and imperf. to tread, to trample, to tread in pieces, with accus. spoken of horses, verves, 11, 534. 20, 499; είματα έν βόθροισι, to tread clothes in a cistern in order to cleanse them, Od. 6, 92.

στείλα, Ep. for έστειλα, see στέλλω. στειλειή, ή (στέλλω), the hole or ear of an axe for inserting the helve, Od. 21, 422. t

στειλειόν, τό (στέλλω), the handle of an axe, Od. 5, 236.+

στείνος, εος, τό, poet. (στείνω), narrowness, a narrow space, 8, 476. 12, 66. 15, 426. Od. 22, 460. στείνος όδου, a narrow way, a narrow pass, Il. 23, 419. 2) Metaph. prossure, distress, trouble, h. Ap. 533.

στείνω, Ep. for στένω (στεινός), to make narrow, to contract; in H. only pass. στείνομαι, to become narrow, contracted, θυρετρά φεύγοντι στείνεται, the gate is too narrow to one flying. Od. 18, 386; Aaoi στείνοντο, the people were contracted, i. e. pressed together, Il. 14, 34; hence, a) to be oppressed, burdened, τινί, by any thing, νεκύεστιν, 21, 220; λαχνώ, Ud. 9, 445. b) to be full, to fill oneself, άρνων, Od. 9, 219. στενωπός, όν, Ion. for στενωπός (στενός, ωψ), narrow, contracted; ή

στειν. δδός, a narrow way, a narrow pass, a gorge, 7, 143. 23, 416; and without δδός, Od. 12, 234.

στείομεν, Εp. for στώμεν, see ιστημι. στείρη, ή, Ion. for στείρα (στείρος), the main timber in the bottom of a ship, the keel, 1, 482. Od. 2, 228.

στείρος, η, ον, Ion. form of στερεός, prop. stiff, hard; hence metaph, unfruitful, unsuitable for cultivation (sterilis). βούς στείρη, *Od. 10, 522. 11, 30. 20, 186.

στείχω, poet. aor. 2 έστιχον, prop. to enter in ranke, to march in, 9, 86. 16, 258; generally, to go, to proceed, to travel; is πόλεμον, to go to the war, 2, 833; aνà ἄστυ, Od. 7, 72; spoken of the sun, Od. 11, 17.

στέλλω, fut. στελέω. Εp. for στελώ, aor. έστειλα, Εp. στείλα, mid. έστειλάμην, 1) to place; esply to bring into a becoming condition, with accus. erapous, to arrange the companions, 4, 294; hence to prepure, to fit out, vija, Od. 2, 287. 14, 248. 2) to send, rivà es máxnv, Il. 12, 388. (In Od. 7, 120. 121. Franke ad 325; ἀγγελόην έπι, to send upon an em-Callim. p. 187, as also Bothe, rejects the words: μῆλον δ΄ ἐπὶ —σταφυλή.) (στα, Od. 3, 11. 16, 353. It signifies σταφύλη, ή, the plummet, in the carelither to take down or to furl the sails;

here the latter, because despures follows; the sails were drawn up to the sail-yard and tied fast to it. They were often let down with the yard. Mid. to place oneself, i. e. to prepare oneself, to fit oneself, Il. 23, 285. 2) to draw in, ioria (with reference to the subject [vela

contrakere, Db.]), 1, 433. στέμμα, ατος, τό (στέφω), prop. a gar-land; and plur. στέμμα 'Απόλλωνος, the garland or wreath (laurel-wreath) of Apollo. According to Eustath, and the best critics, a garland, sacred to Apollo, wound with woollen cords; this the priest bears, as a suppliant, upon his staff, 1, 14. 28. Heyne incorrectly rejects this explanation, and understands by it, 'the holy priestly fillet' (infula), h. in

Ap. 179.

στενάχεσχ' for στενάχεσκε, see στενάχω. στεναχίζω, poet. form = στενάζω, sigh, to groan, 19, 304. Od. 1, 243. Mid. with like signif., II. 7, 95; metaph. spoken of the earth: web moore overxicero yaia, the earth resounded, grouned under their feet, 2, 84. (Only pres. and imperf. The form στοναχίζω is rejected by Wolf, after the Cod. Ven., cf. Buttm. Lex. s. v., who defends it.)

στενάχω, poet. form of στενάζω; iterat. impert. στενάχεσκε, only pres. and imperf. 1) to sigh, to groun, spoken of men, 8, 334. 13, 423; of beasts, to pant, 16, 393. 489. b) Metaph. spoken of the sea and of rivers: to resound, to roar, 16, 391. Od. 4, 516; to bemoun, to bewail, rivá, 11. 19, 392. Mid. = act. intrans.

19, 301; and trans., Od. 9, 467. Στέντωρ, ορος, ο, a herald of the Greeks

before Troy, who could cry as loud as fifty others; according to the Schol. an Arcadian, who contended with Herës in shouting and lost his life, 5, 785.

στένω, Ion. στείνω, only pres. and imperf. for the most part poet, to make narrow, to contract; then, to sigh, to groan, in which signif. H. uses the form στένω, 10, 16. 18, 33; metaph. spoken of the sea: to rour, to resound, 23, 230. Cf. στείνω.

στερεός, ή. όν (ἴστημι), compar. στερε στρεος, η. ου (ιστημέν, compair, στρεω-τερος, 1) stiff, rigid, hard, λίθος, σί-δηρος. Od. 19, 494; βοέη, II. 17, 493. 2) Metaph. hard, severe, έπεα. 12, 267; κραδίη, Οd. 23, 103. The adv. στερεῶς, fast, firmly, II. 10, 263. Od. 14, 346; metaph. firmly, severely, αποσιπείν, Il. 9, 510. h. Ven. 25.

στερέω, aor. 1 infin. στερέσαι, Ep. for στερήσαι, to plunder, τινά τινος, Od. 13.

στέρνον, τό (στερεός), the breast, prop. the upper long part of it, 2, 479, 7, 224. Od. 5, 346; also spoken of beasts, Il. 4, 106. 23, 365. Od. 9, 443.

στεροπή, η, poet. = ἀστεροπή (ἀστρά-πτω), 1) lightning, 11, 66. 184. 2) splen-dour similar to lightning, α flash, α glean, a beam, brightness, spoken of metals, 19, 363. Od. 4, 72.

στεροπηγερέτα, αο, δ, Ερ. for στεροmyspering, suth of Zeus, who collects the lightning (ayetou), or according to Apoll, who excites (eyetops) the lightning, the lightning-sender, 16, 298.†

(στεύμαι), poet. akin to ισταμαι, only 3 sing. pres. στεύται, and 3 sing. imperf. στεύτο, prop. to stand in order to begin any thing; hence, 1) to assume the air of being about to do something, to place oneself, to strive. στεύτο διψάων, thirst-ing he strove [to drink; πιέειν, to be borrowed fm the following clause, Fasi]. Od. 11, 584; according to Eustath. iora-To, thirsting he stood. 2) to promise. to assure, to boast, to threaten, with infin. fut., Il. 2, 597. 3, 83. 9, 241; and infin. acr., Od. 17, 525. According to Eustath. it arose from a contraction of the form στέομαι into στεύμαι, the resulting diphthong passing into the other persons also, Kühner, § 242. Ann. Thiersch § 223, f.

στεφάνη, ή (στέφω), prop. any thing encompassing the upper part of a body; hence ") a garland, a crown, as a female head-ornament, 18 597. b) a rim, a brim, a border, of the helmet, 7, 12. 11, 96; also the helmet itself, 10, 30. c) the brow of a mountain, *13, 138.

στέφανος, ὁ (στέφω), a garland, a crown, h. 6, 42. 2) Generally any thing which encompasses; hence metaph. [spoken of a company or circle of warriors, κύκλος πολεμούντων, Schol.] πάντη στέφανος πολέμοιο δέδης περί σε, the crown of battle burns every where around thee [War, like a flery circ'e, all around Environs thee, Cp.], *13, 756 †

στεφανόω (στέφανος), perf. pass. ἐστε-άνωμαι, in H. only mid. to encompass a thing as a border, to wind oneself. ην περὶ πάντη φόβος ἐστεφάνωται, rou d about which fear wound itself (which fear encompassed), 5, 739. 11. 36 δέ μιν νέφος ἐστεφάνωτο. a cloud wound itself about him, enveloped him; 15, 153. περι νήσον πόντος έστεφανωτο, Od. 10, 195. h. Ven. 120. 2) With accus. to surround, to encompass any thing. τά τ' (τείρεα) οὐρανὸς ἐστεφάνωται, Il. 18, 485; or pass, with which the heaven is crowned, accus. of object with the pass. Cf. Kühner, § 485. Anm. 2. (The act. is not found at all in H.)

στέφω, 1) to surround, to encompass, to encircle; τὶ ἀμφί τινι, to put any thing around any man, 18, 205; 2) Metaph. to adorn, to ornament; μορφήν έπεσσι, his form with the gift of words [better, formam addit sermoni; crowns his discourse with beauty], Od. 8, 170.

στάμμεν. Ερ. for στώμεν, see ἴστημι. στῆ, Ερ. for ἄστη; στῆρ, Ερ. 10r στῆ, see ἴστημι.

στήθος, cos, τό (στήναι, prop. that which projects), Ep. gen. and dat. στήθεσφι, the breast, both male and female, in the sing. and plur. 2, 218. 544. 23, 761; also spoken of beasts, 11, 282. Metaph. the breast as the seat of the feelings, passions, and thoughts, 3, 63. 6, war, 10, 8. 19. 313. 20, 359. (The ex-51, Od. 2, 304.

στήλη, ή (ϊστημι), a column, 13. 437; esply a) a pillar, a buttress for the support of walls, 12, 259. b) a monumental pillar, a grave-stone, 11, 371. 16, 457. Od. 12, 14; and often.

στήμεναι, see ζστημι

*στήμων, eves, è, the warp in the loom, Batr. 83.

στηρίζω (ἴστημι), 20τ. ὶ ἐστήριξα, and Ερ. στήριξα, 20τ. mid. infin. στηρίξα-σθαι, 3 sing. pluperf. mid. ἐστήρικτο, 1) Trans. to support, to place firmly, to sustain, with accus. ipidas ev veceti, 11, 28; κάρη οὐρανώ, to sustain the head in the clouds, i. e. to extend, 4, 443. 2) to support oneself, to stand firmly, noriv. Od. 12, 434; in like manner mid. intrans. wooerow, to stand firmly with the feet. 1 . 21, 212. b) With dat. κακόν κακώ έστήρικτο, evil pressed upon evil, 16, 111. δεκατὸς μεὶς οὐρανώ ἐστήρικτο, the tenth month ascended the heavens, h. Merc.

στιβαρός, ή, όν (στείβω), compar. στιβαρώτερος, η, ον, prop. firmly trodden; hence pressed, thick, firm, stout, strong, spoken of human limbs and of arms, 3, 335. 5, 400. 746. Od. 8, 187.

στιβαρώς, adv. thick, firmly, 12, 454.† στίβη, ή (στείβω), prop. condensed vapour), rime, hoar-frost, esply morning frost, Od. 5, 467. 17, 25.

*στίβος, ὁ (στείβω), a trodden path, a way, a foot-path, h. Merc. 353.

στίλβω, to gleam, to shine, to beam, έλαίφ, with evil, 18, 596; metaph. spoken of the shining of the skin, κάλλει, χάρισιν, 3, 392. Od. 6, 237; από τινος, 31, 11.

στιλπνός, ή, όν, poet. (στίλβω), shining, gleaming, beaming, espout, 14, 351.†
ETIZ, Ep. in the nom. absol. for the

prose στίχος, from which gen. sing. στιxos, and nom. and accus. plur. στίχες and στίχας, a row, a rank, esply a rank in battle, sing. 20, 362; mly plur. στίχες ανδρών, the ranks of men II. and Od. κατά στίχας, in close ranks, by ranks, also ent στίχας. 18, 602.

στιχάομαι, mid. poet. (στίχος), only 3 piur. imperf. έστιχόωντο for έστιχώντο, to proceed in a line, generally, to march, to advance, spoken of warriors, eis ayoes μέσσον, 3, 266; of ships, ρήν, 2, 92; d •2, 516, 602.

Στιχίος, o, leader of the Athenians before Troy, slain by Hector, 13, 195. 15,

*στοιχείον, τό (prop. dimin. from στοίyos), prop. a small pole, a pin. 2) a letter; and as these are the simplest component parts of speech, hence in the plur. 8) στοιχεία, the simplest component parts of things, the elements, Batr. 61.

planation of Heyne, 'the first line, the van,' belongs to a later period;) proverbial, and στόμα έχειν, διά στόμα έχεσθαι, to carry in the mouth. i. e. to utter, 14, 91. άπο στόματος είπεῦν, to speak out freely, Batr. 77. 2) the month, the opening of rivers, 12, 24. Od. 5, 441, στ. ητόνος (V. an inlet of the shore), 12.
14, 36 (It was a coast stretching far into the sea [rather, into the land], bounded on both sides by promontories.) Aurons, the termination of the street, Od. 22, 137. 3) Generally, the most conspicuous part; hence the face, Il. 6, 43. b) Spoken of a spear: garà 16. 410. στόμα, at the point, 15, 389. c) the pincers of a crab. Batr. 300.

στόμαχος, ο (στόμα), a mouth, hence in Hom. the gurge, the throat, *3, 292. 17, 47, 19, 266.

στοναχέω, poet. (στοναχή), only infin. nor. στοναχήσαι, to sigh, to lament, 18, 124. cf. Burtm., Lex. p.

στοναχή, ή, poet. (στένω), the act of sighing, groaning, a sigh, often in the plur. 2, 356. Od. 5, 83.

στοναχίζω, see στεναχίζω.

στονόεις, εσσα, εν, poet. (στόνος), full of sighs, i. e. causing many sighs, hence lamentable, mour aful, giôca, Béhea; even. Od. 17, 102; ἀοιδή, a dirge, Il 24, 721.

στόνος, ὸ, poet. (στένω), the act of sighing, groaning, the rattling in the throat of the dying, 4, 445. 10, 483. Od. 23, 40,

στορέννυμι, 201. 1 έστόρεσα, Ερ. στόpera from στρώντυμι, perf. pass. έστρω-μαι, 3 sing. pluperf. pass. έστρω-pres. does not occur). 1) to spread, to lay down any thing (sterners); λέχου, to prepare a couch, 9, 621. Pass. h. Ven. 158; also δέμνια, τάπητας, Od. 4, 301. 13, 73; ανθρακιήν, to spread the coals, Il. 9, 213. 2) to make level, to render passable, prop. spoken of a road, then πόντον, Od. 3, 158.

Στρατίη, ή (appell. στρατιή, an army), a town in Arcadia, in Strabo's time destroyed, 2, 606. Στρατίος, ὁ (appell. στρατιή, an army),

son of Nestor and Anaxibia, Od. 3, 413. στρατός, δ (στράω = στορέννυμι.) Ερ. gen. στρατόφιν, 10, 347; a camp, an encamped army, and generally, an army, 1, 10. Od. 2, 30.

στρατόομαι, mid. (στρατός), 3 plur. imστρατόωντο, Ερ. for ἀστρατώντο, to be encamped, 3, 187; πρὸς τείχεα, *4, 377. cf. Buttm., Gr. Gram. I. p. 499.
*στρεβλός, ή, όν (στρέψω), 1) turned,

*στρεβλός, ή, όν (στρέφω), 1) furned, twisted, crooked. 2) Spoken of the eyes: squint, Batr. 297.

στρεπτός, ή, όν (στρέφω), verb. adj. twisted, wound. στρ. χιτών, a chain coat of mail, which was formed of metallic στόμα, ατος, τό, 1) the mouth of animals, the jaws, hence metaph. στόμα
πολέμοιο, ὑσμέτρς, the jaws of war,
of the battle, poet for the desolating
were united, 5, 113. (Passow, with able, manageable, opéves, 15, 203; Ocoi, 9, 497.

στρεύγομαι, depon. pass. poet. (akin to στράγγω), prop. to be expressed drop by drop, hence to become gradually en-

feebled, ezhausted, to become weary, ev aivô δηϊοτήτι, 15, 512; ev νήσω, Od. 12, 951

στρεφεδινέω, poet. (στρέφω, δινέω), to whirl around in a circle; pass. to turn oneself round in a circle. στρεφεδίνηθεν (Ep. for ἐστρεφεδινήθησαν) δέ οἱ δσσε, his eyes [ˈswam dizzy at the stroke, 'Cμ.], Il. 16, 792.† [According to Meiring,

from στρέφεσθαι δίνη. Am. Ed.] στρέφω, fut. στρέψω, aor. Ep. στρέψα. iterat. στρέψασκον, fut. mid. στρέψομαι. perf. pass. έστραμμαι, sor. 1 pass. έστρέ-1) Act. intrans. to turn, to turn about, to bend, with accus. ovoor, Od. 4, 520; esply ιππους, to turn the horses. 11. 8, 168. Od. 15, 205; pass. στροφθείς, firmly twisted, Od 9, 435. 2) Intrans. to turn oneself, to turn about, Il. 18, 544; ανὰ όγμους, v. 546. etc Ερεβος στρέψας, Od. 10, 528. Mid. with sor. pass. 1) to turn oneself, to turn, Il. 18, 488. ενθα καὶ ἐνθα στρέφεται, to turn oneself hither and thither, 24, 5; hence 1) to turn oneself to, 12, 42. ἐστραμμέναι ἀλ-λήλησιν, h. Merc. 411; or to turn oneself from; ἐκ χώρης, to go from the region. 6, 516. 15, 645. 2) Like versari, to turn oneself about, to have intercourse with, with accus. h. Ap. 175

στρέψασκον, 800 στρέφω.

στρόμβος, ὁ (στρόφω), prop. a twisted body, hence a whirlwind. 14, 413.† στρουθός, ἡ, a sparrow, *2, 311. 317 (elsewhere also ὁ στρ.)

στροφάλιγε, λιγγος, ή (στροφαλίζω), α swhirlwind, esply κονίης, of dust, 16, 775. 21, 503. Od. 24, 39.

στροφαλίζω, poet. (στρέφω), a strength-ened form, to turn, ηλάκατα, Od. 18, 315.+

Στρόφιος, ὁ (dexterous, from στροφή), father of Scamandrius, 5, 49.

στρόφος, δ (στρόφω), a twisted cord, a string, a rope, a girdle, the band of a wallet, *Od. 13, 438, 17, 198. 2) a ewathing-band, h. Ap. 128.

στρώννυμι, see στορέννυμ

στρωννημι, see στορεννημι. στρωφόω, poet. form of στρέφω, to turn, ἡλάκατα, Od. 6, 53. 17, 97. Mid. to turn oneself, κατά τυνα, to any one, Il. 13. 557. b) to turn oneself hither and thither, i. e. to abide, to remain, κατά μέγαρα, 9, 463; ἐκάς, 20, 422. h. Cer. 48.

στύγερός, ή, όν, adv. στυγερώς (στυγώ), prop. hated, abhorred; generally, hateful, abominable, horrible. a) Spoken of persons: 'Affar, 8, 368; στυγερὸς δέ οἱ ἐπλετο θυμφ, he was odious to her in the soul. 14, 158. b) Of things: πόλεμος, σκότος, γάμος, πένθος, 4, 240. Od. 13, 722.†

Schol. Ven.: a tunic of twisted work.) 1, 249, 16, 126. Adv. στυγερώς, terribly, 2) that may be easily turned, pliable, horribly, 11, 16, 123. Od. 21, 374. 23, 23. στυγέω, aor. 2 έστυγον, aor. 1 έστυξα, causat. 1) Pres. with sor. 2 to hate, to abhor, to fear, rivá, 7, 112. Od. 13, 400. b) to stand in awe of, to fear, with infin.,
 II. 1, 186. 8, 515. 2) In the sor. 1 to render odious, frightful, τῷ κέ τεω στύξαμε μένος. Od. 11, 502.

Στύμφηλος, η. Ion. for Στύμφαλος, a town in Arcadia on the Stymuhalian lake, 2, 608; famous in mythology on account of the Stymphalian birds.

Στύξ, Στυγός, ή (the horrible). 1) A river in the under world, by which the gods swore the most dreadful and sacred oath, 2, 755. Od. 8, 369. The Corytus is a branch of it. Od. 10, 514. 2) As a nymph, daughter of Oceanus and Tethys, Hes. Th. 361. h. Cer. 424. She dwelt, according to Hes. Th. 778, at the entrance of the under world; her stream is a hranch of Oceanus, and, as a part of it, flows from the world above to the world below, Il. 15, 37. Zeus granted to her, Hes. Thes. 383, the honour to be the most sacred oath of the gods, 14, 271. Od. 5, 183. According to Hes. Th. 783, seq., any one of the immortals, who had sworn a false oath, was obliged to rie down a full year breathless in sickness, Perhaps the fable was derived from the Arcadian fountain near Nonakris, whose water was said to be deadly, Hdt. 6, 74. Στύρα, τά, a town on the island of Euboea, 2, 539.

στυφελίζω (στυφελός), fut. στυφελίξω. 201. εστυφέλιξα, Ep. στυφέλιξα, 1) lo strike, to thrust, to skaks, with accus. άσπίδα, 5, 437; τινά, 7, 261; νέφεα, to scatter the clouds, 11, 305. b) to thrust away, to chase away, τινὰ ἐξ ἰδέων, ἐκ δαιτύος, έκτὸς άταρπιτου, 1, 581. Od. 17, 234. 2) Generally, to push hither and thither, to abuse, to insult, rivá, 11. 21, 380. 512; pass., Od. 16, 108. 20, 318.

σύ, person. pron. of the second person, nom. Ep. τότη, gen. Εp. σός, σεὶ, σεἰς, τοὶς, σεἰς, τοὶς accus, σἱ (σεὶ. The common gen. σοῦ is not found in Hom., ooi is always orthotone, τοί always enclitic: thou, gen. thine. σύγε, σύπερ, and connected with αὐτός, in which case it always retains the accent. 3, 51. 19, 416; hence we should write σοὶ αὐτῷ for σοι αὐτῷ, Od. 4, 601. 5, 187.

6, 39; cf. Thiersch, § 204, 205. Rost, Dial. 44. Kühner, § 301. συβόσιον, τό (βόσιο), α herd of swine, with συών 11, 679. Od. 14, 101 (with ε lengthened).

συβώτης, αο, δ (βόσκω), a swine-kerd; often, *Od. 4, 640.

σύγε, see σύ.

συγκαλέω (καλέω), partcp. 20r. συγκαλέσας, to call together, to collect, with accus. *2, 55. 10, 302.

συγκλονέω, poet. (κλονέω), to confound, to put in confusion, with accus.

συγκυρόω, poet. (κυρόω), ans. 1 optat. συγκυρόσιαν, to strike toyether, to meet, to justic (of chariots), 23, 435.†

συγχώω (χώω), sor. 1 συνέχουα, infin. συγχώω (χώω), sor. 1 συνέχουα, infin. συγχώνα, Ερ. εγικορ. sor. 2 mid. σύγχυνο, 1) to pour together, esply with the ruling notion of disorder: to confound, to confuse, to blend, to cost together, ψάμαθος, 15, 364; and pass. 16, 471. 2) McLaph. a) Spoken of thioms. of things: to render sull, to make void, sonce, 4, 269: xáuarov, ious, 15, 366. 473. b) In a mental respect, to confuse, to sadden, to disquiet, θυμών, νόον, 9, 612. 13, 808; äνδρα, Od. 8, 139. (V. to destroy.')

συκέη, ή, contr. συκή, a fig-iree, Od. 7, 116. 11, 590; only once the longer form, which is to be pronounced as a monosyllable, *Od. 24, 341.

σῦκον, τό, a fig, Od. 7, 121. † Batr. 31. σύλάω, fut. σω, sor. opiat. συλήσειε. subj. συλήσω, partep. συλήσας. also often 3 sing. imperf. ἐσύλα, and dual συλήτην, 13, 202. 1) to take nway, to take down, with accus. πῶμα φαρέτρης, 4, 116; τόξον, with accus, maple φαρετρης, 2, 110; τοξον, to take out (of the case), 4, 105. 2) Esply spoken of desoniling slain enemies, to take away, to plunder, to strip, revixea an appear, 6, 28; and τείχεα, alone, 4, 466. b) With accus, of the pers. to rob, to plunder, to despoil, verpove, 10, 313; and τινά τεύχεα, to despoil any one of arms, 6, 71. 15, 428. 16, 499; poet. form συλεύω, *11.

συλεύω, poet. form of συλάω, °5, 48. 24, 436.

συλλέγω, Ep. and Att. ξυλλέγω (λέγω), partep. sor. συλλέξας, sor. 1 mid. συν ελεξάμην, Ep. συλλεξάμην, fut. mid. συλλίξομαι. 1) to put together, to bring to-gether, to collect, τί, 18, 301. Mid. to lay together for oneself, ὅπλα ἐς λάρνακα (his implements), 18, 413. b) Spoken of ersons, to assemble, with accus., Od. 2, 292. (Bothe in his ed. has always gull.)

συμβάλλω ΟΙ ξυμβάλλω (βάλλω), 201. 2 συνέβαλον, Εp. σύμβαλον, sor. mid. συν-εβαλόμην; of the Ep. syncop. sor. sct. «βαλομη»; οι της Ε.p. «γιστρ. μαι. σε εξυμβλήτη» (as if from βλήμι.) Od. 21, 13; infin. ξυμβλήμεναι, II. 21, 578; Ε.p. «γιστρ. οιτ. μισί. ξύμβλητο, 14, 39; ξύμβλητο, 14, 27; aub). ξύμβλητο, Od. 11, 27; from which Ε.p. fuι. συμβλήμενος, Od. 11, 127; from which Ε.p. fuι. συμβλήσομαι, Il. 20, 335. 1) Trans. to cast together, to bring logether, with accus. spoken of rivers. υδωρ, to unite the water. 4, 453; poas, 5, 774; esply in war, pivous, eyxea, to clash spears and shields together, 4, 47. 3, 61; metaph, πόλεμον, to begin a batile, 12, 181. b) Spoken of persons: to bring logeliher, to set top-ther, in battle, Δμφονίρουν, 20, 55; with infin, μάχεσθαι, 3, 70. 2) Intrans. like the mid. to fait in with, to meet, tivi. Od. 21, 15; exply, to meet in battle, to fall upon another, with infin., Il. 16, 565; Ep. aor. 21, 578. Mid. to fall in στιμφωνος, ον (φωνή), consonant, herwith, to meet, with any one, τινί, often in monious, h. Merc. 51.

the Ep. sor. 2, Il. 14, 27, 231, Od. 6, 54: esply to meet, in battle, to come to close conflict, Il. 16, 565.

Σόμη, ή, an island between Rhodes and Cnidus, on the coast of Caria, now Symi; from which Zúnnder, from Syme.

συμμάρπτω. poet. (μάρπτω), partep. aor. συμμάρψας, to grasp together, to break off, τί, 10, 467.†

συμμητιάομαι, depon. mid. (μητιάομαι). infin. pres. συμμητιάασθαι, Ep. for συμμητιάσθαι, to consult together, to deli-berate, 10, 197.+

συμμίγνυμι, Hom. συμμίσγω (μίγνυμι), aor. συνήμιξα, aor. pass. συνημίχθην. 1) to mingle together, to unite. τί, h. Merc. 81; exply spoken of love, deors younge, h. Ven. 80. Mid to mingle, to anite (with reference to the subject), spoken of rivers, with dat. Hypere, 2, 753; of a pugilistic combat, in tmesis, 23, 687; see μίγνυμι

συμμίσγω, Hom. for συμμίγνυμι.

συμμύω, in tmesis, see μύω. σύμπας, ασα, αν. Ευ. and Att. Εύμπας (was strengthened by ovir), only in the plur. alt logether, 1, 241. (The Att. Evanuaria stands, Od. 7, 214. 14, 198, without metrical necessity; cf. Thiersch, § 175, 4)

συμπήγνυμι (πήγνυμι), 801. 1 συνέπηξα, to join together, to cause to congulate, to curdle or concrete, yaka, 5, 903.†

συμπίπτω (πίπτω), to fall together, to meet in battle, only aor. 2 in tmesis, 7, 256. 21, 687; spoken of the wind, Od. 5, 295; cf. πίπτω.

συμπλαταγέω (πλαταγέω), 20τ. συμ-πλατάγησα, Ep. for συνεπλατ., to strike together, χερσί, to clap the hands, 23, 192.+

συμφερτός, ή, όν (συμφέρω), brought together; hence, united, connected outφερτή δ' άρετη πέλει ανδρών, και μάλα λυγρών, the united force, even of very weak men, avails somewhat, 13, 137. (Thus Köppen, Spitzner, aft. Eustath. πέλει must then he rendered by, seails, effects [Arist. καὶ σφόδρα κακῶν ἀνθρώπων εἰς ταὐτὸν συνελθόντων γίνεται τις ἀρετή]. The other explanation, συμφερτή for συμφέρουσα, ί. ε. ἀφελίμη. does not suit the context.)

συμφέρω (φέρω), fut. mid. συνοίσομαι, prop. to bring together, only mid. to meet with, like congredi, to meet in conflict, to engage in combat, wródeuórbe, 8, 400; μάχη, •11, 736.

συμφράδμων. ονος , δ, ή, poet. (φράδ-μων), delib-rating with, aiding with counsel, 2, 372.†

συμφραζομαι. mid. (φράζομαι), acr. συνεφρασάμην, Ep. συμφρασάμην. 1) to consuit, τινί, with any one, Od. 15, 202; βουλάς τινι, to give counsel to any one, Il. 1, 537. 9, 374. 2) to deliberate by oneself, to ponder, θυμφ, Od. 4, 462.

σύν, Ep. and old Att. ξύν, the latter rarely used, and only for some metrical reason. I) Prep. with dat. primary signif. with (cum). 1) Spoken of place, in indicating coexistence of persons: with, together with, in company with; erasous, often with the implied notion of assistance, σὺν θεῷ, with the help of the deity, 3, 439. 9, 49; σὺν Αθήνη, 10, 290. Od. 8, 493. δ) Spoken of things: σὺν νηυσί, σκήπτρφ, ΙΙ. 1, 179. 2, 187; σύν τεύχεσι, έντεσι, άνεμος σύν λαίλαπι. 2) Spoken of causal relations: 17, 57. a) In indicating the means, by which any thing is produced: with, by means of, συν νεφέεσσιν, Od. 5, 293. b) In assigning the measure by which the action is limited, σύν τε μεγάλφ ἀπέτισαν, Il. 4, 161. II) As adv. at once, at the same time. together, 1, 579. 4, 269. 23, 879; over 840. two together, 10, 224. III) In composition it has the signif. of the adv., with, at once, together, and also that of accomplishing.

συναγείρω, Ερ. and Att. ξυναγείρω (άγείρω). aor. 1 Ερ. ξυνάγειρα, aor. 1 mid. Ερ. ξυναγείρατο, Od. 14, 323; Ερ. aor. 2 mid. συναγρόμενος, to bring together, to collect, spoken of persons and things, Il. 20, 21; Biorov. Od. 4, 90. Mid. to collect or bring together for oneself, with accus. ατήματα, Od. 14, 323; ιππους. Il. 15, 680 (συναγείρεται, shortened subj. aor. 1 mid. where Spitzner has adopted ownerperat, after the Schol. A.). b) Intrans. to assemble, in partep. aor. 2 mid. 11, 687, 24, 802,

συνάγνυμι, Ep. and Att. ξυνάγνυμι (ἄγνυμι), aut. 1 Ep. ξυνέαξα, to break in pieces, to shiver, to shatter, with accus.
eyxos, 13, 166: vias, Od. 14, 383; rénua
[breaks in pieces, Cp. (of a lion)], Il. 11, 114. (Hom employs the form with \$ even without metrical necessity.)

συνάγω, Ep. and Att. ξυνάγω (αγω), fut. fu, nor. 2 συνήγαγον, to lead to gether, to bring or gainer together, with accus. γεραιάς νηόν, to collect the matrons into the temple, 6, 87; opera bewr, 2 269; φόστον των. (ο. 01; 4, 291. δ) Metaph as συμβάλλειν "Αρηα, to join or begin a battle, Il. 2, 381; also έριδα "Αρηα, κ. 681; ὑσμίνην, 16, 764; πόλεμον, h. Cer. 267.

συναείρω, poet. (ἀείρω), zor. συνηειρα, prop. 1) to lift up logether, in tmesis, 24, 590. 2) to lake ingether, συν δ ητιρεμάσει, νίz. Ιππους ('he bound them together with straps,' V.), 10, 499. Mid. rioupas ouvaciperas innous. ed. Spitzner, to harness together, cf. συναγείρω, °15, 680. (Eustath. explains it in the two last passages, by συμπλέκειν, συζευγνύ-ειν; ἀείρειν is compounded of ά (άμα) and elow, and thus equivalent to ouou eipeur; but cl. manippot and ourspoop).

oursirupat, pret. (airupat), to take together, to collect, with accus. 21, 502.†

oursipeu (aipéu), 201. 2 oursilor, to

violence and haste), with accus. χλαίναν Od. 20, 25. 2) to take away, to tear away to crush (Schol. συνέτριψε), δφρῶς [dashed both his brows In pieces, Cp.]. Il. 16, 740 συναντάω, poet. αντέω (αντάω), imperf. dual. συναντήτην, aor. 1 mid. συνηντησάμην, to meet with any one, Od. 16, 333. Mid. = act. to come against, to meet, τινί, 11. 17, 134.

συνάντομαι, poet. form of ἀντάω, in the pres. and imperf. 7, 22. 21, 34. Od.

4, 367. 15, 538.

συναράσσω (άράσσω), fut. fw, aor. Ep. συνάραξα, to strike together, to dush in pieces, with accus. 12, 384. Od. 12, 412; only in tmesis.

"συναραρίσκω ("APΩ), only in the perf. συνάρησα, intrans. to he joined together, to be united, h. Ap. 164.

συναρωγός, ὁ (ἀρωγός), an assistant, an aid, h. 7, 4.

συνδέω, Ep. and Att. ξυνδέω (δέω), act. 1 Ep. συνέδησα and ξυνέδ, infin. ξυνδήσα. 1) to sind tagether, to bind

ξυνδήσαι. 1) to bind together, to bind fast, to fetter, τινά, 1, 399; πόδας. Od. 10, 168. h. Merc. 82. 2) to bind up, 10, 168. h. Merc. 82. 2) to bind up, spoken of a wound, Il. 13, 599. (In the Il, always the Att form.)

*συνδύο, as dual (δύο), two and two, two together, h. Ven. 74 (in Il. separate). συνέδραμον, see συντρέχω.

συνεεργάθω, Εp. form for συνεέργω

συνεργωω, Ερ. form for συνεργω (είργω), δο enclose, to shut up, 14, 36.† συνείργω, Ep. for συνείργω, prop. to enclose together: then, to bind together, τλ λύγουστηρ, to bind together the tunic with the girdle, *Od. 14, 72.

συνείκοσι, Ep. and Att. ξυνεείκοσι, twenty together, Od. 14, 98.

σύνειμι (είμί), fut. infin. Ep. and Att. ξυνέσεσθαι, to be together, to live with δίζυι πολλή, Od. 7, 270.†

σύνειμι (είμι), Ep. and Att. imperf. 3 plur. furiour, partep. furiorres; on the other hand, συνίτην, 6, 120. 16, 476 (Bothe with £), to go or come together, & x\u00e4poor z\u00fc. 4, 466. 8, 60; \u00e4 \u00e4 \u00e4poor z\u00fc. 6, 120; esply in a hostile signif. to meet 120; esply in a nostile signit. so were logether, to fall upon one another, 14, 393; with μάχασθαι, 20, 159; or έριδε, 20, 66; absol. lo fight; wepl έριδος, from a spirit of strife (pra ira), *16, 476. συνελαύνει, Ερ. and Att. ξυνελαύνει (λλαύνει), sor. Ι συνήλασα, Ερ. συν έλασσα, infin ξυνελάσσαι, to drive together with accuse halfs is απέξει.

ther, with accus. Antoa en mediur. 11, 677; βοῦς, h. Merc. 106; to draw to-gether, κάρη χείρας το, h. Merc. 240; δδύντας, to chatter with the teeth, in tmesis. Od. 18, 98: eaply to bring toge ther in battle, to urge to engage in contest, beous epidi, 11. 20, 134. Od. 18, 39. 2) Intrans. to meet, to engage in battle, Il. 22, 129.

σύνελον, Ep. for συνείλον, see συνα συνεοχμός, δ (Att. ξυνεοχμός, Βτ' gether, to collect, with accus. 21, 502.†
συναίρεω (aipéω), aor. 2 συνείλον, to
take together, to gather together (with

σρίπε μπίξε, Cp.], 14, 465.†

συνερείδω (ἐρείδω), to press together, in tmests, στόμα, Od. 11, 426.† συνέρίδος, ὁ, ἡ (ἔριδος), α coadjutor,

Od. 6, 32.†

ovréseve, see ovosevi

σύνεσις, ή, Ep. and Att. ξύνεσις (συνconfluence, ποταμών, Od. 10, 515.†

συνεχής, és (συνέχω), holding together. 2) spoken of time: perpetual, unceasing. The neut. sing suvexes as adv., perpetually, unceasingly (Continenter), 12, 26; also overet aici, Od. 9, 74.

20; also συνκχες ελεί, Ud. 3, /3.
συνέχω, Ep. and Att. ξυνέχω (ἔχω),
Ep. perf. συνέχωκα, prop. to hold logether, i. e. intrans. to strike logether, to
unite, 4, 133. 20, 415. 478. τὰ δὲ ἀμω
ἐπὶ στήδος συνογωκότα, his shoulders
were curved together towards the breast [were o'er his breast contracted, Cp.], 2. 218. (Perf. simple δχα, δχα, and with Att. redupl. δκωχα, see Thierach, § 232, 64. Buttm., p. 283. Kühner, § 168.

*συνήθεια, ή (ήθος), 1) dwelling together. 2) custom, a customary manner. συνήθειαι μαλακαί, consustudines molles, = consuctudo leniter tangendi fides. Franke, h. Merc. 485.

συνημοσύνη, ή (συνήμων), connexion, union, hence a promise, an agreement, 22, 261.1

ον (συνείρω), associated, συνήορος, united. φόρμιγξ δαιτί συνήορος (' the seasinable companion of a banquet'), Od. 8.

συνθεσίη, ή, poet. (συντίθημι), απ agri ement, contract, covenant, 2, 339; in the plur. a commission, °5, 319.

συνθέω (θέω), fut. συνθεύσομαι, to run together; metaph. to run happily, to go well, Od. 20, 245.+

west, Od. 20, 275.7 συνίημι. Ep. and Att. ξυνίημι (ἵημι), pres. imperat. ξυνίει. Od. 1, 271: imperf. 3 plur. ξύνιον for ξυνίεσαν (but Spitzner, with Aristarch., ξύνιεν), Il. 1, 273: aor. 1 ξυνέηκα, Εp. for ξυνήκα, aor. 2 inperat. gives, sor. 2 mid. givero, subj. 1 plur. συνώμεθα. I) Act. I) Prop. to send together, to bring together, spoken of battle: to cause to engage, with accus. battle: to cause to engage, with accuse is in the fractuse is in the fractuse is in the fractuse in the fractu to unite, to come together, to agree, αμφί τινι. 13, 282. 2) Like act. to perceive, to observe, του ξύνετο, Od. 4, 76.

συνίστημι (ιστημι), only intrans in the perf. partep. to stand together. b) to arise, to begin, πολέμοιο συνεσταότος. 14, 96 † συνοίσομεθα. See συμφέρω. συνορί νω, poet. (δρίνω), to move with

together, act. only in tmesis, 24, 467. to move oneself, to put oneself in mo-poken of warlike forces, 4, 332.† ή, ή, Ep. and Att. ξυνοχή (συν-

έχω), the act of holding together, meeting, dr ξυνοχήσιν όδου (V., with the School, in the narrow part of the way), 23, 330.† συνοχωκότε, 200 συνέχω.

συνταράσσω (ταράσσω), le threw inte confusion, only in tresis, 1, 579 [Sacra, with confusion mer the feast, Cp.]; see TEDÉGGE

συντίθημε (τίθημε), only ser. 2 mid. 8 sing. σύνθετο, imperat. often σύνθεο, act. to put together. Mid., which alone Hom. uses, prop. to put any thing toge-ther for oneself; hence with and without busic animo componere, to observe, to notice, to perceive, to motice, to perceive, to understand, with accus. Bouldy, deable, 7, 60d. 1, 328. 16, 259. b) Absol. to be attentire, to attend. Il. 1, 76. Od. 15, 27.

σύντρεις, neut. σύντρια, three together, Od. 9, 429.†

συντρέχω (τρέχω), 201. 2 συνέδραμαν, to run together, in a hostile sense, to rush upon each other, *16, 335. 337. (On the constr. of the dual with the plur. see Rost, § 100. 4. e. Kühner, § 371.)

*Σύντριψ, ιβος, ο, ή (τρίβω), Crusher, prop. name of a domestic goblin that breaks vessels, Ep. 14.

συνώμεθα, see συνίημι. Σύρίη, η, Ερ. for Σύρος, an island in the Ægean sea, between Delos and Pa-ros, now Sira, according to Strab. X. p. 487; see Ottfr. Müller's Orchomen. p. 326, and τροπή, Od. 15, 403. The moderns seek it on the eastern coast of Sicily, see 'Oρτυγίη: cf. Voss alte Welt-kund. II. p. 295. Völcker, Hom. Geogr. p. 24.

σύριγξ, γος, ή, prop. any reed, hence 1) a pipe, early a shepherd's pipe of pipe of Pan, 10, 13, 18, 526. h. Merc. 512. 2) a spear's case, a spear-sheath (prop. of the spear's head), *19, 387. *συρίζω (σύριγξ), to whistle, spoken of a spear, Fr. 72.

συρρήγνυμι (ρήγνυμι), fut. ξω, to strike together, to strike in pieces, to break in pieces, metaph. zazoie pratat (he is battered with troubles, Co.). Od. 8, 137.†

oripu, to draw, to pull, to drag, with accus. Batr. 87.

σύς, συός, ò and ή dat. συί, plur. nom. oves, always uncontr. dat. ovoi, Ep. overou, accus. over and over, a swine, a boar, a sow, mly masc. σύς κάπρος and κάπρος, 5, 783. 7, 257; also έγριος, 8. 338. cf. 6c.

*συσσεύω (σεύω), 201. συνέσευα, to drive together, βούς, h. Merc. 94. σύτο, Ep. for έσσυτο, see σει

συφιώς από συφούς, δ (σύε), α είχ, α λορ-ρεπ, Od. 10, 234. 14, 13; συφεώνδα to the sty, Od. 10, 320. συφορός, δ (φύρβω), α swine-kerd, often Od. παίε συφ., the young swine-herd, 11, 21, 282. cf. υφορός.

σφάζω, 201. 1 έσφαξα and Ep. σφάξα, perf. pass. έσφαγμαι, io slay, with accus. βοῦν, 9, 466; frequently spoken of sacri-

fires: to cut off the neck after they were slain, to slaughter, 1, 459. Od. 3, 454. Pass Il. 23, 31. Od. 10, 532.

σφαίρα, ή, a sphere; and generally, any round body, a ball. opaion raiser, to play at ball, *Od. 6, 100, 115. 8, 372. σφαιρηδόν, adv. in the form of a sphere,

13, 201.1

σφάλλω, sor. 1 Ep. σφήλα, infin. σφήhat, to cause to fail, exply by striking out a leg (supplantare); generally, to throw a man, riva, 23, 719. Od. 17, 469.

σφαραγέομαι, mid. poet. = σμαραγέω, to raille, to rour, to hiss, Od. 9, 390. 2) to be filled, to be full. overate opapayever To, Od 9, 440.

σφάς, enclit. for σφέας, see σφείς.

σφας, enent. τοι σφαας, σου σφας, σφός, eneit accus, plur. of σφας, σφός eneit accus, plur. of σφας, σφοδανός, ή, όν, poet. viol-ni, impelu-sus, terrible, only neut. adv. κελεύειν, ell, 165, 16, 372. (It is mly derived from σπεύδειν, as if σπεδανός; others from σφαδάν, akin to σφοδρός.)

σφείς, plut. of the pron. of the third person, gen. σφών. Ep. σφέων (always nonosyllabic), σφείων, dat. σφέσε (ν), Ep. and Ion. σφέ (ν), accus. σφέσε (mo-nosyllabic and dissyllabic), Ep. σφές and rarely σφέ, 19, 265. The nom. and the neut. are not found in Hom. at all; all the forms except σφείων are en-clitic; σφάς and σφέ always; σφέ, according to Buttm., in Lexit., is shortened from σφωέ, and prop. dual. 1) they, their, in Hom. always personal, cf. Od. 10, 355; strengthened, σφέας αὐτούς, Od. 12, 225. 2) Rare and poet. is the use of this pronoun for vues, Il. 10, 398; cf. Thiersch, § 204, 205. Rost, Dialect. 44. p. 204. Kühner, § 301.

σφείων, see σφείς. σφέλας, αος, τό, plur. Ep. σφέλα, Od. 17, 231; α footstool, Od. 18, 394. cf. Buttm., Gram. § 54. Rem. 3.

σφενδόνη, η. a sling, esply the string of the sting, spun of wool, which later was made of leather, 13, 600.† It was an unusual weapon with the Greeks; only the Locrians are mentioned as slingers, 13, 712-721.

σφέτερος, η, ον (σφείς), pron. of the third pers. plur. their, as it now stands, with Aristarch., everywhere in Hom. 4, 409; strengthened by αὐτός, Od. 1, 7. ἐπὶ σφέτερα, suistantively (ad sua), Od. 1,

σφηκόω, poet. (σφήξ), perf. pass. ἐσφή-Rumas, to draw closely together, into the form of wasps; generally, to bind fast, πλοχμοὶ χρυσῷ τε καὶ ἀργύρῳ ἐσφήκωντο, the locks were wound about With twine of gold and silver [Cp.], 17, 52.†

Σφήλος, ὁ (adj. σφηλός, easy to shake), son of Bucolus of Athens, 15, 338.

σφήλεν, Ep. for έσφηλε, see σφάλλω

σφήξ, σφηκός, ο, α ωιερ, °12, 167. 16, 9. According to Bothe we are not here to understand common wasps (vespæ vulgares), but korneis (vespæ crabrones). Linn.

σφί and σφίν, see σφείς. σφίγγω, to contract, to draw together πόδας κατά γαστέρος, to draw the legs to

the body, Batr. 71, 88.

σφοδρώς, adv. (from σφοδρός), vehemently, violently, impetuously, Od. 12, 124 t

σφονδύλιος, δ, Ερ for σφόνδυλος, α vertebra of the back-bone; plur. the vertebræ, 20, 483.†

σφός, σφή, σφόν (σφείς), sing. his, her, it (suus), plur. their, like σφέτερος, 1, 534. Od. 2, 237. σύν σφοίσιν τεκέεσσι. h. Ap. 148. Herm. reads: aurois our TEKÉEGGL.

σφύρα, ή, a hammer, a mallet, Od. 3, 431; where in ed. Wolf, σφύραν stands incorrectly, see Buttin., Ausf. Gravn. § 33, 4 p. 142.

σφυρόν, τό, the ankle, 4, 518; plur. .6.

σφώ, σφωέ, Ερ. 1) Abbrev. for opei. 2) For

σφωέ, see σφωΐν. σφώ, Ep. σφωΐν and σφωΐ, gen. and dat. σφῶίν, contr. σφῶν, Od. 4, 62; cf. Thiersch, Gram. § 204, 6; accus. σφῶί and σφώ, dual of the second personal pronoun, ye two; often άμφοτέρω σφώι, 7, 280; see Thiersch, § 204. Rost,
 Dial. 44. p. 412. Kühner, § 301.
 σφωίν, dat. dual of the third personal

pronoun, accus. σφώ, Ep. σφωέ; the nom. is not in use; all the forms are enclitic: of them both, to them both; strengthened: σφωίν ἀμφοτέροιϊν, Od. 20, 327. σφω' for σφωέ stands Il 17, 531; σφώ, on the other hand, is found in Bothe, cf. Thiersch, Gram. § 204, 6. Rem.

σφωίτερος, η, ου (σφωί), your two, be-longing to y in two, Il. 1, 216.† σχεδίη, η, prop. fem. of σχέδιος, sub-

aud. vyos, a vessel built in haste, by Odysseus (Urysses) for a shift: a raft, Od. 5, 33. 163. According to Nitzsch ad loc. a hand-boat, which one man can manage alone. [According to Ameis, it is derived from σχείν, akin to σχεδόν; cf. the German Gebünde, contignatio.

σχεδίην, Ep. adv. (prop. fem. of σχέ-Scos), neur, in the vicinity, 5, 830.

Σχεδίος, ὁ (adj. σχέδιος), 1) son of Iphitus and Hippolytê, leader of the Phocians, slain by Hector, 2, 517. son of Perincides, another leader of the Phocians, 15, 515.

σχεδόθεν, adv. poet. from the vicinity, 16, 807. 17, 359. 2) in the vicinity, near, with gen. Od. 19, 447; and dat. Od. 2, 267.

σχέδον, adv. poet. (σχείν, έχω), in the vicinity, near, absol. ourafeur, elauveur, elvas, 5, 458 11, 488. b) As prep. with gen. ἐλθεῖν τινος, to come near any one, 5, 607. Od. 4, 439; with dat. Od. 2, 284. ού σχεδον ήν ίπερθορέειν, it was not Dear to l-ap over, i. e. the other side of the ditch was not so near that the horses could reach it, Π. 12, 53. 2) near, spoken received the name from the rushes growof time: σοὶ δ' αὐτιῷ ψημι σχοδὸν ἄμμοing thereabouts. PRL, 13, 817.

oxedeir, Ep. oxedeer, infin. of a poet. lengthened sor. coxeder for coxer, in the signif. to hold, to restrain; see exw.

σχείν, σχέμεν, see έχω. σχέο, see έχω.

Σχερίη, ή (prob. from σχερός, the land), Scheria, the blessed land of the Phæices, Od. 5, 34. 280. According to the local indications furnished Od. 6, 204. 279, it may be considered as the island furthest north of Ithaca, near the land of the Thesprotians; according to the ordinary explanation of the ancients, the later Kepsupa. now Corfu, ef. Thuc. 1, 25. Strab. These are followed amongst the moderns by Voss and Völcker: others place it towards Thesprotia or Campania (cf. Nitzsch ad Od. 7, 129). Others still regard it as a fabulous land in the vicinity of Elysium, as F. G. Welker in the trestise : die homerischen Phänken u. die Insein der Seligen, in the Rhein. Mu-seum, St. 2, 1853, attempts to prove at large. Not inappropriately has the Ger-man Schlarefeniand (Pays de Cocagne), been compared with it.

σχότλιος, η. ον (σχεῖν, εχω), the fem. only 3, 414. Od. 23, 150; that sustains or abides any thing; hence, 1) strong, powerful, impetuous, bold, rash; mly spoken in a bad sense, of those who from impetuous courage, or from a bad use of Achilles, Hector, II. 5, 403. 9, 630. 16, 203. 17, 150. Od. 9, 351. 478. The fem. exerbin, Il. 3, 414; plur. Od. 4, 729. stands in a more favorable sense in Il. 19, 164, where Nestor, on account of his restless activity, is called σχέτλιος by Diomedes. Here and in 18, 19, 19, 279, expositors endeavour to apply the coretched; it is, however, an expression like the Latin improbus, to be translated wicked or prosmprobus, to be translated wicked or pro-digious, autonishing. 3) Often spoken of gods, and esply of Zeus, harsh, severe, crusi, 2, 111. 9, 19. Od. 3, 161; spoken of the gods generally. II. 24, 133. Od. 5, 118, 2) Spoken of things, violent, cruei, impious, always with spya, Od. 9, 295. 14, 83. 22, 413.

σχέτο, Ep. for έσχετο, see έχω. ΣΧΕΩ, obsol., another form of έχω,

σχίζη, ή (σχίζω), split wood, a billet of wood, 1, 462. Od. 14, 425.

σχίζω, sor. 1 ἐσχισα, to split, to cleave, with accus. in tmesis, Od. 4, 507; generally, to separate, to divide, h. Merc.

σχοίατο, Ion. for σχοίντο, see έχω. σχοίνος, ὁ, α rush, α bulrush, also a lace overgrown with rushes, Od. 5, 463.† Batr. 213.

Σχοῦνος, ή, a town in Bœotia, on the river Schœnus, not far from Thebes, 2, 497 Strabo calls it χώρα; the region h. Ap. 412.

σχόμετος, η, ον, see έχω. σώεσεον, see σπόω.

στικοπον, see σαόιε. στίδε, the comm. form instead of the Ep. στιδικ, only στίδεν, Od. δ, 490; † see σαόιε. •

concer, p. ev. Ep. (concise), strong, powerful (V. 'that blesses'), epith. of Hermes, 20, 72. (The derivation from ocoures, that preserves the house, aceording to Apion, is fanciful.)

Zôcos, è, a Trojan, son of Hippasua,
alain by Odysseus (Ulysses), 11, 427.

ανώμα, ατος, τό, α δουές, spoken both of men and beasts; in Hom. a dead body, a corpus, 7, 79. 23, 169. Od. 11. 53. (According to Aristot, sancti-med by Passow and Ameis, it is always that the sancti-med by Passow and Ameis, it is always that the sancti-med by Passow and Ameis, it is always that the sancti-med by Passow and Ameis, it is always that the sancti-med by Passow and Ameis, it is always that the sancti-med by Passow and Ameis, it is always that the sancti-med by Passow and Ameis, it is always that the sancti-med by Passow and Ameis, it is always that the sancti-med by Passow and Ameis, it is always that the sancti-med by Passow and Ameis, it is always the sancti-med by Passow and Passow an spoken of a dead body in Hom., whether of men or beasts. According to S-hol. brev. ad 11. 3, 23, it is there spoken of a living animal, cf. Eustath. ad l. c.]

ous, contr from odos, occurs in Hom only in the nom. sing. safe, unkurt, 22, 332. Od. 15, 42. 2) sure, certain, or according to the Schol. complete. σως δλεθρος, Il. 13, 773. Od. 5, 305; cf.

*στετέρ, βρος, ο (σώζω), a deliverer, a preserver, h. 21, 5. 33, 6.
Σωχ', poet. shortened from Σώκε, νος. from Σώκες.

T.

T, the nineteenth letter of the Greek alphabet, hence in Hom. the sign of the nineteenth rhapsody.

r', with an apo-trophe 1) for ré. 2) More rarely in Hom. doubtful for roi in µérr' according to Bothe, Il 4, 541. Wolf µér r', and in rūp, see this word.

ταγός, ὁ (τάσσω), σπ arranger, a lender, a commander, 28. 160.† (Mly a, hence Bothe and Spitzner have adopted 7' ayou, which is the ancient reading.)
ΤΑΓΩ, obsol. theme of the defect.

partep. sor. 2 with Ep. redupl. reraywe, to seene, to grasp, to lay hold of, woods rerayas, seizing by the foot, *1, 591. 15, According to the Schol. = λαβών, and akin to TAO, reine, cf. Buttm., Lex.

ταθείς, τάθη, see τείνω. *Ταίναρον, τό (siso ὁ Ταίναρος, Orph. Scylax; i Tairapos, Pind.), Tonarum, a promontory in Laconia, the middle of the southern capes of the Peloponnesus, now Cop Materia. Upon it there was a famous temple of Poseidon, above a cave, where was the entrance to Hades, ralaspyis, in poet. (δργον). enduring | wounding the skin, lacerating the body in labour, toil-enduring, burden-bearing (V. body-piereing), chiefly epith. of [string to toil, Cp.], epith. of the mule, 32, 654. 662. Od. 4, 636. 21, 23.

Ταλαιμάτης, ους, δ. poet. for Ταλαμάτης, λουιο-κεερετ, also γυνή, αμφίπολος ταμίη,

Taλαιμένης, ους, δ, poet. for Ταλαμένης, a leader of the Missonians, 2, 865.

Taλαϊονίδης, αο, è, Ep. for Ταλαονίδης, son of Talaus = Adrastus, 2, 566. 23,

τάλαντον, τό (ΤΑΛΑΩ, prop. that bears), prop. a scale, in the plur. the balance, scales, 12, 433. b) Metaph. the scales for the decision of Zeus (since Zeus weighs the fates of men in a golden balance, 8, 69, 16, 658. 19, 223; δύτης, h. Merc. 324. 2) that which is weighed. a specific weight, whose value cannot be determined, the tatent, always with xpo-18, 507. Od. 4, 129.

ταλαπείριος, ον (πείρα), that has sustained many trials, = τλήμων, miserable, soretched, feivos and inérgs, *Od. 7, 24. 14, 511. h. Ap. 168.

radamerbijs, és (mérbos), enduring-sufferings, patient, byuoc, Od. 5, 222.

τάλαρος, ὁ (prob. from ΤΑΔΩ), a basket, a spinning-basket, so called because the wool which was daily weighed out to the slaves, was put in it, Od. 4, 132; also a fruit and cheese-basket, Il. 18, 568. Od. 9, 217. Mly of wicker-work; but also made of metallic rods, Od. 4, 132.

τάλας, τάλαινα, τάλαν (ΤΛΛΩ), νος. τάλαν, h. Merc. 160; enduring, sufering, miserable, wretched, Od. 18, 327; sometimes impudent, Od. 19, 68.

ταλασιφρων, ονος, δ, ή, poet. (φρήν), having an enduring soul, spoken of one who has sustained many battles, generally, courageous, spirited, brave, unterrifled, Il. 4, 421; often spoken of Odysseus (Ulysses), Od. 3, 84. 4, 241.

ταλαύριτος, ὁ (ΤΑΛΑΩ, ριτός), epith. of Ares, who makes resistance with a leathern shield, or who fights against shields, generally, steadfast, unmearied, invincible 5, 289. 20, 78. The neut. as adv. τό μοί έστι ταλαύρινον πολεμίζει»; according to the Schol. to stands for de ő, therefore can I steadfastly combat : or τό is metaleptic for η, referring to βών, *7, 239. cf. Thiersch, § 267. Damm, on the other hand, explains 76 by 5. and refers it to the whole clause: Which enables me, etc.

ταλάφρων, ονος, δ. ψ. poet. shortened for ταλασίφρων. 13, 300.†

TAΛAΩ, an assumed theme for the defect. 201. l'erdasse. Ep. ss, subj. radásses, to venture, to dare, to undertake, with infin. following, *13, 829. 15, 164. 17, 146.

Ταλθύβιος, è, a herald of king Aga-memnon before Troy. In Sparta, at a later period, he was worshipt as a hero, 1, 820

τάλλα, contr. for τὰ άλλα.

Tápe, Tapécer, see Tápro.

6, 381. Od. 1, 139: see Tauing.

ταμίης, ου, ὁ (τάμνω), prop. a distri-butor, that divides to each one his portion, a sleward, a provider, a ruler, 44; hence spoken of Zeus: ταμίης πολέ μοιο (arbiter of war, V.), 4. 84. 19, 224; of Æolus: areuw, Od. 10, 21.

τάμνω, Ep. and Ion. for τεμνω, fut. τεμώ, sor. 2 έταμον, Ep. τέμον, always without augment, infin. ταμείν, Ερ. τα-μέειν, 201. 2 mid. έταμόμην, infin. ταμέ-σθαι, perf. pass. τέτμημαι. (From τέμνω, only pres infin. Témper, Od.3, 175: imperf. τέμνον, h. Cer. 382; and fut. τεμεί, Il. 13, 707; but where Buttm. and Spitzner would read τέμει as pres.), Ep. for τμή-γω, 1) to cut, to hew, to split, and, according to the relation indicated by the prep., to cut in pieces, to hew in pieces, to split in pieces, to cut through, to hew through, to cut off, to cut out, spoken of things animate and inanimate, appur ex πεφαλέων τρίχας, 3. 273. βέλος ἐκ μησον. 11, 844; κεφαλην ἀπ' ώμοιϊν, 17, 26; esply a) Spoken of persons : χρόα χαλκώ, 13, 501 : τινά διαμελεϊστί, to hew a man limb by limb [Cp.], Od. 18, 339. 6) Spoken of beasts: prop. to care, generally, to stay, 11. 19, 197 (as a sacrifice); esply opera ramver, to conclude a treaty, like fædus ferire, from the slaughtering of the victim on such occasions 2, 124; and often, see opata; also pilotypu nai opata miora, 3, 73. 94. 256. cf. 4, 155. b) Spoken of trees and wood: to cut down, to fell, also to here, δένδρεα, 11, 53; δούρατα, Od. 5, 243; pass. μελίη χαλκώ ταμνομένη, Il. 13, 180. cf. Od. 17, 597. e) Spoken of motion through space, like α) σροκατι τιτουμε την τιτουμε εγετες, το secars, of a ship: πέλαγος, κύματα, Od. 3, 175. 13, 88: πέρα, h. Cer. 382; of the plough: τεμεῖ δέ τε τέλσον ἀρούρης, Il. 13, 707; supply, with Heinrichs, from the preceding αροτρον, and take the sentence as a parenthesis: it cuts through the end or boundary of the field. Inatead of remet as fut., Spitzner, after the Cod. Ven., has adopted remet, because the fut. can hardly be defended, cf. Buttm., Gr. Gram. p. 388. The early critics improperly refer remed to Suyou; Voes follows the conjecture of Barnes, and translates: they cut diligently the furrow down to the end of the field. 2) to cut out, i. e. to separate, to cut of, to measure of, hence réperés riri, 6, 194. 20, 184. Mid. 1) to cut of for oneself, to cut in pieces, with accus. spea, Od. 24. 304; to fell for oneself, δούρα, Od. 5, 243. τάμνοντ' άμφὶ βοῶν ἀγέλας, they cut off for themselves the herds, i. e. they drove them away, Il. 18, 528 cf. περιτέμνω. 2) to cut out for oneself, to separate, ταμέσθαι άροσω, 9, 580. It Tamesixpus, cos, e, n (xpus), cutting or is better, with Spitzner, to take rameovas as dpt on apoore recious raudovas, se. aparpo, arable land, to plough. [And half of land commodious for the plough,

Cp.] raranche. de, gen. doe, poet. (d.c/), with a long point or blade, long-pointed, long-headed, long-bladed, epith. of the spear and the sword, 7, 77. 24, 754. Od. 4, 257.

ravais, όν, poot. (τείνω), stretched, estended, long, lofty, aiyavin, II. 16, 589; † άσταχύες, h. Cer. 454. (Later also three endings.)

τεναύνους, ποδος, ὁ, ἡ, Ep. for τεναόπους (ποῦς), stretching the feet, longlegged, or swift-running, μῆλα, Od. 9, 464.† h. Ap. 304.

τασηλεγής, ές (ταναός, λέγω), that stretches out long, that extends at tength, epith. of death, because the dead body appears longer ('for a long time' seems unsuitable, since death atteches out for ever', 3, 70. Od. 2, 100; and often.

Tárraλος, è, son of Zeus and Hades, or of Tmölus, king of Sipylus in Phrygia, grandfather of Atreus and Thyestes. Blessed by the gods with riches, and even entertained at their table, he betrayed their secrets, and also he once served up his son Pelops at a feast of the gods in order to prove their omniscience. As a punishment, he was made to stand in Hades up to the neck in water, and yet obliged to suffer eternal thirs', Od. 11, 583. According to another fable, a rock was suspended over him and threatened to fall upon him; bence his name from τωνταλεία, akin to τάλαντον. Plato, Cratyl. p. 395, derives it from τάλας, wretched. τανύγλωσσος, ον, poet. (γλώσσα), λεσίας a long longue, long-longued, κορώναι, Od. 5, 661.

ταυνγλώχτν, ινος, δ, ἡ (γλωχίν), having a long point, long-pointed, epith, of an arrow, 8, 297.†

ταννήκης, es, poet. (ἀκή), having a long point, long-pointed, long-extended, ἄορ, 14, 386. Od. 10, 439; once ὄζοι, Il. 16,

τάνυμαι, poet for τανύομαι. after the conjug. in μι; from this τάνυται, 17, 898;† see τανύω.

τανύπεπλος, ον, poet. (πέπλος), having a long upper garmeni or robe, as then noble women were it (whereas the tuoked it up), as Helen, 3, 228. Od. 12, 375. ταν. πλακούς, jocularly: a cake surrounded by sugar and spices, Barr, 36,

*τανύπτερος, ον, poet. shortened from τανυσίπτερος, h. Cer. 89.

τανυπτέρυξ, υγος, δ, ή, poet. (πτέρυξ). with outspread wings, long-winged, δτοαd-winged, i. e. swift-flying, οωνοί, ἄρπη, °12, 237. 19, 350.

таготінтероз, от (птерог), = тагонтероб, *Od. 5, 65. 22, 468.

τανυστύς. ύος, η, poet. (τανύω), the act of stretching or drawing, τόξου, Od. 21, 111.†

*reviewpos, or, poet. (ewpoor), prop.

having stretched ankles, slender-fueted, h. Cer. 2, 77.

rarichletor, or, poet. (φλαιός), prop. having a long bark, prob. of a long growth, lofty, perhaps because in peeling it tears into long pieces, αράνεια, 16, 767.)

τανύφυλλος, ον. poet. (φύλλον), having long leaves or thick leaved, čλαια, *Od. 13, 102. 23, 190.

13, 102. 23, 190.

Tarbio, poet. lengthened from τεύπο, fut. ύστος poet. lengthened from τεύπος fut. ύστος Ep. σσ, and τανύκο, Od. 21, 174; sor. 1 Ep. ἐτανωσσα τάνονα, and τάνονσα; sor. 1 mid. Ep. ἐτανωσσα τάνονα, and τάνονσα; sor. 1 mid. Ep. ἐτανωσσα τάνονα, and τανωσσάμην perf. pass. τστάνονμα, sor. 1 pass. Ep. τανώσθην (τάνονμα, Ep. shortened for τανίσται, Il. 17, 383, after the conjug. in μμ.) 1/10 estretch, i. e. 10 extend, to expand, to opread out, with accus. Iριν. 17, 547. b) to stretch, i. e. 10 extend, to expand, to opread out, with accus. Iριν. 17, 547. b) to stretch, i. e. 10 edum. to bend, to strain, τόζον, βίον, χωρθην ἀπικόλλονα, Od. 21, 407; hence pass. to be estretched, to be tense or struinad, γυσθμοί τάνυσθεν, Od. 16, 176; ϊπτουν, to guide, Il. 23, 331; καιόνοα, to fly or pass the shuttle, 23, 761; metaph. to more vielently, to excite, ἐριδα πτολέμουο, 14, 380 ἐπελλώστων); πόνον, 17, 401; hence pass. to exert one-self, to hasten, to run, to leap, 16, 375; ἐν ρυτήροτ τάνυσθεν, 16, 475. 2) to είτειch out, to prostrate, to place, to ωνί, οβαλούς. 9, 213; τράπεζαν often, τινά ἐν κονίγε, 23, 25. Od. 18, 92; hence pass. to the extended, Il. 9, 468. 10, 156. 13, 392; νήσοτ τετάνονται, Od. 9, 116. cf. Od. 4, 135. Mid. 1) to bend or stretch for oneself, with accus. τάξαν, Il. 4, 112; χορδάκ, h. Merc. 51. 2) to extend oneself, to stratch oneself out, Od. 9, 298.

τάπης, ητος, ὸ, a carpet, a cos-r, which was spread over seats and bods, 9, 200. Od. 4, 124.

τάρ, according to some Gramm. contr. from τοὶ άρ; hence Buthe: τάρ, 1, 8. 2, 268; according to others doubtful, hence Wolf: τ' άρ for τὰ άρ, cf. Buttm., Gr. Gram. § 29. 4. Note 22; and Spitzner.

rapidows, sor. I έτέραξα, Ep. intrans. pert. τέτρηχα, from the Att. form θρέτητω, 10 to stir, to stir up, spoken of storms: πόντον, to stir up the sen, old. 5, 291; metaph. to perplear, to disturb, φρέτες, Batr. 14:; δαίται, 11, 579; see συνταρίσσου. 3) The perf. 2 τέτρηχα has an intrans. signif. to be unquiet, stormy, spoken of an assembly of the people, 2, 93. 7, 346. (The form θράττω arose by metathesis from τραάσσω, where τ passes in θ on account of ρ. and the vowel is lengthened (partcp. θράττον): from this the perf. τέτρηχα, see Buttm., in Lexii., and Gram., p. 302. Rost, p. 330. Kühner, § 155)

*ταρβαλέος, η, ον, poet. (τάρβος), terrible, terrified, h. Merc. 165.

ταρβέω, poet. (τάρβος), acr. 1 Ep. τάρ-

βησα, iterat. imperf. τάρβεσκον, 1) Intrans. to be terrifed to be fearful, II.; with the adjunct bung, 7, 51. 2) Trans. to fear, to be afraid of, with accus. 6, 469. 11, 405.

τάρβος, eos, τό, terrour, fear, fright, elarm, •24, 152. 181.

ταρβοσύνη, ή, poet. = τάρβος, Od. 18,

Τάρνη, ή, a town in Lydia, at mount Tmôius, later Sardes, 5, 44.

ταρπήμεναι, ταρπήναι, see τέρπω. ταρσός, ὁ (τέρσω), l) a cruie or frame of wicker-work for drying any thing upon [s strainer, Cp.], Od. 9, 219. 2) any level surface, eaply rapores roose, s foot-soie, a soie, Il. 11, 377. 388.

Τάρταρος, ο, a deep abyss under the earth, which lies as deep below Hades as the earth is below the heavens. It has iron gates and brazen thresholds, 8, 13, seq. cf. 'Atons. Here are the Titans, Kronus (Saturn), Iapetus, etc., 8, 481. h. Ap. 336. h. Merc. 256. 374.

ταρφέες, οι, ταρφέα, τά (τάρφος, τρέφω), defect. adj. used only in the plur. to which as fem. rappear belongs; thick, frequent, dense, epith. of arrows, toi, 11, 387. 15, 472. Od. 22, 246. Neut. plur. as adv. thickly, frequently, densely, often, Il. 12, 47. 13, 718. (The derivation from ταρφής is incorrect; on the other hand, at a later date, in Æschylus ταρφύς actually occurs: see Buttm., Gr. Sprachl. § 64. Rem. 2.)

ταρφειός, δ, only in the fem. plur. ταρφειαί, thick, crowded, frequent, νιφάδες, κόρυθες, 12, 158. 19, 357. (According to Buttm., Gr. Sprachl § 64. Rem. 2, to be accented prop. rappeiat.)

Τάρφη, η, a town in Locris, west of Œta, according to Strabo the later Pha-ryga, 2, 533.

ταρφής, see ταρφέες. τάρφθη, Ερ. for ετάρφθη, see τέρπω.

τάρφος, eoς, τό (from τρέφω by a trans-position of the letters), thickness, a thicket, only in the dat. plur. er τάρφεσιν ύλης [in the deep recess of a wood, Cp.], *5, 555. 15, 606. ταρχέω (poet. for ταριχεύω), fut. ταρ-

χέσω, aor. subj. τερχύσωσι, prop. to embaim, and generally, to inter, to bury, aor. νέασυ, 7, 85; τύμβφ τε στήλη τε,

ravipeus, n, or (ravipos), prop. of a bull; then of bull's kide, of ox-hide, epith. of a shield and of a helmet, *10, 258. 13, 161. 16, 360.

ταύρος, δ. a bull, as ox. ταύρος βούς, 17, 389. Bulls were eaply offered in sacrifice to the superior gods, also to rivergods, 11, 728. 21, 131.

ταφτίος, η, ον, Εp. and Ion. ταφείος (τάφος), belonging to burial. ταφ. φάρος, a shroud, *Od. 2, 99. 19, 144.

Tablot, oi, a tribe of the Leleges, who

dia. From the largest of these, Taphos, phians were engaged in navigation, and also in piracy, Od. 1, 105. 181. 14, 452. 15, 427. They were also called *Teleboar*. 15, 427. They were also called Teleboar, Apd. 2, 4, 5, cf. Mannert VIII, s. 96.

Tape, v. the largest of the islands inhabited by the Taphians; according to Dodwell, now Megasist, Od. 1, 417. Voes places it, Alt. Weltkunde, p. 6, at the Achelous.

τάφος, ο (θάπτω), 1) interment, and the customary solemnities connected with it, a funeral solemnity, Πατρόκλοιο таф., 23, 619. 680. 2) Esply a funeral feast, δαινύναι τάφον, to give a funeral feast, 23, 29. Od. 3, 309.

τάφος, εος, τό, poet. (ΘΑΦΩ), aslunishment, amazement, wonder, *Od. 21, 122. 23, 93. 24, 441. h. 6, 37.

τάφρος, ψ (akin to τάφος), α trench. 7, 341. 450. Od. 21, 120; esply about walls, Il. 8, 179. 9, 349.

ταφών, partep. sor. 2 of ΘΑΦΩ, q. v. τάχα, selv. (from ταχέα), quickly, swiftrax, aiv. litom rayea, quickly, swifting, immediately, some, only of time, raye &; quickly indeed, Od. 1, 251; and \$\frac{3}{7}\tag{raye}, Od. 18, 73. 19, 69; raye word, quickly sometime, 11. 1, 205: in Hom. never: perhaps, probably, cf. Nitsch. ad Od. 8, 202.

raxéus, adv. (raxús), quickly, soon, 23,

τάχιστος, η, ον, 200 ταχύς, τάχος, ευς, τό (ταχύς), swifiness, re-pidity, *23, 406, 515.

ταχύπωλος, ου (πώλος), having swift horses, an epith. of the Greeks, *4, 232; and often.

ταχύς, εία, ύ. compar. θάσσων, neut. δέσσος, superl. τάχιστος, η ος, επίξε, quick, active, hasiy, ταχὸς πόδας, swift-footed, 13, 249; and with infin. θέειν, 16, 136. Od. 3, 112. The neut. of the comp. θέσσον stands as adv., Il. 2, 440. Od. 2, 307. Of the superl. Hom. has only the neut. plur. as adv. raxiora, most quick-very fleetly, δ, ττι τάχιστα, as quickly as possible, Π. 4, 193. Od. 5, 112. ταχυτής, ήτσε, ἡ (ταχύς), fleetness, 23, 740. Od. 17, 315.

TAG, an assumed theme, 1) for the derivation of the imperf. ri, q. v. 2) Incorrectly for the formation of the tenses of reisw.

ré, an enclitic particle: and (que), the most universal copula, unites related and co-ordinate notions and clauses. It stands 1) Single, chiefly in connecting notions which receive a casual adjunct clause, or which rise as a natural consequence from what precedes, 1, 5. cf. 57, 159. 2) When doubled, 74... 74. it marks the correspondence of connected clauses, as-so, both-and, marije aropi τε θούν τε, 1, 544; also often in a series, 1, 177. 2, 58. Od. 3, 413. 3) It is often Tάριος, οί, a tribe of the Levengues, ανα prop, dwelt partly on the western coast connected with other particles, τε περρο of Acarnania, partly upon the small Od. 21, 142, τè καί and καί τα, 100 καί; islands between Acarnania and Leuca- Ερ. also τ' ήδή, 11. 2, 206. 9, 159; and 8 4

more rarely r' ibi, ed. Spitz., 8, 162. 4) | rielo, a noted prophet of Thebes. He By re H. also connects different modes and tenses, 8, 847. 10, 224. cf. Thiersch, Gram. § 312. 11. 5) By a use peculiar to the Epia poets Te very frequently stands after relative pronouns and conjunctions, as an exterior indication of the internal connexion of the sentences; s) With relatives, oure, he who, namely be, ourie re, olde re, ourse re, are, b) After relative particles, évea re. ore re, us re, woel re, iva re. e) On yap re, μέν τε, δέ τε, see these conjunctions.

Teyin, i, an old town in Arcadia, having a famous temple of Athênê, now in ruins, Paleo Episcopi near Tripolitza, 2, 607.

teyeos, or (teyos), under the roof. teveor θάλαμοι, apartments under the roof for the daughters of Priam, 6, 248.† The Schol. explain it by ὑρερφοι, apartments in the highest part of the house, occupied by the females of the family, but these apartments were opposite to those of the men, and situated on the interior of the court; hence, more cor-rectly with Heyne and Köppen, under the roof of the house, not under the porch.

τέγος, εος, τό, a reof, a cover, Od. 10, 559. 11, 64. 2) Any covered part of the house, a room, a chamber, a hall, Od. 1, 333. 8, 458.

τεθαλυΐα, τέθηλα, 800 θάλλω.

τέθηπα, see ΘΑΦΩ.

τέθναθι, τεθναίην, and τεθνάμεναι, τεevaou, see eviouw.

τεθνεώς, τεθνηώς, and τεθνειώς, see θνήσκω.

reiv. Dor. for ooi, see ov.

reiro, aor. 1 éreira, perf. pass. rérauai, 3 sing. τέταται, pluperf. 3 sing. τέτατο, 3 dual τετάσθην, sor. 1 pass. ἐτάθην, Ερ. τάθην. 1) to stretch, a) to extend, to stretch out, to spread out, ηνία εξ αντυyor, to bind the reins fast to the charlot seat, 5, 262. 322; and pass. oxeve réraro ບໍ່ສໍ ຂໍນປະຊາເພີ່ນວຣ, the fastening extended under the chin, 3, 372; τελαμώνε τετάσθην, 14, 404; τέταθ ἰστία, Od. 11, 11. Metaph. λαίλαπα τείνειν, to spread a storm, Il. 16, 365; νύκτα, Od. 11, 19. b) to stretch, to bend, to draw, to make tense, τόξον, Il. 4, 124; Ισον πολέμου τέ-Aos, to draw equally the end of the war. i. e. to accord to both parties a similar issue, 20, 101; pass, 12, 436; metaph. em Πατρόκλφ τέτατο κρατερή υσμίνη, a flerce battle arose about Patrocius, 17, 453; ἔπποισι τάθη δρόμος, the race was strained by the horses, i. e. the horses stretched to the race, 23, 375; and vioone, their race was stretched from the barriers, 23, 758. Od. 8, 121. 2) to stretch along, to lay down, pagyavor rerare, the sword hung down, il. 22, 301; esply to stretch upon the ground, rive and yain, 13, 655; ar norigous, 4, 536. 544.

Tespering, ao, Ep. for Tesperiag, Tiresias, son of Eueres and the nymph Cha- Texror, To (Turte), that which is borne

was changed to a woman, and did not was enangen to a weman, and did not become a man again till the experation of seven years. Angry at a decision which displeased her, Hêrê made him blind; Zeus, on the contrary, gave him the gift of prophecy, and a life of nine ages, Od. 10, 492. 11, 32. 267. 23, 251.

reipos, eos, ró, Ep. for répas, cf. Thiersch, Gram. § 188, 13; used only in the plur. rd reipea, the heavenly signs, the constellations by which seamen and travellers by land direct their course, 18, 485.† h. 7, 7,

reiou, only pres. and imperf. prop. to rub, to rub of, metaph. to rub out, to ex-haust, to enfeeble. to oppress, to weaken, spoken of the body, by age, wounds, hunger, with accus. 4, 315. 5, 153. 13, 251. Of the soul, by care and anxiety: to torment, to distress, rurà karà épéras, 15, 61; κήρ, Od. 1, 342; often pass., τεί-ρεσθαι, to be pressed, exhausted in battle, 11. 6, 387. 9, 248; χαλκώ, 17, 376; πένθεϊ, Od. 2, 71.

τειχεσιπλήτης. ου, ὁ (πελάζω, ἐπλήμην), approaching the walls, the assumiter of walls, the assailer of fortresses, epith. of Ares, *5, 31. 455.

τειχίζω, aor. 1 mid Ep. ετειχίσσαυτο to build a wall; mid. to build a well for oneself; reivos, 7, 449.†

reixióeis, egga, ev (reixos), surrounded with walls, walled, epith. of fortified towns, *2, 559. 646.

τειχίου, τό = τείχος, of which it is a dimin., but only in form, a walt, esply of a court, *Od. 16, 165. 348.

τείχος, εος, τό, a wall, e-ply a city wall, which served as a fortification; in Hom. any kind of a wall or entrench-ment made of cast up earth, before Ττογ, άμφίχυτον τείχος, 20, 145. margin was prob. covered with ston-. So also at the Grecian camp, 9, 349. 12, 399, 438,

reims, adv. Ep. for rems. TÉKE, TEKÉLLY, 80" TÚKTW.

τεκμαίρομαι, depon. mid. (τέκμαρ). 201. 1 Ep. τεκμηράμην, prop. to place a mark, hence 1) to establish, to appoint, to determine, spoken eaply of the deity and of fate, rará rur. 6. 349. 7, 70; also of Alcinous, πομπήν τινι, Od. 7, 317; generally, to indicate, to communicate, to predict, δλεθρόν τινι, Od. 11, 112. 2) Later, to decide with oneself, to conclude,

Later, 10 accide with onesety, we continue, h. Ap. 285. (The act, is later.) τέκμωρ, τό, indeel. poet. 1) a mark, a border, an end, 13, 10; ενοεῖν τέκμωρ to find an end or an issue, Od. 4, 373. 466; to mid an end or an issue, Od. *, 373. tes; expérêds a réspace, Il. 16, 472; réspace, Thiou, the end of Troy, i. e. the destruction, 7, 30. 9, 48. 2] Generally, a sign, a token, a pledge, by which any thing is assured. μέγκοτον τέπμωρ ἐξ ἐμέθεν, the greatest token from me (Υ. 'the most token from me (Υ. 'the most properties of the sign of sacred pledge of my promises'), 1, 526; a divine omen, h. 32, 13.

achild; often as a friendly address, with a coording to others, reflex. to maturity), adj. masc. φίλε τέκνον, 22, 84. b) a According to others, reflex. to the self-going one, of animals, 2, 311. 11, 113. Od. 16, 217.

86. Thus Nitzsch ad Od. 4 86.

TÉROY, Ep. for eteroy, see tirtu.

τέκος, εος, τό, poet. = τέκνον (τίκτω), dat. plur. rénesse and renéesse, a child, Διὸς τέκος, 2, 157. Od. 2, 177. 2) a young one, of beasts, 11. 8, 248. 12, 222. 2) a

τεκταίνομαι, depon. mid. (τέκτων), sor. 1 Ep. Tektyváuny, lo construct, to build, to prepare, with accus. νῆας, 5, 63; χέλυν, h. Merc. 25. Metaph. to devise, to plot, μῆτιν, *10, 19.

Textorious, ao, o, son of Tecton. Od. 8.

τεκτοσύνη, ἡ (τέκτων), building, con-struction, architecture, plur. ('works of architecture,' V.), Od. 5, 250.†

τέκτων, ονος, ο (akin to τεκείν, τεύχω), one who prepares or makes any thing, a workman, an artist; κεραοξόος, one who works in horn, 4, 110; esply a carpenter, a builder or architect, 5, 59. Od. 17, 384; also τέκτονες άνδρες, 6, 315. [In Il. 5, 59, many, as Damm, regard it as a pr. n. Am, Ed.

TEKΩ, absol. theme of τίκτω.

τελαμών, ώνος, ὁ (τληναι), prop. α bearer, α holder, esply. 1) α belt, a leathern strap on which the sword was carried, 2, 388. 5, 796. 798; and also the shield, 7, 304; sometimes also the short sword, 18, 598; hence two are mentioned in 14, 404; often of costly fabric, 11, 38. Od. 11, 610. 2) a band, for binding up wounds, Il. 17, 290.

Teλαμών, ώνος, ὸ, son of Æacus, bro-ther of Peleus, king of Salamis, father of Aias (Ajax) and Teucer, 17, 293. Od. 11, 553.

Τελαμωνιάδης, ου, δ, son of Telamon = Ajax and Teucer, 9, 623. 13, 709.

Telamon, by way of distinction from Ajax, son of Oïleus, 2, 528. 13, 67. 76. 170.

Ajax, son of Oileta, 2, 228. 13, 07. 76. 170. τελάθω (poet, lengthened from τάλλω), pres. and iterat. imperf. τελάθεσκε, h. Cer. 241, to σείσε, to become, to δε, with the implied notion of coming into being, τος τόρη τελάθει, it is already night, 7, 282, 293. cf. 9, 441. Od. 4, 85. 17, 486.

τέλειος, ον (τέλος), superl. τελειότατος, η, ον, βnished, hence, perfect, complete, spoken of sacrificial animals, which were required to be spotless and perfect, 1, 66. 24, 34 (or, as others say, because they must be full-grown); the eagle is called τελειότατος πετεηνών, the most perfect among birds of omen, because his omen, as coming from Zeus, was most certain,

τελείω, Ep. lengthened for τελέω.

*τέλεος, η, ον=τέλειος, h. Merc. 129. reλεσφόρος, ον (φέρω), prop. act. bringing the end, bringing to perfection or metarity: Zeric, who brings the end of all things. h. 22, 2; and often τελεσφό-

*τελετή, ή (τελίω), accomplishment, end, Batr. 305.

τελευτάω (τελευτή), σω, 201. Ι Ερ. τελεύτησα, fut. mid. τελευτήσομαι, with pass. signif. 13, 100; aor. 1 pass. ετελευτήθην, 1) to finish, to accomplish, to bring into operation, with accus. egya, 8, 9; γάμον to consummate, Od. 24, 126; ορκον, to fluish an oath, i. e. to give in the best form, complete, Il. 14, 280. Od. 2, 378; κακὸν ἡμάρ τινι, to bring to any one the day of evil, Od. 15, 524. 2) to cause to be fuifilled, to fuifit, spoken of promises and wishes; τί, Il. 13, 375; εέλδωρ, Od. 21, 200. cf. 3, 62; hence pass. with fut. mid. to be accomplished, to be fulfilled, to come to pass, Il. 15, 74. Od. 2, 171.

τελευτή, ή (τελίω), 1) accomplishment, completion, τελευτήν ποιήσαι, to bring to pass, Od. 1, 249. 16, 126. 2) a termination, an end; βιότοιο, Il. 7, 104. h. 6, 29; metaph. an end, an aim, an object, μύθοιο, 9, 625.

τελέω, Ερ. τελείω, according to the necessity of the metre (τέλος), fut. τελέσω, Ερ. τελέω, aor. 1 ἐτέλεσα, Ερ. σσ, and rélega, perl. pass. rerelectus, sor. pass. érelégave. 1) lo bring to an end. to faith, to end. ri. hôcious, 21, 373. 768; öδou, Od. 10, 490; with partep. ouo éréλεσσε φέρων, he did not quite bring it, Il. 12, 222; hence pass to be finished, accomplished, fulfilled, often το καὶ τετελεσμένον έσται, which will also be ac-complished, 1, 212; τerckequévoc also signifies. Mat may be fulfilled, that may be accomplished, 1, 388. 2) to accomplish, lo execute; κότον οτ χόλον, to satisfy one's anger, 1, 82. 4, 178; spoken of wishes and promises: to bring to pass, οι wisnes and promises: . 6 στης δτ ρακς, to fulfil, υπόσχεστυ, όρκια, Od. 10, 483. II. 7, 69; μῦθου, Od. 4, 776; ἔτος τινί, II. 1, 108. 3) to accord, to grant, to pre-sent, τινί τι, II. 9, 157; ἀγαθόν, Od. 2, 34; γῆρας, Od. 23, 296; δώρα, h. Cer. 369; esply to pay, spoken of established 369; esply to pay, spoken of established tributes, θέμιστας, Il. 9, 156. 298.

τελήεις, εσσα, εν (τελέω), complete, perfect, like τέλειος, spoken of victims: τελήεσσαι έκατομβαι, perfect hecatombs (either full in number, or in which the animals were without blemish), 1, 315. Od. 4, 582. rediferres oimpoi, perfect birds of omen, which give sure omens, h. Merc.

τάλλω, aor. 1 ἔτειλα, perf. pass. τέταλ-μαι, in H. only in tmesis, ἐπιτέλλω, q. v. τέλος, εος, τό, 1) end, boundary, asm, very often spoken of things and actions: accomplishment, completion, issue. Téhog reactions of the discourse, 16, 83; πολέgray (because, according to the Schol., the whole of the discourse, 16, 83; πολέgray (because, according to the Schol., the whole of the discourse, 16, 83; πολέ392

more rarely r idd, ed. Spitz. 8, 162. 4) By rd H. also connects different modes and tenses, 8, 347. 10, 224. cf. Thiersch, Gram. § 312. 11. 5) By a use peculiar to the Epia poets rd very frequently stands after relative pronouns and conjunctions, as an exterior indication of the internal connexion of the sentences; a) With relatives, δονε, he who, namely he, δονις re, οίος τε, δτο. 6. Con re, δτο. 10. After relative particles, δνθα τε, δτε τε

Teyin, n. an old town in Arcadia, having a famous temple of Athênê, now in ruins. Paleo Episcopi near Tripolitza,

τέγεος, ον (τέγος), under the roof, τέγεος δέλαμος, apartments under the roof for the daughters of Priam, 6, 248.†
The Schol. explain it by ὑρερῶοι, apartments in the highest part of the house, occupied by the females of the family, but these apartments were opposite to those of the men, and situated on the interior of the court; hence, more correctly with Heyne and Köppen, under the roof of the house, not under the porch.

réyos, sos, ró. a reof, a cover, Od. 10, 559. 11, 64. 2) Any covered part of the house, a room, a chamber, a hall, *Od. 1, 333. 8, 458.

τεθαλυία, τέθηλα, 500 θάλλω.

τέθηπα, soe ΘΑΦΩ. τέθναθι, τεθναίην, and τεθνόμεναι, τε

θνάσι, see θνήσκω. τεθνεώς, τεθνηώς, and τεθνειώς, see

τεθνεώς, τεθνηώς, and τεθνειώς, sec Θνήσκω.

reir, Dor. for ooi, see ov.

reim, aor. 1 éreira, perf. pass. rérauai, 3 sing. τέταται, pluperf. 3 sing. τέτατο, 3 dual reracony, nor. 1 pass. eraony, Ep. radys. 1) to stretch, a) to extend, to stretch out, to spread out, wina if arra-yor, to bind the reins fast to the chariot seat, 5, 262. 322; and pass. oxeve réraro υπ' ανθεριώνος, the fastening extended under the chin, 3, 372; τελαμώνε τετάσθην, 14, 404; τέταθ ἰστία, Od. 11, 11. Metaph. λαίλαπα τείνειν, to spread a storm, Il. 16, 365; vikra, Od. 11, 19.
b) to stretch, to bend, to draw, to make tense, τόξον, Il. 4, 124; Ισον πολέμου τέλος, to draw equally the end of the war, i. e. to accord to both parties a similar issue, 20, 101; pass. 12, 436; metaph. ἐπὶ Πατρόκλω τέτατο κρατερή ὑσμίνη, a flerce battle arose about Parroclus, 17, 453; επποισε τάθη δρόμος, the race was strained by the horses, i. e. the horses stretched to the race, 23, 375; and riobarriers, 23, 758. Od. 8, 121. 2) to stretch along, to lay down, págyavov réraro, the sword hung down, Il. 22, 307; eaply to stretch upon the ground, rivd end yain, 13, 655; de novingen, 4,

Tespering, ao, Ep. for Tesperias, Tire-

rielo, a noted prophet of Thebea. He was changed to a woman, and did not become a man again till the expraction of seven years. Angry at a decision which displeased her, Hêrê made him blind: Zeus, on the contrary, gave him the gift of prophecy, and a life of mine ages, Od. 10, 492, 11, 32, 267, 23, 251.

τέρος, eos, τό, Ep. for τέρας, cf. Thiersch, Gram, § 188. 13; used only in the plut. Τὰ τέρας, the kesseraly signs, the constellation: by which seamen and travellers by land direct their course, 18, 485. † h. 7, 7.

reips, only pres. and imperf. prep. to rub, to rub of, metaph. to rub out, to eshaust, to enfeable. to press, to weaken, spoken of the body, by age, wounds, hunger, with accus. 4, 315. 5, 153. 13, 251. Of the soul, by care and anxiety: to torment, to distress, τωὰ κατὰ φρώνας, 15, 61; πῆρ, Od. 1, 342; often pass., τείροσθαι, to be pressed, exhausted in battle, 11. 6, 387. 9, 248; χαλκφ, 17, 376; πένθεϊ, Od. 2, 71.

τειχεσιπλήτης. ου, δ (πελάζω, ἐπλήμην), approaching the walls, the assuster of walls, the assuster of Area, *5, 31. 455.

τειχίζω, aor. 1 mid Ep. ετειχίσσαντο, to build a wall; mid. to build a wall for oneself; τείχος, 7, 449.†

rescusers, evous, ev (resces), surrounded with walls, wailed, epith. of fortified towns, *2, 559, 646.

τειχίου, τό = τείχος, of which it is a dimin., but only in form, a wall, esply of a court, *Od. 16, 165. 348.

τείχος, eee, τό, a wall, e-ply a city wall, which served as a fortification; the Hom. any kind of a wall or entrenchment made of cast up earth, before Troy, ἀμφίχυτον τείχος, 20, 145. The margin was prob. covered with stone. So slso at the Grecian camp, 9, 349, 12, 399, 438.

τείως, adv. Ep. for τέως. τέκε, τεκέειν, 80π τίκτω.

τακμάρομα, depon. mid. (τάκμαρ), aor.
1 Εp. τακμηράμην, prop. to place a mark, hence 1) to establish. to appoint, to determine, spoken esply of the deity and of fate, κακά τυν. 6, 349. 7, 70; also of Alcinous, πομπήν τιν. Od. 7, 317; generally, to indicate, to communicate, to predict, διλεθρόν τυν. Od. 11, 112. 2) Later, to decide with oneself, to conclude, h. Ap. 285. (The act. is later.) τάμμορ, τό, indeel. poet. 1) a mark,

τέχωρρ, τό, indecl. poet. 1) a merk, a border, an end, 13, 10; εὐοεῖν τέχωρο to find an end or an issue, Od. 4, 373, 466; εὐρέσθαι τέχωρο, Il. 16, 472; τέχωρο Τλίον, the end of Troy, i. a. the destruction, 7, 30. 9, 48. 2) Generally, a είχαι a token, a pledge, by which any thing is assured. μέγωντον τέχωρο βέ εμάθεν, the greatest token from me (V. 'the most sacred pledge of my promises'), 1, 526; a divine omen. h. 32, 13.

τέκνον, τό (τύκτω), that which is borne

a child; often as a friendly address, with | in this every thing comes to maturity), adj. masc. φίλε τέκνον, 22, 84. b) α young one, of animals, 2, 311. 11, 113. Od. 16, 217.

τέκου, Ep. for έτεκου, see τίκτω

τέκος, εος, τό, poet. = τέκνον (τίκτω), dat. plur. rekeggi and rekeggi, a child, Διός τέκος, 2, 157. Od. 2, 177. 2) α young one, of beasts, 11. 8, 248. 12, 222. τεκταίνομαι, depon. mid. (τέκτων), sor. 1 Ep. Textyvápy, lo construct, to build, to prepare, with accus. vhas, 5, 63; xe-Aur, h. Merc. 25. Metaph. to devise, to plot, µñrer, *10, 19.

Terrovidus, ao, o, son of Tecton, Od. 8,

τεκτοσύνη, ή (τέκτων), building, construction, architecture, plur. ('works of architecture,' V.), Od. 5, 250.†

TERTON, OVOS, à (akin to tereir, teuxo), one who prepares or makes any thing, a workman, an artist; repactéos, one who works in horn, 4, 110; esply a carpenter, a builder or architect, 5, 59. Od. 17, 384; also récroves avôpes, 6, 315. [In Il. 5, 59, many, as Damm, regard it as a pr. n. Am. Ed.

TEKΩ, absol. theme of τίκτω.

τελαμών, ώνος, ὁ (τλήναι), prop. a bearer, a holder, eaply. 1) a beit, a leathern strap on which the sword was carried, 2, 388. 5, 796. 798; and also the shield, 7, 304; sometimes also the short sword, 18, 598; hence two are mentioned in 14, 404; often of costly fabric, 11, 38, Od. 11, 610. 2) a band, for binding up wounds, Il. 17, 290.

Τελεμών, ώνος, ὁ, son of Æacus, bro-ther of Peleus, king of Salamis, father of Aias (Ajax) and Teucer, 17, 293. Od.

Teλαμωνιάδης, ου, ὸ, son of Telamon = Ajax and Teucer, 9, 623. 13, 709.

Τελαμώνιος, η, ον, Telamonian, of Telamon, by way of distinction from Ajax, son of Oileus, 2, 528. 13, 67. 76. 170.

τελέθω (poet. lengthened from τέλλω), pres. and iterat. imperf. rehibeone, h. Cer. 241, to arise, to become, to be, with the implied notion of coming into being, νὸξ ηδη τελέθει, it is already night, 7 282. 293. cf. 9, 441. Od. 4, 85. 17, 486.

τέλειος, ον (τέλος), superi. τελειότατος, w, ov, finished, hence, perfect, complete, spoken of sacrificial animals, which were required to be spotless and perfect, 1, 66. 24, 34 (or, as others say, because they must be full-grown); the eagle is called τελειότατος πετεηνών, the most perfect among birds of omen, because his omen, as coming from Zeus, was most certain, *8, 247. 24. 315.

releis, Ep. lengthened for reles.

*τέλεος, η, ον=τέλειος, h. Merc. 129. rekeσφόρος, ον (φέρω), prop. act. bringing the end, bringing to perfection or meterity; Zerós, who brings the end of all things. h. 22, 2; and often τελεσφόpor eig évicauror, to the full-perfecting year (because, according to the Schol.,

According to others, reflex. to the self-perfecting or complete year, 9, 32. Od. 4, 86. Thus Nitzsch ad Od. 4, 86.

*τελετή, ἡ (τελέω), accomplishment, end, Batr. 305.

τελευτάω (τελευτή), σω, aor. 1 Ep. τε-λεύτησα, fut. mid. τελευτήσομαι, with pass. signif. 13, 100; aor. 1 pass. ἐτελευτήθην, 1) to finish, to accumplish, to bring into operation, with accus. epya. 8, 9; yauor to consummate, Od. 24, 126; οριον to fluish au oath, i.e. to give in the best form, complete, Il. 14, 280. Od. 2, 378; κακὸν ἢμάρ τιν., to bring to any one the day of evil, Od. 15, 524. 2) to cause to be fulfilled, to fulfil, spoken of promises and wishes; τί, Il. 13, 375; ἐέλδωρ, Od. 21, 200. cf. 3, 62; hence pass. with fut. mid. to be accomplished, io be fulfilled, to come to pass, Il. 15, 74. Od. 2, 171.

τελευτή, ή (τελέω), 1) accomplishment, completion, τelevity ποιήσαι, 10 bring to pass, Od. 1, 249-16, 126. 2) a termination, an end; βιότοιο, Il. 7, 104. h. 6, 29; metaph. an end, an eim, an object, μύθοιο, 9, 625.

object, μύθοιο, 9, 625.

τελέω, Ερ. τελείω, according to the necessity of the metre (τέλος), fut. τελέσω, Ερ. τελέω, aor. Ι ἐτέλεσα, Ερ. σσ, and τέλεσα, perf. pass. τετέλεσμαι, aor. pass. ἐτελέσθην. 1) to bring to an end, to finish, to end, τί, δρόμον, 23, 373, 768; οδόν, Od. 10, 490; with partep. οὐδ ἐτέλεσσε φέρων, he did not quite bring it, II. 12, 292: hence pass to he finished. Il. 12, 222; hence pass. to be finished, accomplished, fulfilled, often 70 km rereλεσμένον έσται, which will also be accomplished, 1, 212; τετελεσμένος also signifies, that may be fulfilled, that may aignites, sees may σε μαρικές, αιτά παυς be accomplished, 1, 388. 2) to accom-plish, to execute; κότου οτ χόλου, to ex-tisfy one's anger, 1, 82. 4, 178; spoken of wishes and promises: to bring to pass, οι wisters and promises: 20 στιης το past, to fulfil, υπόσχεστυ, δρεια, Od. 10, 483. Il. 7, 69; μῦθον, Od. 4, 776; ἐπος τινί, Il. 1, 108. 3) to accord, to grant, to present, τινί τι, Il. 9, 157; ἐγαθόν, Od. 2, 34; γήρας, Od. 23, 236; δῶρα, h. Cer. 369; esply to pay, spoken of established tributes, θέμιστας, Il. 9, 156. 298.

τελήεις, εσσα, εν (τελέω), complete, perfect, like réletos, spoken of victims: τελήεσσαι εκάτομβαι, perfect hecatombs (either full in number, or in which the animals were without blemish), 1, 315. Od. 4, 582. redierres oiwroi, perfect birds of omen, which give sure omens, h. Merc.

τέλλω, Bor. 1 έτειλα, porf. pass. τέταλ-μαι, in H. only in tmesis, ἐπιτέλλω, q. v. τέλος, eoς, τό. 1) end, boundary, asim, very often spoken of things and actions: accomplishment, completion, issue. τέλος έχειν, to have an end, to be finished, 18, 378. τέλος μύθων ἰκέσθαι, to reach the end of the discourse, i. e. to have said every thing. 9, 56; hence τέλος μύθου, the whole of the discourse, 16, 83; πολέμοιο, the end of the war, 3, 29: hence also, the issue, the decision, is γλο χεροί τέλος πολέμου, έπευν δ΄ εὐ βουλη ('tongues in debate, but hands in war decide,' Cp.], 16, 630; often periphrastically, τέλος θαυέτου, the end of death, the end brought on by death, 3. 309. Od. 5, 326. δ) accomplishment, completion, γάμοιο, Od. 20, 74. τάλος ἐπιτιθέναι μύθω, to give accomplishment to the word, i. e. to execute, il. 19, 107. 20, 369. τέ λος ἐπιγίγνεται, the accomplishment is come. Od. 17, 496. c) The point of time in which any thing must happen, the appointed time, murbolo, the time of reward, Il. 21, 450. 2) the aim, the object, the design, Od. 9, 5. b) the extremity, eis relos, to the extreme, h. Merc. 462. 8) a troop, a squadron of warriors, 7, 380. 10, 470. 11, 730.

end, to the limit, θανάτοιο τέλοσδε, *9, 411. 13, 602. τέλοσδε, Ep. for eis τέλος, adv. to the

τέλσον, τό, poet. for τέλος, the end, the limit, the boundary, apoupps, the boundary of the field, i. e. the bounded field, *13, 707. 18, 544.

*Τελφούσα, Ep. and Ion. for Τιλφούσα (Τιλφούσσα, Apd., Τιλφώσσα, Pind.), 1) a fountain in Bœotia, sacred to Apollo, not far from Haliartus, near the town not tar from Haliartus, near the town Tilphussion. 2) the nymph of this fountain, h. Ap. 246. (The correct orthography is Τλλφούσσα, contr. from Τλλφόσσα, from τλλφη, Att. for σλφη, a beetle, cf. Ilgen ad h. Ap. l. c.)

"Ταλφούσσιος, ό, epith. of Apollo, h.

Ap. 387.

rejuscos, ees, τό (τέμνω), 1) a piece of land separated from the public possessions for a ruler, a royal demens; a lot assigned to aby, 6, 194. Od. 6, 293; generally, a fad, estirated dand, II. 18, 550. 2) Esply a portion of land dedicated to a deity, often a grove, with a temple, 2, 696. 8, 48. Od. 8, 363.

Τεμέση, ή, a town famous for its copper mine, Od. 1, 184. Most of the old critics, and amongst the moderns Grote-fend, Spohn, Nitzsch, understand by it Temese or Tamasus in Cyprus, which was famed for that metal, cf. Köpke, Kriegsw. d. Gr. p. 44. Others, cf. S:rab. VI. p. 255, suppose that the town Tempse or Temsa in lower Italy is meant. See Ovid. Fast. V. 441.

 $\tau \dot{\epsilon} \mu \nu \omega = \tau \dot{\epsilon} \mu \nu \omega$, q. V. $\tau \dot{\epsilon} \mu \omega$, theme of $\tau \dot{\epsilon} \mu \nu \omega$.

TEMO, from which the defect. sor. 2 έτετμον and τέτμον (prop. for έτέτεμον with syncop.), subj. τέτμης, τέτμη, to reach, to attain, to overtake, with accus.
4, 293. Od. 3, 256. h Cer. 179; cf.
Thierach, Gr. § 232. 144.

Téredos, n, an island of the Ægean Sea, on the coast of Treas, with a town of the same name, now Tenedo, 1, 452. Od. 8, 159.

Τενθρηδών, όνος, δ, a leader of the Magnêtes from Theasaly, 2, 756.

térur, ortos, à (teleu), prop. the drawer; a tendon, a sinem, esply a muscle of the neck, 4, 521; and often: Od. 3, 449: only dual or plur. in Hom.

τέξω and τέξομαι, see τίκτω. τέο, Ep. and Ion. for τινός and τίνος. reolo, Ep. for oou, see ou

reos, ή, όν, Ep. and Dor. for σός, thy,

thine, olten, 1, 138, and Od. 1, 295.

τέρας, ατος, Ερ. αος, τό, ποπ. plur.
Ερ. τέρας, Od. 12, 394; Ερ. τείρας, gen. τεράων, dat. τεράεσσι, a sign, a token, an omen, a miracle, a prodigy (prodigium, portentum), esply spoken of natural phenomena, as thunder, lightning, rainbows, etc., by which the gods presaged the future. τέρας Διός, a sign sent by Zeus, 12, 209. Od. 16, 320; but τέρας ἀνθρώπων. a sign for men, Il. 11, 28. b) Spoken of any uncommon appearances, in which were seen the displeasure of the deity, 12, 209. 2, 324. h. Ap. 302; hence, a terrific sign, a signal, molépolo, 11, 4. 17, 548; spoken

of Gorgo, τέρας Διός, 5, 742.

**repartumos, όν (ωψ), of wonderful appearance, wonderful to behold, h. 19, 36. τέρετρον, τό (τερέω), a gimlet, *Od. 5, 246. 23, 198.

τέρην, εινα, εν (τείρω), gen. ενος, prop. rubbed off; hence tender, soft, delicate, esply άνθεα, φύλλα; masc. only, τερένα χρόα, 4, 237; fem. τέρεινα γλήχων, h. Cer. 209.

τέρμα, ατος, τό (akin to τέρας), end, limit, goal, esply in the race-course, around which the chariots turned, otherwise rúgga, 23, 309. 323. b) the mark at which the discus was hurled, Od. 8. 193.

τερμιόειε, εσσα, εν, post. (τέρμα), extending to the earth; ἀσπίε, χιτών, a shield [that swept his ancle, Cp.], a tunic reaching to the ground, 16, 803. Od. 19, 242. Tepπiaons. ov. o, son of Terpis = Phemius, Od. 22, 330.

τερπικέραυνος, ὁ (κέραυνος), delighting in lightning, the thunderer, epith. of Zeus, 1, 419. Od. 14, 268; and often.

τερπνός. ή, όν (τέρπω), rejoicing, charming, only as a varia lectio, Od. 8, 45; now τέρπειν.

τέρνω, sor. l ἔτερψα, h. Pan. 47; fut. mid. τέρψομα, sor. l mid. optat. τάρ-ψαιτο, h. Ap. 153; τερψάμενος, Od. 12, 188.† Hom. has also the sor. 2 mid. with a change of the vowel. ἐταρπόμην (only ταρπώμεθα, Il. 23, 10, 24, 636. Oil. 4, 295); and often with redupl. τεταρπόμην (τετάρπετο, τεταρπώμεσθα, τεταρπόμενος); also the aor. pass. in a triple form: 1) The aor. 1 pass. δτέρφθην, Od. 5, 74. 8, 131. 17, 174. h. 18, 45; and with a change of the vowel, δτάρφθην, Od. 19, 213; 3 plur, τάρφθεν, Od. 6, 99. 2) The aor. 2 pass. ετάρπην, 3 plur. τάρπησαν, subj. 1 plur. τραπείομεν, Ep. for ταρπώμεν, Il. 3, 441. 14, 314. Od. 8, 292; infin. rapripes, Ep. rapri-

rejoice, io charm, τινά, and dat. instrum. | 147; partep. τετιημένος, also partep. λόγοις, by words, 11. 15, 393; θυμὸν φόρμιγγι, 9, 189; θυμου πεσσοίσι, Od. 1, 107; to cheer, ακαχήμενου, 11. 19, 312; with partep. αείδων, Od. 17, 385. Mid. with aor. mid. and pass. 1) to satisfy oneself, to refresh oneself, to recruit one-self, with gen. έδητύος ήδὲ ποτήτος, 11. 11, 780. Od. 3, 70: บัพทอน, สมหาร, Il. 24, 3. Od. 23, 346; ηθης, to enjoy youth, Od. 23, 212; metaph. yooto, to sate one-self with lamentation, Il. 23, 10; and often. 2) Generally, to rejoice oneself, to delight oneself; with dat. of the thing, φόρμιγγι, with the harp, 9, 186; αὐδη, δαιτί, etc. δ) With partep. 4, 10. Od. 1, 369; and often. c) With the adjunct: θυμώ, φρεσίν, Il. 19, 313. Od. 8, 368; also with accus. θυμόν, φρένα, ήτορ, κήρ, to rejoice one's heart, Il. 1, 474. 9, 705. Od. 1, 310. λέκτρονδε τραπείομεν εύνηθέντε, Ud. 8, 292, constr. ευνηθέντε λέκτρονδε; τραπείομεν is not derived from τρέπω, but from τέρπω, cf. Buttm., Gr. Gram.

§ 114, under τέρπω, Note. τερπωλή, poet. for τέρψις, satisfaction, delight, merriment, Od. 18, 37.†

τερσαίνω (τέρσομαι), aor. 1 έτέρσητα. Ερ. τέρσ., trans. to dry, to dry up, to wipe of, αίμα. 16, 529.†

τερσήμεναι, εсс τέρσομα τέρσομαι, Ep. aor. 2 ἐτέρσην; from this, infin. τερσήναι and τερσήμεναι, 16, 519. Od. 6, 98; to dry, to become or to be dry, ελκος έτερσετο, 11. 11, 267; ηελίφ, Od. 7, 124; with gen. δσσε δακρυόφιν τέρσοντο, the eyes were dried from tears,

Od. 5, 152. τερψίμβροτος, ον (βροτός). joicing or cheering, epith. of Helios, *Od. 12, 269. 274. h. Ap. 411.

restapábolos, or (bovs), worth four ozen or cattle, 11. 23, 705.†

τεσσαράκοντα, indecl. forty, Il. often, and Od. 21, 341.+

riorapes, oi, ai, riorapa, rá, four (with which Hom. has also the Æol. mioupee), 2, 618. Od. 10, 349.

τεταγών, see ΤΑΓΩ. τεταλμαι, perf. pass. from τέλλω, see åstråkku.

τέταμαι, 200 τείνω.

τετάρπετο, τεταρπώμεσθα, τεταρπόμε 705, 800 760MW.

τάταρτος, η, ον. Ερ. τάτρατος, by trans-position, 21, 177 (τάσταρες); the fourth. The neut. τάταρτον and τὸ τάταρτον, as adv. for the fourth time, 5, 438. 13, 20. Od. 21, 128.

τετάσθην, 200 τείρω. τετεύξομαι, 200 τεύχω.

Terevixarat, see revixe. TETEUXETON, SEE TEUXIN.

rereaxinoθat, infin. perf. pass. derived from reixqa, to be armed, equipped, Od. 22, 104; † see Thiersch, Gram. § 232.

reriques (from the obsol. theme TIEO. akin to ries), a perf. pass. with pres. signif.; from this 2 dual rerinovov, 8,

perf. act. rerenús, to be troubled, dejected, sed. τετιημένος ήτορ, troubled in heart, 8, 457. The perf. act. has the same signif. τετιηότες, 1, 13; and τετιηότι θυμφ, 11. 555.

rerinóres, see rerinµai.

τέτλάθι, τετλαίην, τετλάμεν, τετλάμε-ναι, see τλήναι.

τετληώς, ότος, εσε τλήναι.

τετμημένος, η, ον, ες τάμνω. τέτμον, ες, ε, see ΤΕΜΩ.

τετράγυος, ον (γύα), four acres in size, όρχατος. Od. 7. 113. Subst τὸ τετρά-Subst to respe or, a field four acres in size [Cp.], Od. 18, 374.

τετραθέλυμνος, ον, poet. (θέλυμνον), having four layers; canos [a four-fold buckler, Cp.], a shield having four coats of ox-hide, 15, 479. Od. 22, 122.

τετραίνω (a form of τιτράω), only aor. Ep. τέτρηνα, to bore, to pierce through, τί, 22, 396; τερέτρω, Od. 5, 247. 23, 208. τετράκιε, adv. four times, Od. 3, 306. τ

τετράκυκλος, ον (κύκλος), having four wheels, four-wheeled, anning. anafa, 24, 324. Od. 9, 242; in the last passage a.

τετράορος, ον (ἄρω), drawn by four horses, harnessed four together, επτοι, Od. 13, 81.

τετραπλή, sdv. in a four-fold manner, four-fold, 1, 128.†

τέτραπτο, poet. for ἐτέτραπτο, see τρέ-

στετράε, άδος, η, the number four. 2) a period of four days' time. τετράδι τη προτέρη, on the fourth day of the month, h. Merc. 19.

τέτρατος, η, ον, poet. for τέταρτος, 13, 20. Od. 2, 107.
τετραφάληρος, ον (φαληρός), according to the Schol. and App. = τετράφαλος, λασίσης four knobs or bosses. Thus Heyne and Köppen; or, with four-fold rings or chains; since φάλαρα are rings on the back of the helinet (κρίκοι τινές έν τοίς παραγναθίσιν). These explanations are παραγαθιστο). Inese explanations are rejected by Buttim, Lex. sub voc. φάλος, since in both passages, °5, 743. 11, 41, the poet has αμφίφαλος κανάς στραφάλησος together. He compares φαλησός with φαλησιώω and takes it as a crest, or an epith. of the crest, hence: 'having a quadruple crest.'

τετράφαλος, ον (φάλος), an epith. of the helmet; the common definition is: a helmet having four stude or bosses; according to Buttm., Lex. in voc. φάλος, and Köpke, Kriesgw. de Griechen, p. 94, better, a helmet with four cones for the crest, *12, 384. 22, 315; see delog.

тетрафаты, вее трежы. τετραχθά, adv. poet. for τέτραχα, four-fold, in four parts, 3, 363. Od. 9, 71.

*Terpaxurpos, or (xúrpos), containing four pots, as wide as four pots, Batr: 258.

τέτρηνα, 200 τετραίο τέτρηχα, τετρήχει, 500 τεράσσιο. тетріуа, тетріуштак, вое трібы.

τέτροφα, 300 τρέφ

rerra, a friendly mode of address used by a younger person to an older, father, 4, 412.

rerrif, iyos, è, dat. plur. rerriyesiv, a cicada or locust (cicada ornis, Linn.), s. cicada precia, a winged insect which dwells in trees, and by a movement of the under wings against the breast, produces a clear, shrill sound, regarded by the ancients as agreeable. The poets used it as a comparison for the clearness of the human voice, 3, 151.+

τέτυγμαι, 800 τεύχω. τετυκείν, τετυκέσθαι, τετυκοίμην, 800 τεύχω.

τέτυξαι, τετύχθαι, see τεύχω.

τετύχηκα, εσε τυγχάνω.

τεῦ, contr. from τεο, see τίς. Τευθρανίδης, ου, ὸ, son of Teuthros =

Axylus, 6, 13.

Teύθρας, αντος, ο, 1) a Greek from Magnesia, slain by Hector, 5, 705. 2)

the father of Axylus, q. v.
Τεῦκρος, δ. son of Telamon (Τελεμώ-νιος) and of Hesione of Salamis, and step-brother of Ajax, the best archer in the Grecian army before Troy, 6, 31. 8, 281, seq. 13, 170. According to a later tradition, he was banished by his father, because he returned without his brother. He found a new country in the island of Cyprus, and built there the city Salamis, Pind.

*Teuμησός, ὁ, or Teuμησσός, Strab., a village in Bœotia, not far from Thebes, where Zeus concealed Europa, h. Ap.

Τενταμίδης, ου, δ, son of Teutamias = Leihus, 2, 843.

*reurkor, ro, Att. for σευτλον, a best (bela), Batr.

τευχέω, from this τετευχήσθαι, q. v. τεύχος, cos, τό (τεύχω, prop. what is made), a tool, an implement, an instrument; caply a) a warlike implement, equipment, weapon, always in plur.; also aguspmens, accepts, aways in piter; aso applia and πολεμγία reviyea, 6, 340. 7, 193; so also Od. 4, 784. 11, 74. 12, 13. b) ships' furniture, ships' tackie, according to Eustath., Od. 15, 218. 16, 326. 360. According to Nitzsch ad Od. 4, 784, luggnge, or better, equipments of arms, and not = ōπλα.

τεύχω, poet. fut. ξω, sor. έτευξα, Ep. τεθξα, perf. only partep. τετευχώς, intrans. Od. 12, 423; fut. mid. τεύξομας, sor. (ereveaune), infin. reveardat, h. Ap. 16,221; perf. pass. rérvyuas, Ep. and Ion. 3 plur. τετεύχαται, infin. τετύχθαι, pluperf. pass. everυγμην. Ep. 3 plur. everυίχατο, aor. 1 pass. εντιχθην. fut. 3 νετείξομαι, Il. 12, 345. 358. Also the purely Ep. aor. with redupl. and a change of the aspirate : aor. act. only infin. reruneit, aor. 2 mid. τετύκοντο, infin. τετυκέσθαι. with middle signif. (N.B. τετεύχετον Sayes. 13, 345. ed. Wolf, which, accordalways spoken of time, prop. answering ing to the Schol. and the context, is 3 to the relative Sec. 20, 42. Od. 4, 91; or

the correct reading is everyever, of Buttm., Gr. Gram. § 114, under reixw; Rost, p. 410; the old reading rereixarov as perf. with act. signif. according to Passow and Thiersch, § 2 2. 146, is likewise to be rejected. 1) to pre pare, to make ready, to make, to build, prim. spoken of human labours of the hands and mind, with accus. δώματα, σκήπτρον, σάκος ειδωλον; again spoken of repasts: δαίτα, δόρπον, κυκειώ, 11, 624; όμβρον (of Zeus), 10, 6. Metaph. to prepare, to occasion, to cause, alyea τινι, κήδεα. 1, 110. Od. 1, 244; φύλοπιν, πόλεμου, Od. 24, 476; παλώμξιν, II. IS, 70; θάνατόν τυν, Od. II, 409, δόλου, Od. 8, 276; γάμου, Od. 1, 277. δ) With double accus. αὐτοὺς ἐλώρια τεὐχε κύrecour, he made themselves (i. e. the bodies), a prey to the dogs, Il. 1, 4; hence, 2) Pass. to be prepared, ex two; fut. mid. with pass. signif. 5, 653; often in the perf., pluperf., and sor. a) to be prepared, made, formed, with gen. of the material, χρυσοίο, of gold, 18, 574; κασ-σιτέροιο, Od. 19, 226; in like signif τετευχώς. Od. 12, 423; with dat. κεραeσσι, Od. 19, 563. The perf. partcp. pass. τετυγμένος is often used as an adj. and signifies: well wrought, well made, beautifully wrought; also metaph. voos έν στήθεσσιν τ-τυγμένος οὐδὰν ἀεικής, the mind in my breast is by no means per-plexed or despicable, Od. 20, 366. b) Eaply in the 3 sing. perf., pluperf., aor. pass., and fut. 3, to become, to arise, to δε, 11. 4, 84. 5, 78. 402; οξον ἐτύχθη, 155. 17, 690. 18, 120. Od. 21, 303. Μ to prepare for oneself, to build for eneself, in the imperf. Saira, Od. 10, 182; fut. mid. Sóprov, Il. 19, 208; aor. 1 mid. ryór, h. Ap. 248; and often in the sor. 2. 8aira, 1, 467. Od. 8, 61.

τόφρη, η, Ep. and Ion. for τόφρα (θά-πτω), askes, with which the head and clothes were sprinkled as a token of grief, *18, 25. 23, 251.

τεχνάω, act. only infin. acr. τεχνήσει, Od. 7, 110; mly τεχνάομαι, mid. fut. 2 τχνήσομαι, 20τ. ἐτεχνησάμην, to form with art, to make, to make beautifully, with accus. Od. 5, 259. 11, 613. Metaph. to devise cunningly, to prepare artfully, τί, Il. 23, 415; generally, to use craft, h. Ap. 326.

τέχνη, ἡ (τεκεῖν), 1) art, trade, 3, 61. Od. 3, 433, 11, 614. 2) desterity in art, Od. 6, 234; esply in a bad sense: arti Ace, cunning, Od. 4, 455. 529; in the plut., Od. 8, 327. h. Merc. 317.

τεχνήτις, εσσα, εν. poet. (τέχνη), arti feial, ingenious, artiful, Od. 8, 297.† Αλν. τεχνηέντως, artificiality, ?d. 5, 270. t

760, 760F, 800 Tir.

was, Ep. and Ion. reise, adv. 1) plur. imperf., is in form inadmissible; to ofer, Il. 19, 189. b) Often about. Cer. 66. 138. (rées is also to be read as monosyllabic, Od. 15, 231. 16, 370; but Il. 20. 42, rews at the beginning of the verse is trochaic, unless recor stood there, cf. Thiersch, Gram. § 168. 10. Rem.reims, only in the Od.)

77, old Ep. imperat. derived from the ground theme TAO, take, and always in connexion with an imperat. 14, 219. 24, 287. Od. 9, 347, except Il. 23, 618. It never takes an accus.; the only apparent exception is Od. 10, 287, but the acc. there belongs to exwe.

τη, adv. (prop. dat fem. of δ). this place, here, there, 5, 858; and often metaph. in this manner, thus, Od. 8, 510. 2) Relat. Ion. and poet. for \(\eta_i\) in which place, where, Il. 12, 118. 21, 554. 3) Rarely, thither, 5, 752.

τῆδε, adv. = τῆ, cf. ὅδε.

τῆθος, εος, τό, an oyster, plur. τήθεα,

τηθος, 16, 747.†

Tηθύς, ύος, ή, daughter of Uranus and Gæa, wife of Oceanus, mother of the river-gods and the Oceanides (prob. from τήθη, grandmother), 14, 201. 302.

τηκεδών, όνος, ή (τήκω), the act of liquefying or dissolving, hence, a wasting away, a consumption, Od. 11, 201.†

ίκω, perf. 2 τέτηκα, with pres. signif. 1) Trans. in the act. to mell, to dissolve, with accus. metaph. θυμών, to consume the heart (by grief), Od. 19, 264. 2) Mid. with perf. II. intrans. to meit, to four down, to dissolve, spoken of snow, Od. 19, 207; generally, to canich, to dis-appear, to pine away, from grief or de-sire, Od. 5, 396. 19, 204; rérnac akaiouoa, I pine away with weeping, il. 3, 176.

*τηλαυγής, ές (αὐγή), far-shining, beaming, illuminating, h. 31, 13.

τηλε, adv. like τηλοῦ, in the distance, far, abroad, Od. 2, 183. 2) With gen. far from. φίλων, ll. ll. 817. Od. 2, 333; also and twos. Od. 3, 313; en twos. Il. 2,

τηλεδαπός, ή, όν (τῆλε), from a distant land, foreign, strange, feivos, Od. 6, 219. 19, 351. 2) situated at a distance, vigos, Il. 21, 254. (According to the Gramm. contr. from τηλε and ΔΑΠΟΣ = δάπεδον; according to Buttm. This and and, see άλλοδαπός.)

αλλοσανος... γηλεθώω, poet. lengthened from θάλ-λω. θηλέω, θαλέθω, only in the partep. pres.: τηλεθώων, fem. τηλεθώωσα, by Epic extension for τηλεθώσα, τηλεθώσο, to become verdant, to be in bluom, to Hourish, 6, 148. 17, 55. h. 6, 41; metaph. raider, 22, 423; xaira, blooming, i. e. abundant hair, 23, 142. (On the change of \$\theta\$ into \$\tau\$ when a syllable is inserted. see Buttm., Gr. Gram. § 18. p. 79.)

τηλεκλειτός, όν, poet. (κλείω), far-famed, epith. of illustrious men, 14, 321. Od. 11, 308. 19, 546.

τηλέκλητος, ου, poet. (καλέω), far-

meanichile, in the mountime, 24, 658. Od. | called, called from a distance, epith. of 10, 348. 15, 231. 16, 139. 2) Poet. for allies, *5, 491. 6, 111. 11, 564. 12, 108; δως, to avoid the hiatus, h. Ven. 226. | which Wolf has adopted for τηλειλειτός: against this Buttm. contends, Lex. sub voc., because allies are often called sheeτοί, Il. 3, 451. cf. 12, 101; and this word does not elsewhere occur. Spitzner and Bothe have therefore adopted makeket-

τηλεκλυτός, όν (κλυτός) = τηλεκλειτός. 19, 400. Od. 1, 30.

Τηλέμαχος, ὁ (adj. τηλεμάχος, fighting at a distance), son of Odysseus (Ulysses) and Penelope, Od. 1, 216; he received, according to Eustath., the name, because he was born when his father was about to depart to the siege of Troy. When he had grown up, he went to seek his fa-ther, and Athênê accompanied him under the form of Mentor, Od. 1-4. On his return, he found his father already in Ithaca, and aided him in slaying the suitors, Od. 15-24.

Τήλεμος, ο, son of Eurymus, a famous prophet, who communicated to Polyphêmus the misfortunes that were to befall him, Od. 9, 507, seq.

τηλέπυλος. ον, poet. (πύλη), wide-gated, Od. 10, 82; it stands as an adj. in Wolf's ed. cf. Δαιστρυγόνιος.

Τηλέπυλος, η, 4 town of the Læstry-gönes, as prop. name. Od. 10, 82. ed. Bothe, 23, 318; in Wolf's ed., after the ancients, Formiæ, now Mola di Gaëla. Cic. Ep. ad Att. 2, 13.

τηλεφανής, és. poet. (φαίνομαι), ikat appears at a disiunce, visible at a disiunce, Od. 24, 82.†

Tηλοφίδης, ου b, son of Telephus = Euryphylus, Od. 11, 519. Telephus, son of Heracles and Auge; he emigrated from Arcadia to Mysia, cf. Apd. 2, 7, 4.

τηλίκος, η, ον (correlat. of ηλίκος), of the size, of such an age, as old, as large, spoken of younger and older persons, 24, 487. Od. 1, 297. h. Cer. 116.

τηλόθεν, adv. poet. (τῆλε), from a distance, from afar, neetv, 5, 478. 2) far,

23, 359. Od. 6, 312. h. Ap. 330.
τηλόθι, adv. poet. (τῆλε), 1) far, at a distance, εἶναι, 8, 285. Od. 1, 22. 2) far away, far hence, Il. 1, 30. Od. 2, 365.

τηλόσε, adv. (τηλού), at a distance, far, far away, *4, 455. 22, 407. h. Merc.

τηλοτάτω, adv. superl. of τηλοῦ, furthest, at the greatest distance, Od. 7, 322.† τηλοῦ, adv. far. 5. 479. 2) far from, with gen., Od. 13, 249. 23, 68.

τηλύγετος, η, ον, & Hom. epith. of children according to the explanation of the old Gramm. (from The or Thou and ΓΕΝΩ, γέγαα), prop. late-born, i. e. born in the old age of the parents, 5, 158. Od. 4, 11; hence 2) very dear tenderly beloved, for the most part spoken of sons, 11.9, 143. 285. 492. Od. 16, 19. h. Cer. 164; of a daughter, Il. 3, 175; and 3) In a bad sense: tender, weakly, puny, because

such late-born children are commonly spoilt by tenderness (cf. 9, 143). Takyyeros &s, as a nurseling, 13, 470. But.m.,
Lex. sub voc., would derive it from rekeyτή, so that τελεύγετος arose by a standard composition, and τηλύγετος, by an inversion of quantity, and translates, born lust, tenderly beloved. Another derivation is attempted by Doderlein in Comm. de Voc., τηλύγετος; and Bothe ad Il. 3, 175, from θηλυς (θάλλω), and γάω, so that it signifies prop. being of a bloom-ing age. (The derivation of the ancients deserves the preference; espy since Apoll. Dysc. (de pron. 329) tells us that THAY was a collat. form of THAE.)

τήμος, adv. of time, Ep. (= τήμαρ), then, at that time; it refers prop. to a foregoing ήμος, Il. 23, 228; often τήμος άρα, 7, 434. Od. 4, 401; τημος δή, Od. 12, 41. 2) Absol. without protasis, h. Merc. 101. is ripos, to that time, Od. 7, 318. cf. Buttim, Lex.

τήπερ or τή περ, Ep. for ήπερ, where, 21. 603. Od. 8, 510.

Τήρεια, ή, a high mountain in Mysia near Zelia, τὸ Τηρείης ὅρος, 2, 829 (ac-cording to Eustath. from τηρείν τὰ κύ-

στηρέω, fut. ήσω, to keep, to watch, to guard, with accus. δώματα, h. Cer. 142.
Τηθγετον, τό, Ion. for Ταθγετον, Ταγgetus, a mountain of Laconia, which terminated in the south with the promon-tory Tænarum, now Monte de Maina, Od. 6, 103.

τηθοιος, η, ον, poet. empty, vacant, un-profitable, vain, fruitless, δδός, *Od. 3, 316. 15, 13; έπος, h. Ap. 540. (Of uncertain derivation; according to some, lon. for ravous = avous from avrus.) τίεσκον, see τίω.

TIEΩ, obsol. theme of τετίημαι and rerinue, Q. V.

τίη, poet. atrengthened for τί, why, wherefore, why then, also τίη δέ, 15, 244; τίη δή, 21, 436. Od. 15, 326. (τιή from τί, like ἐπειή from ἐπεί, cf. Buttm., Lex. sub voc. δείλη, 9.)

τιθαιβώσσω, to build, to construct, spoken of bees, Od. 13, 106.† (Akiu to τιθάς, τιθασσός.)

τιθέω, poet. form of τίθημι, of which Hom. uses only 3 sing. pres. τιθεί, and imperf. ἐτίθει and τίθει, see τίθημι.

τιθήμεναι and τιθήμενος, see τίθημι.

Belev. imperat. Bes. infin. Belvat. Ep. Beημεναι, θήμεν, mid. pres. partep. Ερ-τιθήμενος for τιθήμενος, fut. θήσομαι, aor. 1 only 3 sing. θήκατο, 10, 31. 14, 187; aor. 2 ἐθήμην, often 3 sing. θέτο, optat. sing. θείτο, imperat. θέο for θοῦ, infin. θέσθαι, partep. θέμανος, η, ον, cf. Thiersch, § 224. 89. Ground signif. to place, put, or lay, any one or any thing any where; hence 1) Prop. spoken of space: to put, to place, to lay, and according to the different constructions, to put away, to lay aside, to place upon, to lay before, etc., mostly in ri ev rivi, like nere in alique re, also with dat. without prep., Od. 13, 364; more rarely eig τι, ἐπί with dat., and gen. μετά with dat., ἀμφί with dat., ἀνά with dat. and accus., view with dat. and accus. The work, to put any thing in the fire. Il. 5, 215; τὸ ἐν χείρεσσι, 10. 529; ἐς λάρνακα, 24, 795. 797; κυνήν ἐπὶ κρατί, to put the helmet on the head, 15. 480; ἐπ' απήνης, to lay any thing upon a vehicle, Od. 6, 252; τὶ αμ βωμοῖσι. Π. 8, 44; ἀνὰ μυροῖσι. 9, 44; ἀνὰ μυροῖση. 24, 64; ἀν of mental states: μένος τινί ἐν θυμῷ, to put courage into one's heart, Od. 1, 321; θυμόν τινι, ΙΙ. 24, 49; νόον, βουλην έν στήθεσσιν, 13, 732. 17, 470; έπος τινὶ έν φρεσί, to put a word into any one's mind, i. e. to give to consider, Od. 11, 146; τέλος μύθου, Il. 16, 83. Eaply a) to place, to put up, spoken of prizes: ἄεθλα, 23, 263; δέπας, 23, 656. 750. Od. 11, 546. b) to establish, to appoint, to order, τέρματα, Il. 23, 333; τιμήν τινι, 24, 57; hence spoken of the gods: to atlot, to ordain, Od. 8, 465. c) to put up, to arrange, αγάλματα. Od. 12, 347. cf. Il. 6, 92. 2) to present any thing, to place before, and generally, like worden, to make any thing, to prepare, to produce; primar, spoken of an artisan, 18, 541. 550, 561; metaph. ἄλγεά τινι, 10 occasion woes to any one. 1, 2; dows erapoiou, to afford light or safety to the companions, 6, 6; ἔργα, to occasion works (troubles), μετ' ἀμφοτέροισιν, 3, 321; σκέδασιν, to cause a dispersion, Od. 1, 116. 3) to make, i. e. to bring into any state, with double accus. With subst. Tel. Tiva lepeιαν, to make any one priestess, Il. 6 300; again, τινὰ άλοχον, 19, 298. Od. 13 τιθήμεναι and τιθήμενος, see τίθημι.

τίθημι, pres. 2 sing. Ερ. τίθησθα, 3 plur. τύθμικ, μετα. 2 sing. Ερ. τίθησθα, 15 plur. τύθμικ, μετα. 169, επα. Ερ. το τιθήεναι, 23, 83; imperf. only 3 plur. τύρκοι 25, 82; 9. 483; and στιθές μετα. 25, 83; imperf. only 3 plur. τύρκοι 25, 80 plur. τίθει, πιτ. θήσω. 3 sing. δτίθει and τίθει, fut. θήσω. Ερ. indin. θησύμεναι, αοτ. 1 έθηκα από θήκα, οποιγ sing. από 3 plur. θήκαν, 6, 300; αοτ. 2 from this, 3 plur. without augrent. Θέσω, suil. θώ, Ερ. Θείω, 2 and 3 sing. Θείης, θείη, Οd. 10, 301. 341; better θήγς, θήγ, (as in the fl. od. Wolf, to dissinguish it from the optat.), 1 plur. Θέωμεν, Od. 24. 485; από θείομεν for δώμεν, Π. 23, 244; optat. Θείην, 3 plur. 163; adj. riva wapów, to make any one blind, Il. 2, 599. cf. 5, 122. 9, 483; and

3) to make, with double accus. θυμον άγριον, to make one's spirit flerce, 9, 629; τινά θέσθαι γυναϊκα, Od. 21, 72.

*τιθηνέομαι, depon. mid. (τιθήνη) (rarely act.), to wait upon, to nurse, to bring up, prop. spoken of the nurse, παίδα, h. Cer. 142.

τιθήνη, ή (τιθή), a surse, a female attendant, 6, 384. Δωνύσοιο τιθήναι, the nurses of Dionÿsus. are the Hyades, nymphs of Nyas, who brought him up, cf. Apd. 3, 4. 4.

τίθησθα, Dor. and Ep. for τίθης, see τίθημι.

Τίθωνός, o, son of Laomedon, 20, 337; whom Ers (Aurora) bore away on account of his beauty, and took as a husband, see Hoe. He received, at the desire of the goddess, immortality, but not immortal youth, h. Ven. 219-239.

τίκτω, fut. τέξω, mly τέξομαι, Ep. also τεκούμαι, from this τεκείσθαι, h. Ven. 207; aor. 2 έτεκον, Ερ. τέκον, infin. τεκείν, Ερ. τεκέειν, Ερ. τεκέειν, Ερ. ἐτεκόμην and τεκόμην, to bring into the world, to bear, prop. spoken of the mother, with accus. παίδα. υίον, mly τινί, 6, 22; also υπό τινι, 2, 714. 728. b) to beyet, to generate, spoken of the father; often in the aor. mid. 5, 154 546; but not solely, cf. 2, 742. 22, 48; of both parents, 22, 234 Od. 4, 64. c) Spoken of beasts and birds: to produce young, to hatch, Il. 16, 150. 2, 313.

τίλλω. 1) to pluck, to pick, to pull, to tear out, with accus. κόμην, the hair, 22, 406. cf. v. 78. Batr. 70; πέλειαν, Od. 15, 527. Mid. to piuck out, with reference to the subject, χαίτην. Od. 10, 567 (as a mark of grief); hence, τίλλεσθαί τινα, to bewail any one (by plucking out the hair), 11. 24, 711.

*τίμάοχος, ον, poet. (ἔχω), having hon ur, honoured, h. Cer. 258.

τιμάω (τιμή), fut. τιμήσω, 201. ἐτί μησα, fut. mid. τιμήσομαι, with pass. si nif. h. Ap. 485; 20τ. 1 mid. ετιμησάμην, 22, 235; perf pass. τετί μημαι, to value. 1) Spoken of persons: to honour, to esteem, to venerate, to hold in honour, rivá; also τινά δωτίνησι, to honour any one with presents, 9. 155; hence pass τετιμήσθαι σκήπτρω, 9, 38; εδρη, κρέασιν, 12, 310; once with gen. τετιμήσθαι τιμής, to be esteemed worthy of honour, 23, 649. cf. Kühner, § 469. c. 2) Of things: 10 value, to esteem, ἀοιδήν, h. 24, 6 Mid = act. with reference to the subject, τινά, 22, 235; πέρι κήρι, Od. 19, 280. 20, 129.

τίμη, η (τίω), value, hence 1) e-tima-tion, honour, esteem, esply a place of honour, office, the dignity of gods and of kings, Od. 5, 335; βασιληίε, Il. 6, 193; also alone, the royal dignity, dominion, 2, 197. Od. 1, 117. 2) the valuation of a thing, eaply a determination of value as

shield, 2. 382; οἰκία, δώμα, to build a hence requital, punishment, compensa house, 2, 750. Od 15, 241; μάχην, to tion, restitution, satisfaction. ἄρννοθαί begin the batle, Il. 24, 402. cf. 17, 158. τισι τιμήν, to seek requital or procure satisfaction for any one, Il. 1, 159. 5, 552. מווסדוריפוש, דוריפוש דונויון דורו, 3, 286. 288. 459; מיפוש, Od. 22, 57.

200. 195; αγειν. Od. 22, 31.

Τιμήσες, εσσα, εν (τιμή), contr. τιμήσε, accus. τιμήστα, 9, 605. 18, 475. Comp. τιμήσταρος, Od. 1, 398. Supert. τιμησόταγος, Od. 4, 614. 1) Spoken of persons: valued, honusered, estemed. II. 9, 605. Od. 13, 129. 2) Spoken of things: valuable, precious, costly, Od. 1, 312. Il. 18, 475. The posit, with contr. τιμῆς for τιμῆεις (as Wolf has substituted for the gen. τιμής), 9, 601; and accus. τιμήντα, Cf. Buttm., Gr. Gram. § 41. 9. 15.

τιμήντα, τιμης, see τιμήσις. τίμιος, η, ον, valued, honoured, spoken of persons, Od. 10, 38.† h. Ap. 483. 2) Of things, h. Ven. 143.

τινάσσω, sor. Ι ἐτίναξα, sor. mid. ἐτιναξάμην sor. pass. ετινάχθην, to shake, to move, to brandish, δούρα, εγχος. hence also αστεροπήν, αίγιδα, 13, 243. 17, 595; τινά, to shake any one in order to arrest his attention, 3, 385; θρόνον, to over-turn the seat, Od. 22, 88; spoken of the wind: to strew, Od. 5, 368. Pass. to be shaken, Il. 15, 609. Od. 6, 43. cf. ἐκτινάσσω. Mid. τιναξάσθην πτερά. they shook their wings, or struck with their wings, 2, 151.

τί νυμαι, poet. form of τίνομαι, mid. to cause to atone, to punish, rivá, 3, 279. 19, 260. Od. 13, 214; 76, Od. 24, 326. (Tirνυμαι is preferred by Buttm., Gr. Gram. II. § 112. Rem. 19.)

τίνω (τίω), fut. τίσω, 201. έτισα, infin. τίσαι, fut. mid. τί σομαι. 20τ. Ι έτισάμην (without perf.), 1) to alone, to pay, to discharge. The true, to pay a compensation (make satisfaction or amends) to any one, as a punishment, 3, 289; θωήν, Od. 2, 193. b) to expiate, to atone for, with accus. of the thing for which one makes expiation, δάκρυα, Il. 1, 42; υβριν, φόνον, Od. 24, 352. IL 21, 134; more rarely with accus. of the pers. τίσεις γνωτόν, thou shalt make atonement for the brother, 17, 34; with dat. κράατι, Od. 22, 218. 2) Generally, to pay, to discharge, with accus. ζωά-γρια, 11.18, 407; εὐαγγέλων, to reward the tidings. Od. 12, 382. Mid. 1) to cause to atone, to cause to pay to oneself, Od. 13, 15; hence 2) Mly to punish, to chastise, to recenge, a) With accus. of the person to recenge, who is made to make atonement, Il. 2, 743. 3, 28. Od. 3, 197. b) With accus. of the deed which is avenged: φόνον τινός, Il. 15, 116; βίην, λώβην. Od. 23, 31. 11. 9, 218. c) Mly accus. of the pers. 31. 11. 9, 218. c) Mly accus. of the pers. and gen. of the thing: τωὰ κακότητος, to punish any one for wickedness, 3, 366; ὑπερβασίης, Od. 3, 206; absol. Od. 3, 266. d) Rarely with two accus. ἐτίστατο ἔργον ἀεικὸς Νηλῆα, he caused Neleus to explain the implous deed, Od 15 a recompense for any thing plundered; 236. (a is long in the Ep. writers.)

400 Tíw.

aspirate ride", 4, 243; what then? why then? 1, 202. Od. 1, 225.
Troves, 80s, n. Trypstha, a town in Argolis, fortified by the Cyclôpes with

reat walls (recycleroa), the residence of Perseus, 2, 559

τίς, τί, an indefin. pron. (enclit.) Ep. and Ion. declen. gen. reo, rev, 2, 388. Od. 8, 348; dat. rew, rw, accus. rue, ri. dual Tivé, plur. nom. Tivés, accus. Tivás. 1) Any one, a certain one, some one; with subst. it is translated by a, an, τὶς ποταμός, τὶς νήσος, neut. τί, any thing, something. et ree, if any one, et re, if any thing; mly with special emphasis: who but, what but, 2) An indefinite single person from a large number: many a one (aliquis), Il. 6, 459. 479. Od. 2, 324; also collectively: each one, every one, for πας; εὖ μέν τις δόρυ θηξάσθω, Il. 2, 382. 16, 209. 17, 254. Od. 1, 302. So also sometimes τi after a negation, h. Merc. 143. 3) In connexion with adj. and pron. it gives prominence to the notion, which according to the connexion may consist in strengthening or weakening, somena strengthening or weakening, some-what, tolerably, very, ζάκοτός τις, 3, 220; τίς θαρσαλίος, Od. 17, 449. cf. Od. 18, 382; 20, 140. The neut. τί stands as an adv. in connexion with adverbs, in the signif. somewhat, a little, in some de-gree, in a certain respect, Il. 21, 101. 22, 382; and often with negat. 1, 115.

τίς, τί, gen. τίνος, interrog. pron. (al-ways orthotone), Ep. and Ion. declen. gen. always reo and rev, plur. gen. rewr, Il. 24, 387. 1) who? what one? re. what? what sort of? es ri, how long? 5, 465. τί μοι έριδος, και άρωγης, supply πράγμα, what have I to do with contention and aid? 21, 360. 2) Rarely as dependent interrogative, 18, 192. Od. 15, 423. 17, 368. 3) 7í often stands absol., how? why? where; ore? Il. 1, 362. Od. 1, 346; see rinte for ti more. 4) 76 with a partep. and a verb forms in Greek one sentence, which we may express in two, Il. 11, 313; see πάσχω.

τίσις, ιος, η (τίω), value; hence, 1) recompense, requital, satisfaction, Od. 2, 76. 2) Exply atonement, expiation, punishment, vengeunce, Il. 22, 19; τινός, for any thing, h. Cer. 368. eκ γαρ Ορέσταο τίσις έσσεται 'Ατρείδαο, vengeance will come from Orestes for the son of Atreus, Od. 1, 40.

reraise, poet. (a form from reise with redupl.), sor. eritnya, to bend, rófa, 8, 266. 1) to stretch, to draw out; hence also, to draw, арма, аротрог. 2, 390. 13, also, to draw, āpaa, āporpov. 2, 390. 13, 704. 2) to extend, to spread out, to stretch out, xeipe, 13, 354; rdhawra, to hold up the balance, 8, 69; rpámeças, Od. 10, 334; generally, 3) Intrans. to stretch oneself, to hasten, to speed, Il. 23, 403; like the mid. Mid. to stretch or draw for oneself (a b b), ráfea, 5, 97. 11, 370. Od. 21, 259; èxi tuv. b) to stretch oneself is expert oneself, spoken of birds,

τίπτε, Ep. syncop. for τίποτε, before an | Oci. 2, 149. Esply spoken of horses: to exert themselves in running, to stretch to the race, Il. 22, 23, 23, 518.

*Tiravouróvos, à (ureiru), Tilan-slayer, Batr. 282.

è, a mountain in Thes-Τίτανος,

saly, named from rirares = yiros, 2,

Τιταρήσιος, δ, a river in Thessaly, not far from Olympus, afterwards called Eurôtas, which flowed into the Pêneius, 2, 751.

Tiriy, gros, b, Ep. and Ion. for Tiray, plur. of Tiriyes, the Titans, son of Uranus and Gras 5, 898; an earlier race of gods, to which belonged Oceanus, Cœus, Creius, Hyperion, lapetus, Kronus (Saturn). In an insurrection under Kronus (Saturn), they have the control of the co their father from the throne, and in company with their brother ruled heaven. But soon after Kronus (Saturn) hurled them to Tartarus; enraged at which, Gas (Terra) instigated Zeus, the son of Kronus (Saturn), to rehellion, who dethroned his father, and banished him to Tartarus They are first mentioned 5, 898, where they are called Oupavious. The name Tirpes stands in 14, 279. h. Ap. 33. Batr. 283. According to Hes. Th. 207, the name signifies those striving, from τιταίνω, according to Etym, Mag., as it were, οὶ τιταίνοντες τὰς χειρας, Tendones, Herm.

τιτρώσκω, see τρώω.

Tirvos, è, son of Gaa (Terra), a monstrous giant, who in Hades, lay extended over nine acres of land. He attempted to offer violence to Lêto (Latona), and was slain by her children; in Hades, a vulture constantly preyed upon his liver, as a punishment, Od. 7, 324. 11, 576, seq. According to Hom. he dwelt in Eubœa; later writers say in Panopeus. The latter call him the son of Zeus and

Elara, Apd. 1, 3. 12.
τετύσκομαε, Εp. (from the Ep. τετυκέ- $\sigma\theta\alpha\iota$), only in the pres. and imperf., and having a like signif. with revixeur and τυχείν. 1) With accus. to prepare, to arrange: πύρ, to kindle a fire, 21, 342; spoken of horses, εππους ύπ' όχεσφι, to harness the horses in the chariot, 8, 41. 13, 23. 2) More frequently = Tuxely, to aim at, arra, Od. 21, 48; esply with missiles, absol., Il. 3, 80. Od. 21, 421. 22, 117; with a gen. of the object aimed at, II. 11, 350. 13, 199. 498; with dat. of the weapon: 8oupt, 10cor, 13, 159. 21, 582. b] Metaph. operi, to aim in mind, 1. e. to have in view, to have in mind, 13, 558; spoken of ships, 8opa or vi mindrature of ships. aiming in mind may bring thee thither (where the poet represents the ships as animated), Od. 8, 556.

τίφθ' for τίπτ', see τίπτε.

τίω, poet. imperf. iterat. τίεσκον and 370. Od. 21, 259; ἐπί τινι. b) to streich τιέσκετο. fut. τίσω, aor. l ἐτίσα and σπειεξή, to exert oneself, spoken of birds, τίσα, perf. pass. τετιμένος = τιμάω. l)

to value, to esteem worth, to prize at, with accus. τρίποδα δυωδεκάβοιον, to value a tripod at twelve oxen, 23, 703; Cf. V. 705; τίειν τινά ἐν καρὸς αίση, 9, 378. (see κάρ.) 2) Metaph. to value, to esteem, to honour, to distinguish, rivá, often loor or loá rivi, 5, 467. 13, 176; όμῶς τινι, 5, 535; περί τινος, before any one, 18, 81. Pass. to be honoured, rivi, by any one, 5, 78. 11, 58; partep. reri
µévos, 20, 426. Od. 13, 28. h. Ap. 479 (the signification to alone, from riow, έτισα, belongs to τίνω).

TAHMI, an assumed pres, for TARPEL *τλημοσύνη, η (τλήμων), endurance, patience, suffering, distress, h. Ap. 191. τλήμων, ονος, ό, ή (τλήναι), 1) sufer-ing, enduring, patient. 2) That ven-tures much, venturing, adventurous, bold, as epith. of Odysseus (Ulysses), 10, 231. τλήμων θυμός, *5, 670. 21, 430; impudent, h. Merc. 296.

τλήναι (verb defect. from the obsol. theme TAAO;, of which there occur, sor. 2 έτλην, often 3 sing. Ep. τλή, Ep. έτλαν for έτλησαν, optat. τλαίην, imperat. τλήθι (also Ep. 30τ. ἐτάλασα, nalp-sa. τος θι (also Ep. 30τ. ἐτάλασα, perf. with pres. signif. τέτληκα, ας, α, only in the sing. imperat. τέτλαθι. άτω, optat. τε-τλαίην, infin. τετλάμεναι and τετλάμεν, piet. for rerλάναι, particp, rerληώς, ότος.

1) to bear, to endure, to suffer, absol. and with accus. ρίγιστα, 5, 873; πολλά ἔκ τινος, 5, 384; τετληότι θυμφ, Od. 4, 447. 11, 181; also κραδίη τετληνία, Od. 20, 23. 2) to take upon oneself, to venture, to undertake, to be bold, to dare, with buyê and intin. following, Il. 1, 228. 4, 94; rabe pèr καὶ τετλάμεν εἰσορόωντες, We must bear these things, when we see them. Od. 20, \$11. There is here an infin. as an expression of necessity, and xon is to be supplied, as in h. Cer. 148. cf. Herm. ad Buttm., however, in the Schol. ad Od. prefers the old reading réthauer, i.e.

οτι γετικτί το το τεαιτίας στο τετληκαμεν. So also Voss (Bothe, Fäsi). Τληπόλιμος, ό, son of Heracles and Astyochê (Astydameia, Pind.), he slew his uncle Licymnius by mistake, and fled to Rhodes; here he became king, and led the Rhodians in nine ships to ilium, 2, 653, seq. 2) Son of Damastor, a Trojan, whom Patroclus slew, 16, 416.

τλητός, ή, όν (τληναι), prop. suffered, endured; act. enduring, patient, stedfast, θυμός, 24, 49.†

τμάγω, Ερ. for ετμάγησαν, see τμήγω. τμήγω, Ερ. form of τέμνω, to cut; from this sor. 1 έτμηξε, ser. 2 έτμαγον, sor. 2 pass. ἐτμάγην, of which there occurs only, τμήξας, 11, 146; in tmesis and 3 plur. sor. pass. Thayer.

τμήδην, adv. (τέμνω), so as to cut; so as to make a gash, or draw blood; of a spear, ἐπηλθε, 7, 262.†

Τμώλος, è, a mountain in Lydia, near Sardis, abounding in wine and saffron, now Bosdag, 2, 866. 20, 385.

τόθι, adv. poet. there, Od. 15, 239;† h. App. 244. cf. Herm. ad h. Ven. 258,

τοί, enclit. partic. according to Buttm. and Passow prop an old dat. for τψ; origin. therefore, accordingly, consequently, but even in Hom. simply, truly, certainly, indeed. It serves 1) To limit and give prominence to a thought: τοῦτο δέ τοι ἐρέουσα ἔπος, 1, 419; μήτι τοι, 23, 315. 2) Esply it is used when what is said has a proverbial character: οὐκ ἀρετὰ κακὰ ἔργα' κιχάνει τοι βραδὺς ὼκύν (the slow overtakes the switt), Od. 3. 329. 2, 276. Often with other particles: δέ τοι, γέρ τοι, ή τοι, etc. (According to Damm, it is prop. dat. of the perso al pron. (for σοι); he is followed by Nägel-bach ad ll. p. 175 [and it is a probable opinion].)

τοί, 1) Dor. and Ep. for σοί, q. v. 2) for οἰ, see οἰ, ἡ, τό.

τοιγάρ, partic. (from τοί and γάρ). it stands mly at the beginning of a sentence, and signifies: therefore, then, accordingly, hence, τοιγάρ, έγων έρέω, 1, 76. Od. 1, 179 (τοιγάρ τοι, Il. 10, 413. Od. 1, 214, the second τοι stands for σοι.)

τοίος, η, ον (τός), demonstr. pron. such, such like, thus constituted (talis), answers prop. to the relative olog; but often stands for olos, also orolos, 20, 250. Od. 17, 421; os, 11. 7, 231. 24, 153. Od. 2, 286; rarely owes, Od. 16, 208; for the most part absolute, also with dat. τεύχεσε τοίος, 11. 5, 450. 2) With infin. it signifies: to be capable, to be able to ward off, Od. 2, 60. 3) With an adj. of the off, Od. 2, 60. 3) same gender and case, it signifies : exsame gener and case, it signines: exceedingly, entirely, perfectly, τύμβος έντικτής, Il. 23, 246. cf. Od. 3, 321; also with μάλα, Od. 11, 135. 4) The neut. τοῦον, as adv. very, exceedingly, Il. 122, 241. Φάμα τοῦον, Od. 1, 202. στης τοῦον, in perfect silence, Od. 1, 278. Od. 4, 776.

τοιόσδε, ήδε, όνδε = τοίος strengthened by the enclitic δέ, it refers in the main to what follows, yet also to what precedes, 8. 372. 21, 509. Od. 1, 371; with accus. τοιόσδε δέμας και έργα, such in form and deeds, Od. 17, 313. b) With infin. II. 6, 463: cf. roios.

τοιούτος, αύτη, ούτο. Ep. and Att. in the neut. τοιούτον (τοιος, ούτος). Od. 7, 309. 13, 330; a strengthened τοίος, such, so constituted, refers prop. like ouros to what precedes, still also to what follows, 11. 16, 847. Od. 4, 269.

τοίχος, δ, a wail; esply a wall of a house, and of a court, 9, 219. 16, 212. Od. 7, 86. 2) the side of a ship, Il. 15, 382. Od. 12, 120.

τοκάς, άδος, η (τίκτω), bearing, having borns, σύτ, Od. 14, 16.† τοκτάς, έως, and ησς. δ, poet. (τίκτω), one who begets or bears, in Hom always in the plur. parents, 3, 140. h. Cer. 138; and dual, Od. 8, 312.

τόκος, ὁ (τύκτω), 1) the act of bearing, birth, 17, 5. 19, 119. h. Cer. 101. 2)

that which is born, a child, posterity, years το τόκος το, 15, 141. Od. 15, 175. 3) Μεταριλ. usury, interest, reward, Batr. 186. τολμώω (τόλμα), fut. τολμήσω, sor. Ερτόλμησα, like τλήγας, 1) to take upon

oneself, to venture, to undertake, to dare, to have boldness and spirit, with infin. 8, 424. Od. 9, 332; with partep. Od. 24, 162; absol. θυμός μοι ἐτόλμα, Il. 10, 232. 17, 68. 2) Rarely with accus. to undertake, πόλεμον, Od. 8, 519.

τολμήσις, σσσα, εν (τόλμα), full of spirit, bold, daring, rash, δυμός, 10, 205; ateadfast, Od. 17, 284. τολυπεύω (τολύπη), prop. to wind the cleaned wool into a ball, hence, metaph.

desired wool into any thing with prins-taking, to prepare, to finish, bohove, to devise a stratagem, Od. 19, 137; πόλεμον, to finish the war, Il. 14, 86. 1, 235. Od. 1, 238 4. 490; τί, Il. 24, 7. τομή, ή (τέμνω). α cut, i. e. the act of

cutting. 2) the part cut off, the stump of a tree, 1, 235.†

*τόμος, ὁ (τέμνω) = τομή; wτέρνης, a slice of ham, Batr. 37.

Toμούραι, ai = ai μαντείαι, the oracle of Zeus in Dodôna; thus read some critics for θέμιστες, Od. 16, 403. cf. Strab. VII. p. 474.

τοξάζομαι, depon. mid. poet. (τόξον), pres. optat. τοξαζοίατο, fut. σομαι, Od. 22. 72; to shoot with the bow, absol. and ruos, at any one, *Od. 8, 218. 22, 27.

τοξευτής, \dot{o} (τοξεύω), an archer, 23, 850.† τοξεύω (τόξον) = τοξάζομαι, With gen. 23, 855.+

1) a bow (for shooting), τόξον, τό, poet. often in the plur. 7à 70fa, because it consisted of two parts [or according to Herm. Soph. Phil. 652: "τόξα, de arcu et sagittis et quidquid ad arcum pertinet."

Am. Ed.]. The bow, more rarely a weapon in battle, served for occasions of treachery and ambush. The bow of Pandarus, according to 4, 109, seq., was of horn, and consisted of two parts, each of which was 16 palms long. The two were so joined by the πηχυς, that they received the form of a bow. Upon each of the extremities was a knob (κορώνη), to which the bow-string (yeupá) was attached. When it was to be used, it was drawn. by placing it against the earth, and drawing firmly the string (τιταίνειν τό gov). In shooting, the bow was grasped by the middle (πηχυς), the arrow laid upon the string, and this drawn to the breast to impel the arrow (τόξον έλκειν. drékrew), cf. 4, 105, seq. 11. 375. 582. Od. 19, 572. 2) Poet. the act of shooting, archery, Il. 2, 718. 12, 350.

τοξοσύνη, ή (τόξον), the act of shooting with the bow, archery, 13, 314.

τοξότης, ου, δ, Ερ. τόξοτα (τόξον), an archer, 11, 385.†

τοξοφόρος, or (φέρω), bearing a bow; archer, epith. of Artemis, 24, 483.† of Apollo, h. Ap. 13, 126.

TOWDÍY, ANY, SOC WOLF,

τοπρόσθεν, αάν. see πρόσθεν. ropeir, Ep. defect. nor. 2 erosor, and partep. aor. 1 τορήσας, h. Merc. 119, to pierce through, to thrust through, vi, any thing, 11, 236.

တ်မှ (အစ်မှုမှေး), Hom. only in the mid. aor. 1 Ep. 3 plur. τορνώσαντο, subj. τορ-νώσεται, Ep. for τορνώσηται, Od. l. c., to make round, to round of, with accus.

σημα, Il. 23, 255; έδαφος νησς, to form
the bottom of a ship with its due curve, Od. 5, 249,

TOL TH. TO, obsol, ground form of the article.

τοσάκι, Ερ. τοσσάκι, adv. so many times, as often, with reference to ordans 21, 268. 22, 197. Od. 11, 586.

τόσος, η, ον, also τόσσος, η, ον, us grent, as much, as far, as long, as strong, used of time, number, etc.; it corresponds prop. to oros; very often it stands absol.; spoken of a known number or size, 4, 430; Od. 2, 28. τρὶς τόσοι, thrice as much, Il. 1, 213. 21, 80. 2) The neut. τόσον and τόσσον, often used as adv. so much, so very, so far, with verbs and adj. and with ocov correlating, 3, 12. 6, 450; more rarely with es, 4, 130. 22, 424; άλλο τόσον, the rest entirely. τοῦ δὲ καὶ τόσον, κ.τ.λ., whose body the armour elsewhere entirely covered (according to Spitz.), 22, 322. cf. 23, 554.

τοσόσδε, τοσήδε, τοσόνδε, Ep. also τοσσόσδε, τοσσήδε, τοσσόνδε, = τόσος, strengthened by the enclitic &c, with a correlating ocos, 14, 94; and connected with τοιόσδε, 2, 120. τοσόνδε, and τοσ-σόνδε, as an adv. 22, 41. Od. 21, 253.

τος, τοσαύτη, τοσούτο, Ep. also τοσοί roggovers, roggevery, roggovers and rogσούτον, Od. (τόσος and ούτος), a strengthened rosos, 1) so great, so much, and or rosovrov contact. I reared thee thus great, II. 9, 485. 2) rosovro or rosovrov, Od. 8, 203, so very, so much, Od. 21, 402; with a superl., Il. 23, 476.

τοσσάκι, Ep. for τοσάκι

τόσσος, η, ον, Ερ. for τόσος. τοσσούτος, εύτη, ούτο, Ερ. for τόσου-

rore, adv. of time: then, at last, at that time, 1, 100. Od. 4, 182; spoken of a time sufficiently definite from what preordes, or which is known; often rore sai, c-des, or which is known; often over an, rore ye, sai rore 39, sai rore 39, sai rore 30, sai rore 21. With an article, oi rore, those at that time, or the then living, II. 9, 539. 3) It often forms the apodosis, esp-y in sentences of time, 21, 451; esply Ep. 59, rore, 1, 476. Od. 9, 59; also sai rore 59, II. 8, 69; sai rore 5 serva, 1, 478; rarely after conditional clauses, 4, 36. Od. 11, 112.

τοτέ, adv. once, sometimes, τοτὰ μὰν— τοτὰ δέ, now—now, Od. 24, 447, 448. It also stands alone, Il. 11, 63, ed. Spitzner

(where Wolf reads rove.)
rorpiror, adv. for the third time, see трітов.

τοῦ, gen. of è, and of τίς; but τος enclit. for τωός.

τούνεκα, conti. for του ένεκα, therefore, | on that account, 1, 96. Od. 13, 194.

τούνομα, contr. for τὸ ὄνομα, q. V. τόφρα, adv. of time, 1) so long, in the meun time, the while, prop. it answers to όφρα, which generally follows it, but often precedes, 4, 221. 9, 550; it also relates to eus. 10, 507. Od. 2, 76; öra δή, Od. 10, 571; πρίν, II. 21, 100. 2) so long as, until, until the time, here also follows δήρα, 1, 509. h. Cer. 37. 3) Absol. meantime, in the meantime, 10, 498. 13, 83. 17, 79. Od. 3, 303. 464; and often.

τράγος, δ, a he-gont, Od. 9, 239.†

τράπεζα, ή (prop. for τετράπεζα, having four feet), α table; ξενίη, the guestable, as a symbol of hospitality, Od. 14, 158. 17, 155. Mly each guest had his own table, Od. 15, 466. 17, 333; and esply Od. 22, 74, where the suitors use the table as shields. Still this was not always the case, since Od. 4, 54, two guests used a table, and often all the guests had but one table, see Il. 9, 216. 11, 628. Od. 1, 138; see Nitzsch ad Od. 1, 109.

τραπεζεύς, ήος, ὁ (τράπεζα), at the table, belonging to the table, only as adj. κύνες τραπεζήες, table or house-hogs, 23, 173. Od. 17, 309; and πυλαωροί, Il. 22,

τραπείομεν, Ερ. for ταρπώμεν, see τέρ-

τραπέω, Ep. to tread grapes, Od. 7, 125.+

трафіция, все тріфы.

τράφεν, set τρέφω. τραφερός, ή, όν (τρέφω), congealed, solid, compact, firm; hence ή τραφερή, the solid land, the continent, έπὶ τραφερήν τε καὶ ὑγρήν, 14, 308. Od. 20, 9. h. Cer. 43.

*τράχηλος, ὁ, the neck, Batr. 82. τρεῖς, οἰ, αὶ, τρία, τά, three, 9, 144. οἰ τρεῖς, Od. 14, 26. On the number three, see tpis.

τρέμω (τρέω), only pres. and imperf. to tremble, to shake, to quake, 13, 19; spoken of a robe, 21, 507. 2) Esply for fear, 10, 390. Od. 11, 527. (Another form is τρομέω.)

τρέπω, fut. τρέψω, aor. 1 έτρεψα, Ep. τρέψα, aor. 2 έτραπον, sometimes in-trans. 16, 657. Mid. sor. 1 έτρεψάμην, h. Cer. 203. Od. 1, 422. 18, 305; very often aor. 2 έτραπόμην, Ερ. τραπόμην, perf. pass. τέτραμμαι, esply τετραμμένος, imperat. τετράφθω, Il. 12, 273; pluperf. 3 sing. τέτραπτο, and 3 plur. τετράφαθ, Ep. for τετράφατο, sor. l pues. ετρέφθην, Ep. 14, 7, mly ἐτράφθην, from which τραφθήναι, Od. 15, 50 (τραπείομεν, Od. 8, 292, belongs to τέρπω). 1) Act. to turn, to direct, to guide, to govern, with arcus according to the relation indicated by the connected adv. and prepos. a) to turn away, to direct, to a place, for vs. II. 13, 7; mp6 rs. 5, 605; wapá rs. 21, 603; árá rs. 19, 212; éri

τινι, 13, 512; ἐπί τι, 13, 4; τέτραπτο mpòs ເປັນ oi, he was turned directly to-wards him, 14, 403; າເກລ eis eບັກກຸ່ກ, to bring any one to bed, Od. 4, 294; unla πρός όρος, to drive the sheep to the mountain, Od. 9, 315; θυμον κατά πληθύν, to turn one's mind to, Il. 5, 676; immous φύγαδε, the horses to flight, 8, 157. 257; and without immous, 16, 657; spoken of battle: to turn to flight, to repulse, rivá, 15, 261. b) to turn around to turn about, πάλιν τρ. ίππους, to turn back the horses, 8, 437; πάλιν ὄσσε. 13, 3. c) to turn from, to avert, to repel and tivos, 16, 645. 22, 16. d) Metaph. to turn, to change, opévas rivos, 6, 61. 2) Intrans. to turn onreelf, like the mid. sor. 2 act., piyase, 16, 657. II) Mid. and Pass. 1) to turn oneself, to betake onesif, to apply oneself, ἐπὶ ἔργα. 3, 432: εἰς ὀρχηστύν. Od. 1, 422; aor. 1 mid. absol. αἰχμὴ έτράπετο, the point bent. Il. 11, 237. Esply a) like versari, to have inter-course, to travel, τραφθήναι αν Ελλάδα, Od. 15, 80. b) πάλιν τραπέσθαι τινός, το turn from any one, 18, 138; exas τινος, (id. 17, 73. c) Metaph. to change, to turn, τρέπεται χρώς, his colour changes (»poken of one in fear), Il. 13, 279. 17, 733. Od. 21, 412; τράπεται νόος, φρήν, the mind changes, Il. 17, 546. 10, 45; ήδη μοι κραδίη τέτραπτο νέεσθαι, alr ady was my heart disposed to return, Od. 4, 200 (poet. from τροπάω).

τρέφω, fut. θρέψω, h. Ven. aor. 1 έθρεψα, Ep. θρέψα, sor. 2 έτραφον (trans. in 23, 90, where now stands έτρεφε, see at the end); perf. τέτροφα, intrans. aor. [mid. ἐθρεψέμην, Only optat. θρέψαιο, aor. ίμην, only optat. θρέψαιο, aor. 2 pass. ἐτράφην, 3 plur. τράφεν for ἐτράdynam. 1) Act. 1) to make compact or thick, to cause to congulate or curdle, with accus. yaka, Od. 9, 246. 2) hily to feed, to mourish, to rear, to bring up, to nurse, spoken of children, riva, Il. 1, 144. 2, 548; risk wind riv. to rear any one as a peas, 6, 282; of beasts: "arrows, wires, to keep horses, dogs, 2, 766. 22, 69; of plants: to raise, 11, 741. b) Metaph. υλη τρέφει άγρια, the forest nou-rishes wild beasts, 5, 52; to cause to gross, δεσσιν άλοιφήν, Od. 13, 410: χαί-την, II. 23, 142. II) Mid. 1) Trans. to rear for oneself, rurá, Od. 19, 368.+ 2) Intrans. mid. with perf. 2 and aor. pass. 1) to congeal, to attach itself firmly, περί χροί τέτροφεν άλμη, Od. 23, 237. 2) to be nourished, to grow, to 237. 2) 10 de nouvement, lo grow, lo grow up, Il. 1, 251. The torns érpapérup vwo unrei, 5, 555: reapéquer for reapéque, 7, 199. 18, 436. Od. 3, 28; érpapé for érpapée, Il. 21, 279, are ex-plained as forms of the aor. 2 act. with intrans. signif., cf. Buttm., Ausf. Gram. under τρέφω. Kühner, § 244. Thiersch, news τροφω. numer, § 215. 45, supposes an Ep. shortening for στραφήτην, τραφήναι, etc., accented στραφ΄ with Herodian, as acr. 2 pass.

τρέχω, 201. 1 έθρεξα, only Ep. iterat.

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from Spifasrov, 18, 599. 602; aug. 2 23, 101 [cf. Shaksp. 'the ghosts,—Did Boanov, to run, to heate, to hasten, we squask and gibber in the Roman streets' descr., 18, 599; metaph, spoken of inani- Am Ed.]; to crack. to crack [Cp.], mate things, of an auger, Od. 9, 38%.

τρέω, 3 sing. τρεί, aor. 1 έτρεσα, Ep. roa, to tremble, to quake; in Hom. according to Aristarch. always: to fly from fear, 5, 256. 11, 546. Od. 6, 138; ύπὸ τείχος, to fly under the wall, Il. 22, 143 (the signif. to quake, prob. 17, 332. 21, 288). 2) Trans. to fear, to tremble at, ri, 11, 554. 17, 663. N.B. φωνή rpei, the voice trembles, Herm. conject. h. Ven. 238, for pées.

τρήρων, ωνος. ὸ, ἡ (τρέω), trembling, timorous, fearful, epith. of doves, 5, 778.
22, 140 Od. 12, 63.

τρητός, ή, όν, verb. adj. from τιτράς pierced, perforated, Ailos, Od. 13, 77; often roura hexea, spoken of royal beds, prob. b-nutifully perfurated, of perforated soark, Il. 3, 448. Od. 1, 440. Others think they were so called because they were thus pierced to admit girths or cords, Od. 23, 198.

Τρηχίς, ενος, η, Ep. and Ion. for Τραlean gulf, so called from the mountainous region in its vicinity; after its destruction, it was rebuilt at a distance of six statia, and called 'Hoankera, 2, 682.

Τρήχος, ὁ, an Ætolian, slain by Hector, 5, 706.

τρηχύς, εία, ύ, Ion. for τραχύς. τοugh, uneven, rugged, steep, stony, λίθος, 5, 808; ἀκτή. Od. 5, 425; also epith. of towns and islands, Il. 2, 717. Od. 9, 27.

(τρήχω), an erroneously assumed pres. for the Hom. perf. τέτρηχα, see ταράσσω τρίαινα, ή (τρείε), a trident, the comm. weapon of Poseidôn, 12, 27. Od. 4, 506.

τρίβος, ο (τρίβω), prop. rubbing, exercise, practice, experiness, h. Merc. 447.

τρίβω, infin. pres. Ep. τριβέμεναι, sor. τριρα, infin. τριψαι. 1) Prop. to rub; hence spoken of grain: to thresh, κρί, 23, 496 (which was done by oxen); μοχλὸν ἐν ὀφθαλμῷ, to turn the stake in the eye, Od. 9, 333. 2) Metaph to exhaust, to enfeeble, τρίβεσθαι κακοίσι, to exhaust oneself by sufferings, Il. 23, 735.

τρίγληνος, ον (γλήνη), having three eyes, ερματα τρίγληνα, either with three eyes or openings, or having three stars ['triple-gemmed,' Cρ.], 14, 183. Od. 18,

τριγλώχῖν, ῖνος, ὁ, ἡ. poet. (γλωχίν), three-pointed, triple-barbed, epith. of an arro #, *5, 393. 11, 507.

τριετίς, ές (ἐτος), of three years, three years old, only adv. τρίετες (with retracted accent), three years long, *Od. 2, 106. 18, 377.

τρίζω, perf. τέτριγα, with pres. signif., paricp. Ερ. τετριγώτας for τετριγότας, a word formed to imitate the sound, twitter, to chirp, spoken of young birds, 2, 314; to squeak, to gibber, to utter a sharp sound, spoken of hats and of the noise of departing souls, Od. 24, 5 9. Il.

Am Ed.]; to crack, to creak [Cp.], spoken of the backs of wrestlers, il. 23.

τριήκοντα, indecl. Ep. and Ion. for τριάκ., thirty, *2, 516. 680. 733.

τριηκόσιοι, αι, α, Ep. and Ion. for τριακ., three hundred, 11, 697. Od. 13, 390. Τρίκη, ή, prose Τρίκκη, Strab., a town in Thessaly on the Peneius, with a temple of Asklėpios (Æsculapius), the residence of the Asclepiades, 2, 729. 4, 202.

τρίλλιστος, ου, poet. for τρίλιστος (λίσσομαι), thrice prayed for, i. e. often or earnestly supplicated, νίξ, 8, 488.† cf.

*Τριόπης, ου, ο, Ion. for Τριόπας (tri-ple-eyed, from ωψ), father of Phorbas, h. Ap. 211.

*τριπέτηλος, ον (πέτηλον), triple-leaved, h. Merc.

τρίπλαξ, ακος, ο, ἡ (πλέκω), threefold, triple, ἄντυξ, 18, 480.† τριπλή, adv. (τρίπλοος), threefold, 1,

128.+ τρίπολος, ον, poet. (πολέω), thrice turned around or ploughed, νειός, 18, 542. Od. 5, 127.

τρίπος, ου, ο, poet. for τρίπους, 22,

164. †

τρίπους, οδος, ο, η, prop. adj. threefooted, mly o τρίπους, a tripod: a) a three footed kettle for boiling, 18, 344. 346. Od. 8, 434; hence εμπυριβήτης, ll. 23, 702. δ) Or, a beautifully wrought three-footed stand for kettles, dishes, basins, άπυρος, 9, 122. 264. They are often mentioned as prizes and presents, 8, 290. 9, 122. 11, 700. Od. 13, i3.

Tourroleus, o, the rural duity dwelling upon the thrice-ploughed land (τρι-πόλφ), according to Hom. h. Cer. 153. a prince of the Eleusinians; according to the fable of the Athenians, son of Celeus and Metaucira, to whom Dêmêrêr presented a chariot yoked to a dragon, to travel through the earth and teach agriculture to mankind.

τρίπτυχος, ον (πτύσσω), triple, threefold; τρυφάλεια, a helmet which is formed of three plates laid one upon another, 11, 353.4

τρίς, adv. (τρεῖς), thrice, often, τρὶς τόσσον, τόσσα, 1, 213. 5, 136. The number three appears even in Hom. to have been a sacred number, and generally to indicate that which occurs several times, 5, 436 6, 435. 22, 165; see Spitzner ad Il. 16, 702.

τρισκαίδεκα, indecl. poet. for τριακαι-Sena, thirtern, 5, 387. Od. 24, 340.

τρισκαιδέκατος, η, ον, the thirteenth, 10, 495; τῆ τρισκαιδεκάτη, ες. ημέρα, Od. 19, 202.

*τρισκοπάνιστος, ον (κοπανίζω), thricepounded. Tp. apros, bread made of verv fine flour, Batr. 35.

τρίσμακαρ, αρος, ὁ, ἡ, thrice-bless-d.
i. e. happy in the highest degree, Od. 6.

154. τρισμάκαρες καὶ τετράκις, *Od. 5,

*τρισσός. ή, όν (τρίς), three-fold, three and three, h. Ven. 7.

τριστοιχί, adv. (στοίχος), in three rows [in triple order, Cp], 10, 473. + ed. Wolf; Otherwise τριστοιχεί.

τρίστοιχος, ον (στοίχος), in three rows, divided into three parts, Od. 12, 91.†

τρισχίλιοι, αι, α (χίλιοι), three thousand,

τρίτατος, η, ον, poet. lengthened for τρίτος, the third, 1, 252. Od. 4, 97; and often.

Totroyéreta, n (yéros), the Triton-born, epith. of Athene, prob. named from Triton, a stream at Alalcomenæ, in Bœotia, where was the most ancient seat of her worship, 4, 515. 8, 39. Paus. 9, 33. According to the old Gramm. it means head-born, from rpire, in Cretan =κεφαλή; but the fable that Athenê was born from the head of Zeus is first found h. 28, 4. A later fable derives the name from the lake Triotnis in Lybia, where she was said to have been born, Ap. 1, 8. 6.

*Τριτογενής, έος, ή, a rare form of Τριτογένεια, h. 28, 4

τρίτος, η, ον (τρείς), the third. τοισι επί τρίτος ήλθε, Od. 20, 185. Neut. τὸ τρίτον, οτ, with Wolf. τοτρίτον, thirdly, for the third time, 3, 225.

τρίχα, adv. (τρίς), three-fold, in three parts, Od. 8, 506. διά τρίχα κοσμηθέντες, i. e. διακοσμ. τρ., Il. 2, 655; with gen. τρίχα νατός δην, it was in the third part or watch of the night, Od. 12, 312. 14, 483.

τριχάϊκες (α, i), οι Δωριέεις, Od. 19, 177; according to Eustath. the triplydivided (alogw), because they dwelt in Euboca, in the Peloponnesus, and in Crete, or named from the triple race of the Dorians, the Hylleis, Dymanes, and Pamphyli, hence V., of treble race. Ac-cording to others (Damm), with triplewaving crest, like κορυθάξε; or from θρίξ, with waving hair, cf. Strab. X. p. 475.

τρίχες, αί, nom plur. from θρίξ. τριχθα, poet. for τρίχα, three-fold, 2, 668. 15, 189. Od. 9, 71.

Τροιζήν, ήνος, ή, Træzene, a town in Argolia, not far from the coast on the

Saronic gulf, with a port, Pogon, 2, 561. Τροίζηνος, or, son of Ceas, father of

Euphemus, 2, 847

Tpoin, n. Ep. and Ion. for Tpoia, Troja, 1) the Trojan country in Asia Minor, with its capital, Ilium, extending along the coast from the river Æsepus to Calcus, or, according to Strabo, from the promontory of Lectum to the Hellespont. Often in Hom. 2, 162; in prose mly Towas. 2) the chief town in Troja. otherwise Ilium, 1, 129. 2, 141. Od. 1, 2; from this Τροίηθεν and Τροίηθε, adv. from Troy, Od. 3, 257 (ἀπὸ Τροίηθε μολόνra, Il. 24, 492, is rejected by Spitzner in his Programm. de adverb. que in fer de- | wave, 11, 307.

sinunt, usu Homerico, p. 6, w. o prefers nede, tast former, p. b. w. presente the old reading, Τροίηθεν ίόντα). Τροίη ηνδε, adv. to Tr., 22, 116. Od. 3, 268. τρομέω, a form of τρέμω, only pres. and imperf. mid. 3 plur. optat. τρομεσίατο ίοτ τρομέοιντο. 1) to tremble, to quake, τρομέοι ὑπὸ γυῖα, 10, 95. τρομέουσι φρέra, they tremble in heart, 15, 627. 2; With accus. to tremble at, to fear, any one, 17, 203. Od. 18, 79. Mid πτρομέω. τρομέωντό οἱ φρένες, 11. 14, 10; δυμφ. 10,

492; with accus. Cararor, Od. 16, 446. τρόμος, ὁ (τρέμω), the act of trembling, quaking, 3, 34. 8, 452. Od. 18, 88; hence anxiety, terrour, Il. 6, 137; and often. *τρόπαιον, τό (τροπή), α trophy, Batr.

τροπέω, poet. form of τρέπω; όχεα, to inrn the chartot round, 28, 224.1

τροπή. ή, the act of turning, return τροπαί ἡελίοιο, the turning of the sun, the solutice, Od. 15, 404.† The passage Νησός τις Συρίη- Ορτυγίης καθύπερθεν, οθι τροπαὶ ἡελίοιο, is variously explained; Voss: beyond Ortygia, where is the solsticial point. According to most ancient critics, cf. Strabo X. p. 487, and Eustath ad loc., by Syria is to be understood Syros, one of the Cyclades, and by Ortygia the island of Delos. The τροπαί ἡελίοιο Eustath. explains as a poetical description of the west, and compares with it Od. 11, 18. Also, according to Voss and Nitzsch ad Od. 1, 22, it is the quarter of the heaven where the sun declines to his setting. With him agrees G. F. Grotefend in Geogr. Ephem. B. 48. St. 3. p. 281. "Ortygia or Delos is the centre of the earth's surface in Homer, over which the sun reaches the highest point of its path. A line from north to south divides the earth into two parts." Others consider the words as meaning the real solstice, rejecting the above explanation because Syros is not west, but rather east from Delos. This Eustath. intimates, in saying that the solstitial point had been pointed out in a cave in this island; or it was referred to the gnomon of Pherecydes, cf. Diog. Laert. Pherecyd. According to Otfr. Müller, cf. Orchomenos, p. 326, the words are the addition of a rhapsodist, and obviously refer to the gnomon of Pherecydes of Syros. Alte Weltkunde, p. 294, understands by Ortygia, the small island of Ortygia lying off Syracuse; and here also, he thinks, is Syria to be sought, see Zupin.

τρόπις, ιος, ή (τρέπω), the keel of a skip, a ship's bottom; it was made smail, in order easily to cut the waves; from it arose the two sides of the vessel, *Od. 7, 252. 19, 278.

TOOROS, à (Toému), a leathern thong with which the oar was made fast, and in which it turned, Od. 4, 782. 8, 58.

τρόφις, τρόφι, gen. ιος, Ep. short form = τροφόεις. τρόφι κύμα, a huge, mighty

τροφόσιε. εσσα, εν, poet. (τρέφω), well-mourished; hence thick, strong, huge, πύματα, huge billows 15, 621. Od. 3, 290.

Aristarch reads τροφέοντα, incorrectly. τροφός, ο and ή (τρέφω), οπο ακο ποκrishes, one who brings up : only as fem. a nurse, a female uttendant, . Od. 2, 361.

*Tpopuros, è, son of Er. inus, a king of Orchomenos, brother of Agamedes, h. Ap. 296.

τροχός, ὁ (τρέχω), any thing which runs, mly any thing circular, hence 1) the wheet of a chariot, 6, 42. Cf. appa. 2) a potter's wheel, 18, 600. 3) a round mass of wex, tulions, (1d. 12, 173. 21, 178. τρυγώω (τρύγη), 3 plur. pres. τρυγώωσι. Ep. for τρυγώσι, to gather the fruits of the trees and the field. to rep, to gather, O.I. 7, 124; to strip of fruits, άλωην, II. 18. 556.

*τρύγη, ή, antumnal fruits, whether of field or tree, exply wine. 2) the autumnal harvest, h. Ap. 55.

*τρυγηφόρος, ον (φέρω), bearing wine, h. Av. 529.

τρυγόω, see τρυγάω. τρύζω. a word formed to imitate the sound, to con, to utter a murmuring sound, esply spoken of the turtle dove; of men: to mutter, to murmur from displeasure: τινί, to complain of any thing to any one, 9, 311.+

τρύπανου, τό (τρυπάω). an augur, a car-penter's tool, Od. 9, 385.†

τρυπάω (τρύπη), pres. optat. 3 sing. τρυπώ, το bore, to pierce, δόρυ, Od. 9,

τρυφάλεια, ή. poet. a kelmes, 3, 372 Od. 18, 378. According to the common explanation, for τριφάλεια, a helmet with three cones; according to Wolf and Buttm., Lex. in voc. φάλος, it was the current name of a helmet, and prob. derived from τρύω, to pierce, because the cone or knob was perforated for the reception of the crest, in distinction from garairuf, Heyne ad Il. 3, 372.

*τρυφερός, ή, όν (τρυφή), soft, delicate, tender, Batt. 66.

τρύφος, εος, τό (θρύπτω), that, which is broken off, a piece, a fragment, Od. 4. 508.1

τρύχω, poet. = τείρω, fut. τρύξω, to wear away, to consume, to destroy, olnov, the property, Od. 1, 248. 16, 125; metaph. to drain, to vex, to torment, to distress. πτωχὸν οὐκ ἄν τις καλέοι, τρύξοντά ἐ αὐτόν, no one would call to him (invite) a beggar, to torment himself, Od. 17, Pass. Od. 1, 288. τρύχεσθαι λιμφ, Od. 10, 177.

Towas, ai, only plur the Trojan women, 3, 384. 411, see Towos.

Τρωώς, άδος, η, a pecul. fem. to Τρωός,

Τρώς, η τροφός, h. Ven. 114: eaply
with and without γυνή, a Trojan woman,
always in the plur. 6, 442.

*τρώγλη, η (τρώγω), α hole, α care, Batr. 52, 113.

"Τρωγλοδύτης. ου, ὁ, that lires τα holes, the name of a mouse, Batr. 208. "τρωγλοδύω (δύω), to cresp into a hole

or case, to dwell in a hole, only partep., Batr. 35.

τρώγω, to graw, to crop, to chem, to nibble, spoken of mules, άγρωστιν, Od. 6, 60 ;† of mice, Batr. 34.

Toucies, ides, i. poet. pecul. fem. of Toucies, Trojun, Anies, Od. 13, 263; mly in the plur. with youakes, Il. 9, 139. 16, 831. Subst. the Trojan women, 18,

122. Τρωϊκός, ή, όν, Trojan; τὸ Τρωϊκόν πε-δίον, 10, 11. 23, 464. the Trojan plain, between the rivers Scamander and Simois, the scene of the Trojan war; also Τρώων πεδίον, 11, 836. 15, 729: for the most part called simply medior. plain extended from the camp of the Greeks to the city of Ilium, and was broken by both these rivers and by several hills. In proceeding directly from the camp to the city, it was necessary to cross a ford of the Scamander. The following points in it are mentioned by Hom.: 1) The sacred oak of Zeus, at the Scæan gate, see φηγός. 2) The fig-hill, see Έρινέος. 3) The watchstand, not far from the fig-hill, see oneπιή. 4) The sepulchral mound of Batiesa, see Bariesa. 5) The mound of Ilus, see loos. 6) The sepulchral mound of Æsyê'es, from which the Grecian camp could be seen, 2, 793. 7) The height of the plain, near the Heliespout, see θρωσμός 8) The entrenchment of Heracles (τείχος), in the neighbourhood of the sea, constructed by Athene and the Trojans for the protection of Heracles, 20, 145, seq. 9) The Hill of Beauty, see Καλλικολώνη, cf. Spohn de agro Trojan. p. 17, seq

Τρωίλος, ὁ, son of Priam and Hecuba, 24, 257.
Τρώδος, ἱη, τον. Ερ. and Ion. for Τρώδος, Ττομακ. 1) belonging to Tros. Τρώδος ιπτοι. 5, 222. 23, 378. 2) perceives the nation before Tros. culiar to the nation, δούρατα, Τρώϊα, 14,

τρώκτης ου, ὁ (τρώγω), α gnawer, α glutton; as epith. ο Phoenican merchants: a cheat, a knave, a sharper *Od. 14, 289. 15, 408.

*Τρωξάρτης, ου, ο (άρτος), bread-eatanname of a mouse, Batr. 20.

Τρφός, ή, όν, Trojan. 1) belonging to Tros, επνος, 23, 291. 2) belonging to the nation, Τρφαί επνος, 16, 393. Τρ. κύνες, 17, 255 273; but Τρφαί, εί, subst., Trojan women, without iota subscript. script, q. v.

τρωπάω, poet. form of τρέπω, Ep. iterat. imperf. roundorsero, 11, 568; to turn, to change, to alter, durn, Od. 19, 151. Mid. to turn oneself; maken round πασθαι, to turn back, to go back, Il. 16 95; προς πόλιν, Od. 24, 536; φόβονδα, to betake oneself to flight, Il 15, 666.

Tows, Towos, & 1) son of Erichthonius

and Astyöche, grandson of Pardanus, husband of Callirhoe, who bore him Ilus, Assaracus, and Ganymêdes. The part of Phrygia in which he reigned received from him the name of Troja, 20, 230, seq. 2) son of Alastor, 20, 462. 3) Plur. of Towes, gen. Towwy (on the irregular accent, see Buttm. § 43. note 4. Rost, § 37. B. 1. Kühner, § 264), the Trojans, the inhabitants of the kingdom of Troy, of whom the Dardanians were a more ancient stock. They were prob. a Pelasgian race; of their emigration to Cr-te Hom. knows nothing, 1, 152. cf. Hdt. 7, 122.

τρωτός, ή, όν (τρώω), wounded, vulnerable, 21, 568.+

τρωχάω, Ep. form of τρέχω, to run, 22, 163. Od. 6, 318.

τρώω, poet. only in the pres. (theme of τιτρώσκω), 201. 1 έτρωσα, fut. τρώσομαι, 201. pass. έτρωθην, Batr. 193, to wound, esply to injure, to harm, άλλήλους, Od. 16, 293; ϊππους, Il. 23, 341; ὅθι τρώσεσθαι (ac. inneis) όίω, where, I think, they will be wounded, 12, 66; metaph. to in-fatuate, to stupefy, οίνός σε τρώει, Od. 21,

τυγχάνω, imperf. Od. 14, 231.† fut. τεύξομαι, aor. 2 έτυχον. Ερ. τύχον, subj. I sing. τύχωμι, also Ep. aor. ἐτύχησα, perf. τετύχηκα, only intrans. 1) Trans. with gen. to hit, to hit a mark. a) Prim. with missiles, τινός, Il. 16, 609. 23, 857; with accus. only in connexion with βάλλειν, οὐτᾶν, νύσσειν. ὄν ῥα- ὑπὸ στέρνοιο τυχήστας— βεβλήπει, 4, 106. cf. 5, 582. 12, 394. 13, 371; absol. 5, 287. 7, 243; and with prepos.: κατὰ ὁμον, 5, 98. 579. 12, 189. b) Generally, to hit, to attain, to find, to meet with, to reach, twos, Od. 14, 334. 19, 291; absol. Od. 21, 13. c) Spoken of things: τύχε αμάθοιο βαθείης, he struck in the deep sand, Il. 5, 587; πομπής, Od. 6, 290; φιλότη-τος, Od. 15, 158. d) Absol. δς κα τύχη, whoever happened, Il. 8, 430; to attain an end, to be fortunate, 23, 466. 2) Intrans, to objortunate, 23, 100. 2) Intrans, to chance, to happen, to come to pass, 11, 116. πρών πεδίουο διαπρύσιον τετυγηκώς, extending entirely through the plain, 17, 748. Od. 10, 88. b) Spoken of things: to fall to one's lot, to happen to, rui, Il. 11, 684. Od. 14, 231. c) to be casual, with partep. τύχησεν ἐρχομένη νηῦς, a ship chanced to be going, Od. 14, 334. 19, 291.

Tubeibns, ou, &, son of Tydeus = Diomedes, 14, 380.

Trocus, Ep. nos and sos, o, son of king Eneus, of Calydon, in Ætolia, father of Diomedes. Because he slew his uncle Alcathous, he fied to Argos to Adrastus, who received him kindly and gave him his daughter Deiphyle as a wife. He marched with Polyneices to Thebes, and was siain there by Menelippus, 2, 406; eaply 4, 372, seq. 5, 801, seq.

τυκτός, τ, 6ν, verb. adj. from τεύχω, prup. prepared, made. Αρής, τυκτόν cheese, 11, 639. Od. 4, 88.

κακόν, an evil which men prepare for themselves, in opposition to a natural evil; an unnatural, a great evil [according to Köppen, formed of sheer evil], 5, 831. τ. κρήνη, an artificial fountain, Od. 17, 206. 2) = evrveros, artificially wrought, well-wrought, 11, 12, 105; δάπεδον, Od. 4. 627. 17, 169.

TYKΩ, obsol. theme of τεύχω.

τύμβος, ὁ (τύφω), prop. a place where a corpse is burned, mly a sepulchrul mound, a hill of earth, which was heaped up above the ashes, 7, 336, 435, Od. 4, 584.

τυμβοχοή, ή (χέω), the act of heaping up a mound, sepulture, interment, 21, 323. ούδέ τί μιν χρέω έσται τυμβοχοής, ed. Wolf, with Crates. Aristarch., whom Eustath, and, among the moderns, Heyne, follow, reads τυμβοχοήσ, shortened for τυμβοχοήσαι; the latter, according to Buttm., Gr. Gram. § 305. A. 5. incorrect; cf. Thierach, Gr. § 164. 2. A. 1.

Tuvôápeoc, ò. Att. Tuvôápeuc. Tundareus, son of Œbalus and the nymph Batiat; he was expelled from Sparta by his brothers, fied to Thestius to Ætolia, who gave him his daughter Leda as a wife. He was subsequently restored to Sparta by Heracles. His wife bore him Kly-tæmnêstra (Clytemnestra), Helen, Kastor (Castor), and Polydeukes (Pollux), Od. 11, 298.

*Turdapions, ou, o, son of Tyndareus, esply in the plur. oi Turdapioai, the Tyndarida = Kastor (Castor) and Polydeukes (Pollux), h. 16, 2. 32, 2. τόνη, Εp. and Ion. for σύ [5, 485].

*τύπανον, τό (τύπτω), a stroke, a thrust, a cut, in the plur. 5, 886.+

τύπτω, aor. 1 έτυψα, poet. τύψα, perf. pass. partcp. τετυμμένος, aor. 2 pass. ετύπην, to strike. 1) Prop. with a staff, τινά, 11, 561; spoken esply of weapons used in close conflict (opposed to βάλ-λειν, 11, 191. 13, 288. 15, 495); to cut, to Act, 11, 1911 13, 2001 14, 1914 φασγάνω, άορι, δουρί, ξίφεϊ, 4, 531. 13, 288. 782; with double accus. τινὰ λαιμάν, 13, 542; metaph. τον άχος κατά φρένα τύψε, pain amore him in the soul, 19, 125. 2) 1mprop. or poet. αλα έρετμοῖς, to strike the sea with the oars, Od. 9, 104; χθόνα έτύπη, 24. 421; cf. Rost, Gr. § 112. 6. Kühner, § 558.

*τύραννος, ο, prop. lord, commander, mly sovereign, prim. spoken of Ares, with dat. αντιβίοισι, h. 7, 5.

*Tūpoφάγος, ὁ (φαγεῖν), cheese-eater, the name of a mouse, Batr. 226.

*Tupo nros, ò, Ion. for Tuppyros, a Tyr-rhenian, an inhabitant of the country

Tyrrhenia (Eireria), in Italy, h. 6, 8
Tipo, ov, n. daughter of Salmôneus
and Alcidice, wife of Cretheus. She
loved the river-god Enipeus; Poseidôn appeared to her in the form of the rivergod, and she bore to him Pelias and Neleus, Od. 2, 120, 11, 235, seq.

τυτθός, όν (later also of three endings), small, young, spoken of human beings. 6, 222 rurdes douora, 22, 480. The neut. sing τυτθόν as adv. little, a little, esply spoken of space, τυτθόν ὁπίσσω, 5, 443: ἀποπρό νεών, 7, 334; τυτθόν ὑπ' ἐκ θανάτοιο φέρονται, they sail a little removed from death, i. e. scarcely, 15, 628; in other connexions, rorder free wave, to live a little longer, 19, 335; \$\theta \text{e} \text{of physical plus}\$, to speak low, 24, 170. The neut. plur. only τυτθά διατμήξαι οτ κέασσι, to cut small, to split small, Od 12, 174 388.

Tuφάων, ονος, è, poet. pecul. Ep. for Tuφών, see Tuφωνίς.

τυφλός, ή, όν, blind, 6, 139.† h. Ap. 172

Τυφωεύς, έος, ό, Ερ. contr Τυφώς, in Hom. gen. Τυφωέος, dat. Τυφωέι, 2, 782, 783; also Τυφώων, only in the accus Τυφάονα, h. Αρ. 306. 352; in prose Τυφων, ωνος, prop. that smokes, from τύφω, the symbol of volcanoes and storms. According to 2, 780, a giant who lay in the land of the Arimi in Cilicia, under the earth. In Hes Th. 820, seq. he is described as a monster having a hundred dragon heads vomiting flames, whom Gæa (Terra) bore to Tartarus and sent against Zeus when he hurled the Titans into Tartarus. After a long contest, Zeus dashed him down to Tartarus A later fable calls Cilicia his brth-place; after he was conquered by Zeus in a battle here, he fled into Sicily, where that deity hurled Ætna upon him, Pind. Pyth. 1, 32; cf. Aριμα.
ΤΥΧΕΩ, an assumed theme to some

tenses of τυγχάνω.
*τύχη, ἡ, fate, chance, desting, exply good fortune, first found h. 10, 5

*Τύχη, ή, daugther of Oceanus, h. Cer.

Τύχίος, ὁ (the maker, from τεύχω), a famous artist of Hylæ in Bœotia, 7, 220. Tamous arrise or rayise in Decouse, r, 220. To, prop. dat. sing. from ro, often used absol. 1) in this wors, frequently in the apodosis, then, 2, 373 4, 290 Od. 1, 239. 3, 258. cf. Nitzsch ad loc. 2) therefore, II. 2, 250. Od. 2, 234. 7, 25. To, 25. To, 25. Od. 2, 115. 14, 48. Od. 18, 271 19, 234. Acceptable.

cording to Apollon. de Adverb. p. 582. 17, res is correct only when it correlates to ès, as in Il. 3, 415. In other places he read 6 ès, and so reads Spitzner after good MSS., Il. 2, 330. 14, 48. Y.

Y, the twentieth letter of the Greek alphabet, and the sign of the twentieth book.

Yábec. wy, at, the Hyades, according to the Schol. from ve, the raining ones, Pluvia, or from their similarity to the ietter Y, a constellation, consisting of four stars of the third and some of the fourth magnitude, in the head of Taurus, the rising of which brought rain, 18, 486. The name has also been derived from se, Sucula, the constellation being conceived of as a herd of wild boars, cf. Gell. XIII. 9; and Nitzsch ad Od. 5, 272.

νακίνθινος, η, ον (νάκινθος), of the colour of hyacinth, hyacinthine, άνθος, Od. 6, 231. 23. 158; see νάκινθος.

νάκινθος, ὁ (in Hom. in gender not indicated), the hyacinth, prob. the blue sword-lily (tris germanica, Linn.), or the larkspur (delphinum ajacis, Linn.), 14, 348. + h. Cer. 7, 426. h. 17, 25. Theocritus X. 28, calls it black; hence the poet compares to it the dark hair of Odysseus (Ulyases), Od. 6, 231. cf. Voss. ad Virg. Ecl. 3, 106. The flower had nothing in common with our hyscinth.

Υάμπολις, ιος, η, a town in Phocis on the Cephisus, between Opus and Orchomenus. Its name is compounded of Yarrer wakes, having been built by the Hyantes, the original inhabitants of Boxotia, who were driven by Cadinus to

Phocis, 2, 521.
υββάλλευν, Ep. for ὑποβάλλευν.
ὑβρίζω (ϋβρις), only partep., pres. to
be insolent or arrogant (in word or deed); spoken esply of men, to satisfy one's unbridled desires, to be wicked, to behave in a contumetious, insolent, or violent manner, Od. 1, 227. 3, 207. 17, 588. 2) Trans. Tirá, to do one wrong, to abuse any one,

to insult him, Il. 11, 695. Od. 20, 170.

υβρις, ιος, ἡ (akin to ὑπέρ), arrogance,
insolence, wickedness, any violence arising from the consciousness of power or from the preponderance of sensual desires, Od. 14, 262; spoken eaply of the suitors, Od. 1, 368. 4, 321; with $\beta i \eta$, Od. 15, 329 17, 565. 2) wickedness towards others, violence, abuse, 11. 3, 203. 214.

viptorries, violence, source, 11. 3, 203. 218. ψβριστής, οῦ, ὁ ὑβρίζω), an arrogent person, an insolent, wieked, or violent man, arrip, 13, 633. In opposition to δίκαιος, φιλόξεινος, Οd. 6, 120. 9, 178. h. Ap. 279.

υγιής, ές, gen. έος, healthy, sound, vigourous, well, metaph. μύθος, a healthful word (an useful, salutary thought),

8, 524.†
ὑγρή, ἡ, see ὑγρός.
ὑγρός, ἡ, όν (ὑω), 1) wei. moist, faid,
ὑγρο κέλευθα, the watery paths, poet. for

the sea, Od. 3, 71; hence subst. ή ὑγρή, the waters, poet, for the ses, 11, 10, 27; connected with τραφερή, 14, 308. Od 20, 98; ανεμοι υγρόν αέντες, moist-blowing Winds, Od. 5, 478. 2) Metaph. languish-ing, πόθος, h. 18, 33.

δατοτρεφής, ές, gen. έος (τρέπω), water nourished [Cp.], loving the water, epith. of the poplar alder, Od. 17, 208.

Yôn, n, a town on the Tmôlus in Lydia, according to the Schol, the later Sardis, 20, 385.

ύδραίνω (ΰδωρ), only aor. 1 mid. partep, vδρηνάμενος, to water, mid. to wash one-self, to bathe oneself, *Od. 4, 750. 759. 17, 48. 58.

υδρεύω (υδωρ), only pres. and imperf. to dip or jetch water, Od. 10, 105. Mid. to dip or fetch water for uneself, .Od. 7. 131. 17, 206.

υδρηλός, ή, όν (ῦδωρ), watery, moist, wet, Od. 9, 133.† h. Ap. 41.

"Υδρομέδουσα, ή (μέδουσα), the water-guesn, name of a frox, Batt. 19.

υδρος, ο (υδωρ), the water-snake, 2, 723.† Batr 81.

"Υδρόχαρις, ο (χαίρω), a friend of the water, Water-joy, a frog's name, Batr. 224. υδωρ, υδατος, τό (νω), water; originally prob. rain-water, as 16, 385; plur. Sara, waters, only once, Od. 13, 109; proverb ὕδωρ καὶ γαῖαν γενέσθαι, see γαῖα. (υ prop. short, but also long in the arsis, cf. Herm. ad h. Cer. 382.)

ὑετός, ὁ (ῦ, ῦω), rain, a shower, 12, 133.† vla. viáor, see viós.

YIEYE, a form of vios, obsol. in the nom. from which oblique cases are

viós, ò (from this form there occur in Hom. besides the nom. sing., the gen. and accus. sing , and the gen. and dat. plur. The accus. plur. viove, as a varia lectio, 5, 159). Besides this, the Ep. language declined the obl. cases after two themes: 'YIZ and 'YIEYZ, gen. vios and vicos, dat. vit and vici, vici, accus. via and viea, 13, 350; nom. pl.: vies, vieis, and vices, in the dat. plur. only vicos, 5, 463. Od. 3, 387; a son, often vice 'Axains ='Aχαιοί: once vier Λαπιθάων=Λαπίθαι, Il. 12, 128. (The diphthong νι is sometimes used as short, 6, 130. 17, 575), see Thiersch, Gram., § 185. 25. Buttm., § 58. p. 101. vierós, à (viós), a child's child, a grand-

son, 2, 666. Od. 24, 515. ὑλαγμός, ὁ (ὑλακτέω), the act of bark-

ing, a howl, 21, 575.†

Yhanions. ov, o, son of Hylacus, whom Odysseus (Ulysses) pretends to be, Od.

υλακόμωρος, ον (θ), poet. always or frequently barking; barking, howling, κύνες, *Od.14, 29. 16, 4. On the doubtful derivation of the termination paper,

see under έγχασίμωρος.

ὑλακτών, poet. ὑλάω (ΰ), to bark, spoken of dogs, 18, 586; metaph. of wrath of heart, κραδίη οἱ ἔνδον ὑλάκτει partcp. aor. ὑπαίζως, poet. (ἀίσσω), fut. ὑπαίζω, partcp. aor. ὑπαίζως, to leap or to rush

['so growled Ulysses' heart,' Cp.], Od. 20,

ύλάω and ύλάομαι, depon. mid. poet. form of ὑλακτέω, to bark, act. Od. 16, 9. Mid. Od. 16, 162. 2) Trans. to bark at, τινά, *Od. 16, 5. 20, 15.

υλη, η (υ), 1) a forest, a word, 5, 52. Od. 5, 63. 2) felled word, building timber. fire-wood, Il. 23, 50. 111 Od. 9, 234. 3) the ballast of a ship, prob. properly wood, brush-wood, then rubbish, Od. 5,

Υλη, ή, pros. αὶ Υλαι, a little town in Breotia on the lake Copaïs, in the time of Strabo destroyed, 2, 500. 5, 708. 7, 221. (v is short in 5, 708. 7, 221; hence some critics would write Yon.)

ὑλήεις, εσσα, εν (υ. ΰλη), wondy, abounding in wood, well-wooded, xwpos, 10, 362; vyoos, Od. 10, 308, h. 13, 5; as adj of two endings, Od. 1, 246.

YALOS, o, a river in Ionia, which rises in Lydia, and flows into the Hermus, 20, 392

ύλοτόμος, ον (ῦ, τέμνω), wood-felling, wood-cutting, πέλεκυς, 23, 114; apoken of men, *23, 123.

νμεῖς (v), plur. of the personal pron. of the second person. Of the common form Hom. uses only, in addition, the dat. vuiv. Nom. Æol. and Ep. vuues, gen. Ion. ὑμέων, Ep. ὑμείων, dat. Æol. and Ep. ὑμμι(ν) and ὑμμ', 10, 551; accus. lon. vueas, Æol. and Ep. vuue. (The gen. vuéw, and accus. vuéas, are often dissyllabic); you, your, with a collective sing. Od. 12, 81, 82; cf. Thiersch, § 204. 9. Rost, Dial. 44. Kühner, § 301.

υμέναιος, ὁ (υμνος), a bridal song, the hymeneal song, which the companions of the bride sung in conducting the bride to the house of the bridegroom, 18, 493. ύμέτερος, η, ον (ῦ, ὑμεῖς), your, ὑμέτερόνδε, to your house, Ep., 23, 86.

ντινος, δ, 1) a song, a melody, ντινος αοιδής = οξμος αοιδής, the melody of the song, Od. 8, 429. † 2) a song, a hymn,

song, Od. 6, 253.7 2) a song, a nymn. h. Ap. 161. 8, 19. ὑμός, ἡ. όν (ῦ), Dor and Ep. for ὑμό-τερος, your, 5, 489. Od. 1, 375.

υπάγω (άγω), only imperf. 1) to lead under, imπους ζυγόν, to put the horses under the yoke (to lead them to the yoke, Cp.], 16, 148. 23, 291; ημιόρους, to harness, Od. 6, 73. 2) to lead αυογ from under, to convey away, τινά ἐκ βελέων, 11, 163.

ύπαείδω, Ep. for ὑπάδω, to sing in addition, in tmesis, 18, 570; see ἀείδω. ὑπαί, Ερ. for ὑπό.

*บาลเอ๊ะเอ๊อเหล, 200 บาลออ๊ะเอ๊ษ.

ὑπαιθά, adv. (ὑπό), 1) away from-under, sidewise, 15, 520. 21, 271. 2) As

from under, with gen. βωμοῦ, forth from under the altar, 2, 310. 2) With accus. spoken of the fish, φοῦς (i. e. φοῦκα) ὑπαίξει, ed. Wolf, will rush up to the agitated wave ['rippled surface,' Cp.], (to devour the fat of Lycaon), 21, 126; cf. φρίξ. Heyne and Bothe: ὑπαλύξει , he will escape from the rippling flood (viz. into the deep), when he has satisted himself, cf. Bothe. This explanation is contrary to the sense. The main thought is: the fishes will devour thee; in order to do this, the fish must come up from beneath to the floating corpse; this is expressed by vmalfer, but not by wwadufer, cf. Spitz. ad loc.

ύπακούω (ακούω), αοτ. Ερ. ὑπάκουσα, infin. vwakovou, to hear to, 8, 4; in tniesis. 2) to give ear to, or to answer, Od. 4, 283. 10, 83.

ὑπαλεύομαι, depon. mid. poet. (ἀλεύω),

BOr. partcp. ὑπαλευάμενος, to avoid, to escape, with accus. θάνατον, Od. 15, 275.+ ὑπάλυξις, ιος, ἡ (ὑπαλύσκω), the act of

avoiding, escaping, fleeing, 22, 270. Od. 23, 287 ύπαλύσκω (άλύσκω), fut. λύξω, Batr.

97; aor. Ep. ὑπάλυξα for ὑπήλ., partep. ὑπαλύξας, to avoid, to escape, to fly, with accus. τέλος θανάτοιο, Κήρας, 11, 451. Od. 4, 512; ἀέλλας, Od. 19, 189; χρεῖος, to escape a debt, i. e. not to pay, Od. 8,

ὑπαντιάω (ἀντιάω), aor. l partep. ὑπαν riágas, to come against of meet unexpectedly, absol. 16, 17.†

υπαρ, τό, only nom. accus., a real appearance in a state of wakefulness, οὐκ ὄναρ, ἀλλ' ϋπαρ, not a dream, but a reality [no feeting dream, but a truth, Cp.], *Od. 19, 547. 20, 90.

ὑπάρχω (ἄρχω), 201. subj. ὑπάρξη, to begin, to do first, Od. 24, 286.†

ὑπασπίδιος, ον (ἀσπίς), under the shield, covered by the shield, from this neut. plur. ύπασπίδια as adv., with προποδίζειν and προβιβάν, *13, 158. 807. 16, 609.

υπατος, η, ον (from υπερ for υπέρτα-τος), the highest, most exalted, supreme, often epith. of Zeus, 5, 756; and Od. er πυρή ὑπάτη, upon the highest part of the funeral pile, Il. 23, 165. 24, 787.

ขัพย์ลฮเ, 866 ขัพยนุน. ὑπέδδεισαν, see ὑποδείδω.

ύπέδεκτο, see ύποδέ; . αι. ύπεθερμάνθη, see ύποδερμαίνω

υπείκω, Ep. also υποείκω (είκω), fut. vinceifu, sor. vinceifa, fut. mid. vineifomai and vwoeifonai, 23, 602. 1) to yield, to retire from, rivi cons, to retire from a seat for any one, Od. 16, 42; with gen. alone, reau, to go away from the ships, Il. 16, 305. b) With accus. xeroás ruros, to escape a man's hands, 13, 227. 2) Metaph. to yield, to submit to, to comply with, to obey, rise, 15, 211. 23, 602. Od. 12, 117; rise 7n, to yield to any one in any respect, Il. 1, 294. 4, 62. (The fut. any respect, Il. 1, 294. 4, 62. (The fut. observed, with gen. àlós, from the sea, mid. is, in use, equivalent to the fut. act.) 13, 352.†

υπειμι (είμι), pres. 3 plur. Ion. υπίασι to be under, μελάθρφ, to be under a roof, 9, 204; πολλήσι (ἐπποις), under many were colts, 11, 681; in tmesis, Od. 1, 131.

ύπείρ, poet. for ὑπέρ. ύπειρέχω, poet. for ύπερέχω. ύπειροχος, ον, poet. for ύπεροχος

Υπειροχίδης, ου, ο, son of Hyperochus =Itymoneus, 11, 673.

Υπείροχος, ὁ, poet. for Υπέροχος, a Trojan, slain by Odysseus (Ulysses), 11,

Υπείρων, ονος, &, a Trojan, slain by Diomedes, 5, 144.

ὑπέκ, before a vowel ὑπέξ (ὑπό, ἐκ), in the II. ed. Wolf vn' ex. 1) Prepos. with gen. from under, out from under, forth from beneath, 5, 854. 13, 89. 15, 628; see τυτθόν. 2) Adv. Od. 3, 175.

υπεκπροθέω, poet. (θέω), only pres. to run forth from beneath, 21, 604. Od. 8, b) With accus. to run before. to outstrip, 11. 9, 506.

ύπεκπρολύω, Hom. (λύω), aor. l ύπεκπροέλυσα, lo lonse from under, ημιόνοι απήνης, to unharness the asses from the

carriage, Od. 6, 88 †

vinenpopéw (péw), to flow out from
under, Od. 6, 88.†

υπεκπροφεύγω (φεύγω), aor. 2 υπεκπροφύγοιμι, and partop. υπεκπροφυγών, so escape from under, to escape secretly, absol. 20, 147. 21, 44. Od. 20, 43; with accus. Χάρυβδιν, Od. 12, 113.

ύπεκσαόω, Ep. (σαόω), 201. 1 ὑπεξεσά-ωσα, to sare or deliver from unperceived, τινά, 23, 292.†

ὑπεκφέρω (φέρω), imperf. poet. ὑπέκφερον, 201. υπήνεικα, 8, 883. 1) to bear away from under or secretly, riva modemoso, to withdraw any one from the war, 5, 318. 377. 885; generally, to bear away, spoken of horses, Od. 3, 496. 2) to convey any thing away, caros, Il. 8, 268.

ύπεκφεύγω (φεύγω), εστ. 2 ύπεξέφυγο and Ep. ὑπέκφυγον, infin. poet. νι γέων, to flee secretly from, generally, to escape, to flee, 8, 243. 20, 191; with accusa. Κήρα, δλεθρον, ρέεθρα, 5, 22. 6, 57. 16, 687. Od. 9, 286 (in Od. 3, 175, νακέ is adv.)

ύπεμνήμυκε, see ύπημ**νω.**

inevente and ineventer, adv. (evepte), 1) beneath, below, 13, 30; esply in the under world, 3, 278. Od. 10, 353. 2) With gen. under, ποδών ὑπάνερθε, Il. 2, 150; ὑπάν. Χίοιο, Od. 3, 172.

υπές, εσε υπέκ.

ὑπές see ὑπέκ.

ὑπές έγω), only aor. optat. ὑπές εγγόνοι, to lead out under or secretly, esply out of danger, rued okade, Od. 18,

υπεξαλέσμαι (άλέσμαι), only nor. infin. υπεξαλέασθαι, to escape secretly, to avoid,

with accus. xeipas, 15, 180.†

vinefaradiu (diu), acr. 2 vinefaradis, intrans. to emerge from beneath, or w

ῦπέρ. Ep. also ὑπείρ (the latter when the last syllable must be long before a vowel, ὑπεὶρ ἄλα), I) Prepos. with gen. and dat., ground signif. over (super). A) With gen. 1) Of place: a) in indicating motion over a place or object, away, over, above, υπέρ τοίχων καταβή-ναι, 15, 352; cf. 20, 279; υπέρ οὐδοῦ βήvat, Od. 17, 575. b) In indicating continuance over a place: above, upon, on the upper side, upon unit experises, upon unit experises, to hold high above the eirth, 11, 13, 20; unit passon, 4, 528. Od. 1, 137; hence also: υπέρ κεφαλής στήναι τινι, to stand above any one's head, i. e. to stand behind the head, 11. 2, 20. Od. 4. 803. over, beyand, ὑπὲρ τάφρου, Il. 18, 228. 23, 73. Od. 13, 257. 2) In causa ive relations, almost always like mepi: a) in assigning the cause, as if still local: for, for any one's good; in expressions of protection and defence, reigos reigiosa σθαι νεών υπερ. for the ships, Il. 7, 449; ρέζειν τι ὑπερ Δαναών, 1, 444. b) With verbs of praying, by any one, for one's sake, λίσσεσθαι υπέρ τοκέων, υπέρ ψυχής καὶ γούνων σῶν, 15, 660, 665, 22, 338. Od. 15, 261. c) Generally, in indicating a reference of any kind: of. about, ψπέρ σέθεν αισχε ακούω. Il. 6, 521. B) With acrus. 1) Spoken of place, in indicating motion over an object: away, with the notion of accomplishment, away over, over; ψπέρ ωμον, 5, 16; ψπείρ äλa, 22, 227. Od. 3, 73. b) Spoken of measure : beyond, against, only metaph. υπέρ αίσαν, against propriety, Il. 3, 59; υπέρ μοίραν. against fate, 20, 336; ὑπέρ θεόν, 17, 327. II) In composition, it expresses the sign f. of the prepos. and also the notion of excess, of exaggeration. υπεραής, ές, poet. (άημι), blowing from above, αελλα, 11, 297.†

υπεράλλομαι, depon. mid. (άλλομαι), partep. Ep. sync. sor. unepaaro. partep. υπεράλμενος, to leap over, αυλής, 5, 138. 2) to leap over, with accus. στίχας, to leap over the ranks, *20, 327.

υπερβαίνω (βαίνω), 201. 2 ύπερέβη», 3 sing. Ερ. ὑπέρβη, 3 plur. Ερ. ὑπέρβη σαν, Ερ. for ὑπέρβησαν, 3 sing. subjunct. ὑπερβήη, Ερ. for ὑπερβή, 1) to stride over, to mount over, to go over, with accus. reixos, 12, 468; over, Od. 8, 80, 16, 41, h. Merc. 20. 2) Metaph. to overstep, a sol. to transgress, to commit a fanit, Il. 9, 501.

ψπερβάλλω. Ειν. αίση ψπειρβ. (βάλλω), aor. 2 ὑπειρέβαλον. 23, 637, and ὑπέρβαλον, without augm. 1) to cast over, with accus. σήματα πάρτων, to cast beyond all the marks, 23, 843; spoken of the stone of Sisyphus: ἀκρον νπερβάλ-Ace, to cast it upon the summit, Od. 11, 597; rarely with gen. τόσσον παυτός άγωνος ὑπέρβαλε, he cast (the ball) so far beyond the whole circle, Il. 23, 847. 2) to cast beyond any one, rivà δουρί, i e. to excel any one in casting the spear, 23,

υπέρβασαν, see υπερβαίνω. υπερβασίη, η (υπερβαινω), prop. overstepping, always metaph. transgression, wickedness, impiely, insolence, 3, 102. Od. 3, 206; plur., Il. 23, 589; and often. υπερβήη, see υπερβαίνω.

υπέρβιος, or (βίαι, haughty, mly in a bad sense, involent, viol-nt, overbearing, θυμός. 18, 262; υβρις. Od. 1, 368. Neut. υπέρβιον, as adv. haughtily, overbearingly, II. 17, 19.

"Υπερβόρεοι. οι, pros. Υπερβόρειοι, the Hyperboreans, a fabutous people said to dwell beyond the north wind, and whose country was conceived of as a paradise, h. 6, 26. Pindar, Pyth. 10, 49, places it upon the later; Hdt. 4, 13, beyond Scythia.

ύπερδεής, ές, gen. έος (δέος), ύπερδέα, Ep. for ύπερδεέα, see Thiersch, Gam. § 293; ruised above fear, incapable of fear, δήμος, 17, 330.† Thus Eustath. (antontos): and Voss. [Cp. disdaining fear]. Still other Gramm., as Apoll., derive it from &., and explain it, far less (ὑπερδέοντα).

Υπέρεια, ή, 1) a fountain in the town of Pheræ in Thessalv, 2, 734. 6, 451. 21 the ancient abode of the Phæaces, before they emigrated to Scheria. Od. 6, 4. According to this p-ssage, it is in the vicinity of the Cyclopes; hence the ancient critics, for the most part, take it to be a town of Sicily, and particularly for the later Camarina.

υπερείπω (ὑπό, ἐρείπω), 20r. 2 ὑπήριπον, prup. to demolish by mining; only in the sor. 2, to undermine, to overthrow, 23, 691.+

บัสะกร์สาย (บัสด์, สำคักราย), imperf. บัส-ร์กรสาย without augm., to eat away beneath, then generally, to take สมาช from beneath, spoken of a river: κονίην woodie, to wash away the sand beneath the feet, 21, 271.†

ύπερέσχεθον, see ύπερέχω. ύπερέχω, poot. ύπερέχω, always im perf. 2, 426 (έχω), aor. 2 ύπερέσχον, poet. lengthened ύπερέσχεθον, 11, 735 1) Trans. to hold above; τί τινος. any thing above another, σπλάγχνα, 'Ηφαιστοιο, 2, 426; esply for protection, χείρα or xelods rue, to hold the hand over any man, to shelter him, 4, 249. 5, 433. Ou. 14, 184; and instead of dat. with gen. Il. 9, 420. 687. 2) Intrans. to project, to be prominent, with gen. 3, 210. b) to rise above, spoken of the sun, γαίης, 11,

735; of a star, Od. 13, 93. υπάρη, η, a sail yard rope, in the plur. the ropes fastened to both ends of the yard and to the mast, which served to turn the sail, Od. 5, 260.†

инерηνορέω (инеримир), only partep. pres. to have a haughty spirit, to be in-solent, in a bad sense, 4, 173. 13, 258; exply in the Od. spoken of the suitors, and also strengthened by raries ['the proud, injurious suitors,' Cp], Od. 2, 266. 4, 766.

Υπερήνωρ, ορος, δ (exceedingly manly), son of Panthôus, slain by Menelaus, 14, 616. 17, 24.

'Υπερησίη, η, a town in Achaia, according to Paus. the later Ægeira, 2, 573. Od. 15, 254.

υπερηφανέω (φαίνω), only partep. to exalt oneself above others, to be insolent, to be proud, 11, 694.+

υπερθε, before a vowel υπερθεν, Adv. (ὑπέρ), from above, esply from heaven, 7, 101. Od. 24, 344. h. Cer. 101; generally, above, in the upper part, Il. 2, 218. 5, 122. Od. 16, 47.

ύπερθορέειν, see ύπερθρώσκω.

υπερθορώσκω (θρώσκω), only fut. υπερ-θορέομαι), Ep. and lon. for υπερθορου-μαι, and aor. 2 Ep. υπέρθορου, infin. Ep. υπερθορίειν, to leap over, to spring over, with accus. τάφρον, 8, 179; ἐρκίον, •9, 475; ansol. 12, 53.

ύπερθύμος, ον (θυμός), exceedingly spirited, noble-hearted, magnanimous, epith. of heroes and of an entire people, always in a good sense, 2, 746. Od. 16, 326. Voss takes it often in a bad sense, and translates haughty, proud, 4, 365. 5, 881; insolent, Od. 11, 269.

υπερθύριον, τό (θύρα), the lintel of a door-frame, opposed to ovoos, Od. 7,

υπερίημι (ϊημι), fut. υπερήσω, to cast beyond, to excet, viz. δίσκον, Od. 8, 198.+ υπερικταίνομαι, to move oneself quickly, from which πόδες υπερικταίνοντο, Od 23. 3 † ['with nimbleness of youth she stepp'd.' Cp. |. According to Aristarch. in Apoll. άγαν πάλλοντο from ύπό and έρικταίνοντο, or. according to Eustath., also=υπερεξε-

τείνοντο, i. e. άγαν ικνούντο from ίκταρ. The readings broagtaivorto and breoasταίνοντο are to be rejected. Υπεριονίδης, ου, ο, son of Hyperion = Helios, Od. 12, 176.

Ymepiwe, toros, o, 1) son of Uranus and Gea, one of the Titans, who from 1) son of Uranus Thea begat Helios, Selene, and Aurora, Hes. Theog. 371 h. Cer. 26. cf. h. 31, 3. 2) It stands as a patronymic epith. 8, 480. Od. 1, 8. Υπερίων 'Ηέλιος (like Zeùs Κρονίων), son of Hyperion, according to Eustath. for euphony's sake shortened from Υπεριονίων, cf. Μολίων. This explanation is confirmed by Od. 12, 133. 176. Others would explain it according to the derivation from virte im, that goes over us. cf. Nitzsch ad Od. 1, 8.

ύπερκαταβαίνω (βαίνω), 201. 2 ύπερκατ έβην, to descend over, to go over; with accus. τείχος, over the wall, *13, 50, 87.

υπερκύδαντας, poet defect accus. plur. from a nomin. υπερκύδας, αντος, δ, επceedingly famed, very glorious, *4, 66.
71. (According to Schol. a partep. sor. I from an old word κύδω, κυδαίνω, whence κύδος, like γήμας; some take it as an adj. ὑπερευδάς, Dor. for ὑπερευδής. contr. from ὑπερευδόγιος, hence prop. to be accented ὑπερευδόγιος, cf. Spitzner ad loc.)

"ὑπερκύπτω (κύπτω), fut. ψω, to bend oneself over, Ep. 14, 22.

"unequeverys, o, poet, for unequeves, h. 7, 1; in the accus. υπερμενέτα. υπερμενέω, poet. to be superior in vigous or strength, only pres. partcp. virepueré-oures, Od. 19, 62; † from

υπερμενής, ές, gen. έος (μένος), superior in strength, powerful, almighty, epith. of Zeus and of kings, 2, 116. 8, 236. Od.

13, 205.

υπέρμορον, poet. adv. (μόρος), beyond fate, contrary to fate, i. e. more than fate allots or from the beginning appoints to man, 20, 30. 21, 517. Od. 1, 34; once υπέρμορα, as if formed from an adj. υπέρμορος, 11. 2, 155. cf. Μοίρα. (Prob. υπέρ μόρον should be written separately, as υπέρ μοίραν, αίσαν, but they were joined for euphony, see Nitzsch ad Od. 1, 34.)

υπεροπλίη, ή, poet. (υπέροπλος), only in the plur. arrogance, esply in reference to prowess in arms, generally, pride, haughtiness, 1, 205 + (clong.)

υπεροπλίζομαι, poet. depon. mid. (υπέρ-οπλος), to behave oneself haughtily, to act insolently, hence with accus. to disdain, to despise, οὐκ ἄν τίς μιν ἀνὴρ ὑπερ-οπλίσσαιτο, no man could despise it (the dwelling), Od. 17, 268.† (Schol. Vulg. and Eustath. υπερηφανήσειεν.) This explanation Buttm., in Lexil., [and Fäsi] approves. According to Aristarch. on the contrary (cf. Apoll.), = runforcer, to subdue or take by force of urms. [No man should e'er achieve by force his entrance here, Cp.].

ψπέροπλος, ον. poet. (ὅπλον), haughty, insolent, only neut. sing as adv. υπέρ-οπλον είπειν, *15, 185, 17, 170.

υπέροχος, ον (έχω), Ερ. υπείροχος, propeting, prominent, distinguished, with gen. alaw, above others, *6, 208. 11, 784; absol. h. 11, 2.

ύπερπέτομαι, depon. mid. (πέτομαι), aor. 2 Ep. 3 sing. υπάρπτατο, to fly over, to fly beyond, 13, 408. 22, 275; with accus. σήματα, to fly beyond the marks, Od. 8, 192.

see ὑπορρήγνυμι.

ὑπερράγη, see ὑπορρήγνυμι. ὑπερσχεθεῖν, a lengthened acr. of ὑπερέχω, q. v.

υπέρτατος, η, ον, poet. (prop. sup-rl. of υπέρ), uppermost, highest. κείτο υπέρτατος, it (the stone) lay uppermost, *12, 381; ήστο — υπέρτατος έν περιωπή, 23,

υπερτερίη, ή (υπέρτερος), the highest part (body or frame-work) of a carriago, on which the load was carried. Od 6, 70.

υπέρτερος, η, ον (prop. compar. f.om υπέρ), upper, that is above. κρά υπέρτερα, the upper flesh, in opposition to σπλάγχνα, Od. 3, 65. 470. 2) higher, superior, more excellent, more exulted, εύχος. Il. 11, 290. 12, 437; γενεή, in racu,

11, 786. ὑπερφίαλος, η, ον, only in a metaph. signif. haughty, proud, ensolent, often an spirit, 15, 94. 23, 611; enoc, Od. 4, 503. Antinous uses it, Od. 21, 289, of himself and the suitors, to the supposed beggar, where it signifies proud, high-spirited [in a good sense]. [Art thou not contented to partake of the feast unmolested with us high-souled (nobles)?] Adv. ὑπερφιάλως, haghtity, insolently, Od. 1, 227. 4, 663; generally, excessively, exceedingly, Il. 13, 293. Od. 17, 481. (The deriv. is doubtful: the ancients [Schol. Vulg. ad od. 1, 134, Etym. Mag.], derived it from φιάλη, a dish, hence that which runs over the brim of the dish, excessive; Buttm., Lexil. (in voc.), derives it with Damm from φνή, hence prop. ὑπερφύαλος, supernatural, setting oneself above all others; Nitzsch ad Od. 4, 663, prop. = υπερφυής, overgrown, that overgrows oneself and others; according to Passow, poet. for $\dot{v}\pi\epsilon\rho\beta(a\lambda\phi) = \dot{v}\pi\dot{\epsilon}\rho\beta(\phi)$.

υπερφιάλως, adv. see υπερφίαλος.

υπόρχομαι, depon. mid. (ὑπό, ἔρχομαι), 20. 2 ὑπήλυθον, 1) to go under, to go into, to enter (subire), with accus. θάμνους, δώμα. Od. 5, 476. 12, 21. 2) Metaph. of mental states, to enter unobserved, to steal upon. Τρώας τρόμος υπήλυθε γυία, trembling seized the Trojans in their limbs (trembling seized upon the limbs of the Trojans), 7, 215. 20, 44. h. 28, 3.

ύπερωέω (έρωέω), aor. Ευ. ύπερώησα, to go back, to retire, *8, 122. 15. 452.
ὑπερώη, ἡ (prop. fem. from ὑπερώος),

the palate. elsewhere οὐρανίσκος, 22, 495. † υπερωϊόθεν, adv. (υπερώϊον), from the spper story, from an upper apartment, Od. 1, 328.†

υπερώτον, τό, or υπερφον (υπέρ), the upper part of the house, the upper story, an apartment in the upper story, an apartment of the women, sing. 2, 514. Od. 6, 362; plur. in both forms, 16, 184. Od. 16, 449; because the apartments of the women were in the upper story, hence often, eis มหาคุญ ล่าลดิสเทยเม, Od. 2, 358. 4, 751. (Prop. neut. of the adj. υπερφος, subaud. οίκημα.)

υπέστην, 800 υφίστημι.

υπαστης, see υπέχω.
υπέχω (έχω), sor. υπέχων, poet. υπέχω (έχω), sor. υπέχων, poet. υπέχων, 7, 183; partep. υποσχών, 10 hold ander, to hold before, χείρα, 7, 183; θήλασς εππους, to cause the mares to couple, 5, 269.

υπημύω (ημύω), perf. υπεμνήμυκε, to incline, to bow. to make the head sink. his eyes; dooms him to sad looks), 22, 491.† Thiersch, Gram. § 232. 94 (as intrans.); is entirely bowed down, i. e. hangs down his head. [Död. (denying that vn6- = 'down') explains it: must

epith. of the suitors, Od. 1, 134. 2, 310; πάντα (quemlibet) ὑπέρχεται ἐμνημυκώς.] of the Cyclôpes. Od. 9, 10; of the Tro- This perf. arose thus: ἡμυκε, redupl. jans, Il. 3, 166. 13, 621; θυμός, a haughty ἐμήμυκε, then strengthened metri gr, εμνήμυκε, cf. νώνυμνος. (Bothe has adopted ὑπεμμήμυκε, after Toup.)

υπήνεικα, see υποφέρω.

υπηνήτης, ου. ὁ (ὑπήνη), that gets a beard. πρώτου ὑπηνήτης (whose beard is just beginning to grow), 24, 348. Od. 10, 279. υπησίος, η, ον (ηως), towards the morning, early, Il. 8, 530. Od. 4, 656. στίβη

υπ , morning frost, Od. 17, 25.
υπισχυέομαι, depon. mid. Ion. υπίσχομαι. Od. 2, 91. h. Merc. 275; aor. 2 υπεσχόμην, imperat. υπόσχεο, infin. υποσχέσθαι prop. a strengthened form of υπέχομαι), to hold oneself under, i. e. to undertake, hence to promise, to engage, ti tivi, 11. 9, 263. 12, 236; esply buyareoa, to betroth a daughter to a man, 13, 376. a) to row any thing to the gods, lepá, ἐκατόμβας, 6, 93. 115. 23, 209. b) With infin. fut. 6, 93. 13, 366. 368. Od. 4, 6; and with accus, and infin. Od. 8, 347. Instead of the fut, of the infin. the pres. ἀπονέεσθαι occurs, Il. 2, 112. 19, 19, with signif. of the fut.

υπίσχομαι, Ion. and Ep. = υπισχυέομαι. υπνος, ο, sleep, very often (γλυκύς, ήδύς, λυσιμελής, νήδυμος, πανδαμάτωρ). χάλκεος ϋπνος, poet. for the sleep of death [ferreus somnus, Virg.], 11, 211. Υπνος, o. the god of sleep, twin brother of death, 14, 231. 24, 5; ruler both of gods and men (14, 233). According to Hes. Th. 758, he has his dwelling in the under world : in Hom. Hêrê seeks him in Lemnos, 14, 233.

υπνόω, contr. υπνώ, hence expanded υπνώω, only partep. υπνώοντες, intrans to sleep, to slumber, 24, 344. Od 5, 48 24, 4. υπό. also Ep. υπαί. I) Prepos. with gen., dat., and accus.; ground signif. under. A) with gen. 1) Spoken of place: a) In indicating motion forth from under an object, under, from under, from beneath, only pect, (elsewhere ὑπάει, ἀνίστασθαι ὑπό ζόφου, to come forth from the darkness, 21, 56. ἀρύειν νεκρὸν ὑπ' λίαντος, αναγ from (under) λίαν 17, 235. cf. 9, 248. 13, 198. ἄγειν ἀνδροκτασίης ὑπο, to lead away from (the consequences of - or, after) my killing a man, 23, 86. Αύειν εππους υπό ζυγου, 8, 543. Od. 4, 39. 6) in indicating continuance under an object, Il. 1, 501. 2, 268. 8, 14. 2) In causative relations: a) In assigning the author, with passive and intransitive verbs: under, more frequently, by, through, before, banning ind twos, to be vanquished by any one, 3, 436. 4, 479. cf. 6, 134. 16, 434. θνήσκειν υπό τινος, to perish by any one, 1, 242. φεύγειν υπό τινος, to flee before any one [i. e. under the influence of terrour inspired by him], 18, 149. coβείσθαι ψπό τινος, 16, 303. b) In assigning the efficient cause: ὑπ' ἀνάγκης, by force, Od. 2, 110. 19, 156. c) Often in assiguknock under to every body (lit. bones the ing operating or accompanying circum-keed under), = παντί ὑπόχειο ἀστί, or stances: under, by, ἀὐσάντων ὑπ' Αχαιών, Τι

ander the shout of the Greeks, Il. 2, 334. εητων ύπο θυμοραίστέων, 16, 591. 18, 492. Od. 19, 48. 23, 290. d) In indicating subordination, Od. 19, 114. B) With dat. almost like the gen. 1) Spoken of place, very often: under, esply in defining localities, ὑπὸ Τμώλφ, Il. 2, 866. cf. 22, 479. 2) In causative relations, a) Spoken of the author, as with gen., rather poet., under, by, δαμήναι υπό τινι, 5. 646. Od. 4, 790. ὑπὸ χερσί τινος, Il. 2, 860. b) Spoken of intermediate causes: ψπὸ πομπή, under the conduct, 6, 171. Φέβεσθαι ὑπό τινι, 11, 121. cf. Il. 5, 699. c) Of subordination, under, by, Od. 3, 304: also υπνω υπο, somno obsecutus, Il. 24, 636. Od. 4, 295. C) With accus. 1) Spoken of place, a) In indicating motion to a lower place, iévas und yaiav, under the earth, il. 18, 333; also spoken of motion to elevated places (snh), to, towards, έρχεσθαι υπο Ίλιον, 2, 216. υπο τείχος, 4, 407. δ) Of a quiet conti-nuance, είναι ὑπ' ἡῶ τ' ἡέλιόν τε, 5, 267. cf. Od. 11, 498. 619. 2) Spoken of time: against, about (sub), νύχθ' υπο, Il. 22, 102: during, 16, 202. II) As adv. amongst, under, often υπο δέ, Od. 4, 636. 21, 23. 2) secretly, unobserved, Il. 23, 153. 24, 507. We may often also suppose a tmesis, 17, 349. 18, 347. III) In composition it has the signif. of the adv. sometimes it means also somewhat, a little.

υποβάλλω (βάλλω), infin. Ερ. υββάλλων, for υποβάλλευν, 19, 80. 1) to cast under, to lay under, with accus., λίτα, 2) Metaph. to interpose a Od. 10, 353. 2) Metaph. to interpose a word, to fall into the discourse, to interrupt, 19, 80 [cf. Herm., Opusc. V. 302, seq. VII. 66, seq. esply 72]. ὑποβλήδην, adv. (ὑποβάλλω), prop. to

cast between, hence, interposing, inter-rupting in the discourse [Herm. says, admonendo occurrens: εεε ὑποβάλλω]. ἀμείβεσθαι, l, 292.† 2) with sidelong glances [limis oculis], ἐσκέψατο, h. Merc. 415. [So in 1, 292, according to Död.]

ὑπόβρυχα, adv. under water, τὸν ὑπόβ. θῆκε, it held him, Odysseus (Ulysses), long submerged (according to Voss, the subject is: the raft, σχεδίη; according to Nitzsch, the surge itself), Od. 5, 319. Mly it is taken as an adv. According to Buttm., in Lexil., a metaplast. accus. sing. of the adj. ὑπόβρυχος, or later υποβρύχιος.

*ὑποβρύχιος, ον (βρύχιος), under water, in the depth, of three endings, h. 33, 12. *ὑπογνάμπτω (γνάπτω), to bend under, to bend around; to repel, to withstand,

όρμήν, h. 7, 13.

υποδαίω, only in tmesis, see δαίω. *ὑποδαμάω (δαμάω), to subdue, to sub ject, only pass. λάθρη υποδμηθείσα Κρο-νίωνι, secretly forced by Zeus, h. 6, 4.

"υποδάμναμαι, mid. from the form υποδάμνημι = υποδημνάω, only pres. 2 sing. υποδάμνησαι, to subject oneself, to humble oneself, *Od. 3, 214. 16, 95.

υποδέγμενος, 800 υποδέχομαι.

υποδάδρομα, ετα υποτρέχω. υποδείδω (δείδω), aor. 1 Ep. υπάδδεισαν, υποδδείσας, but imper. υποδείσατα, Ep. perf. 2 ὑποδείδια, 3 plur. pluperf. ὑπεδεί-δισαν, Ep. perf. 1 ὑπαιδείδοικα, h. Merc. 165; to be a little afraid of, to fear any one or any thing, riva or ri, 1, 406. 5, 521. 12, 413. Od. 2, 66.

ὑποδεξίη, ἡ (ὑποδέχομαι), reception, esply hospitable reception, hospitable en-

tertainment, 9, 73.† (clong.)

υποδέχομαι, depon. mid. (δέχομαι), fut. taph. spoken of misfortune, and of a place of repose, Od. 14, 275. 22, 470. 2) to take upon oneself, i. e. to bear, to en-dure, to suffer, βιάς ἀνδρῶν, Od. 13, 310. 16, 189. b) Metaph. to promise, τί, Il. 7, 93 Od. 2, 387.

ύποδέω, only in tmesis, see δεω. υπόδημα, ατος, τό (δέω), prop. that is bound beneath: a sole, a sandal, .Od. 15, 369, 18, 361,

ύποδμηθείσα, see ύποδαμάω. ὑποδμώς, ῶος, ὁ (δμώς), subjected, hence, a stave, a servant, τινός, Ud. 4,

ὑπόδρα, adv. poet. looking up from beneath, i. e. darkly, fiercely, angrily, always, ὑπόδρα ἰδών, 2, 245. Od. 8, 165 (without doubt from vnedpanov, cf. Thiersch, § 192. 2)

υποδράω (δράω) Ep. υποδρώωσιν, 3 plur. pres. for υποδρώσι, to serve, to wait upon, Teví, Od. 15, 333.+

υποδρηστήρ, ήρος, ο, Ερ. (υποδράω), a ser vant. a waiter, an attendant, Od. 15, 330. υποδύω (δύω), aor. 2 υπέδυν, fut. mirl. ποδόσομαι, Ep. sor. 2 υπεδόσετο; only intrans. mid. together with sot. 2 act. 1) to go under, to go into, to sink into, with accus. θαλάσσης κόλπον, Od. 4, 435; absolute: to step under, to stoop, in order to take any one upon the shoulders, Il. 8, 332. 13, 421; metaph. with dat. πασιν ιμερόεις υπέδυ γόος, a joyful sorrowing came over them all [*tears followed, but of joy,' Cp.], Od. 10, 398. 2 to emerge amongst, to come forth, with gen. δάμνων, Od. 6, 127. κακών ύποδύσεαι, thou wilt escape from collected 20.5 25. evils, Od. 20, 53.

ὑποείκω, poet. for ὑπείκω. υποζεύγυυμι (ζεύγυυμι), fut. ὑποζεύξω, to yoke, to bring under the yoke, to harness, ιππους, Od. 15, 81.† cf. Od. 6, 73.

υποθερμαίνω (θερμαίνω), aor. pass. 3 vmospharou (τορματομή, του sing. ineepparou), sing. ineepparou, the become warm, aiματι, with blood, 20, 746.†
Υποθήβαι, ai, a place in Beestia, 5, 505. In regard to this place, even the

ancients were at variance. According to Strab. IX. p. 412. some understood by it the later Hornai, others, with greater probability, the lower town of Thebes; and they would consequently

read $\dot{w}\vec{n}$ $\Theta'\dot{n}\beta as$: for Cadmëa, the citaled, and the upper town of Thebes were der the feet lame or tottering; often destroyed by the Epigöni, and at that time not yet rebuilt, cf. Mannert VIII. of the slain, 11, 579. 13, 412. Pass. 16, 226.

ύποθημοσύνη, ή (ὑποτίθημι), instruction, counsel, exhortation, only plur. 15, 412. 16, 238.

υποθωρήσσω (θωρήσσω), to arm privately, only mid. to arm oneself privately, λόχφ, for ambush, 18, 513.†

ύποκάμπτω, to bend under or about, 24, 274 † See κάμπτω.

υπόκειμαι, only in tmesis, 21, 364. See κείμαι.
υποκινέω (κινέω), 20τ. 1 ὑποκινήσας, 10

move beneath, to move gently, spoken of Zephyr, 4, 423.† ὑποκλίνω (κλίνω), 201. pass. ὑπεκλίνθην,

imoral pus (κλίνω), 207. pass. υπεκλινόην, to bend. Pass. with dat. σχούνω, to lay oneself among the rushes, Od. 5, 463.†

υποκλονώ, poet. (κλονώ), only mid. υποκλονώσθας των, to fly in confusion ('in tumultuous flight,' Cp.] before any one, 21, 556.†

υποκλοπέω = υποκλέπτω, to conceal under. Mid. to conceal or hide uneself under. Od. 22, 382.†

ψποκρί νομαι, depon. mid. (κρίνω), aor. 1 ὑπακρίνάμη», prop. to give a decision to a question, esply spoken of a prophet: to give a decision, to reply, to return answer, 12, 228; generally, τυί, to answer any one, 7, 407. Od. 2, 111. 170. 2) to explain, to interpret, δνειρον, Od. 19, 535. 555. cf. 11. 5, 150.

ύποκρύπτω (κρύπτω), aor. pass. ὑπεκρύφθην, lo concest or hide under. Pass. ἡ υπός ἄχνη ὑπεκρύφθη, was entirely concealed in the foam, 15, 626.†

νπόκικλος, ον (κύκλος), round beneath, rounded below (Eustath. κυκλοτερής); τάλαρος, Od. 4, 131.† 2) Others explain it, without probability, furnished with small wheels, Apoll. and Schol. Vulg.

wποκύσμα. Ep. mid. (κύω), only aor. 1 partep. wποκυσαμένη, to become pregant, 6, 26. Od. 11, 254; spoken of beasta: to be big with young, Il. 20, 225 (atill wποκυσαμένη is more correct., and it is adopted by Spitzner; cf. Buttm., Gr. under κύω).

ύπολαμβάνω, only in sor. 2 by tmesis, 3, 34. Od. 18, 88; see λαμβάνω.

ύπολάμπω, 18, 492. Od. 19, 48, now written separately; see λάμπω.

ύπολείπω (λείπω), fut. mid. ὑπολείψομαι, Od. 17, 276: to leave behind, τί, Od. 16, 50. Mid. to remain behind, to be left, Il. 23, 615. Od. 7, 230. 17, 282.

ύπολευκαίνω (λευκαίνω), to make white beneath, only pass. to grow white beneath, ύπολευκαίνονται άχυρμιαί, 5, 502.†

ὑπολίζων, ου, gen. ονος, poet. (ἀλίζων), somewhat smaller or less, λαοί. 18, 519.† ὑπολύω (λύω), αοτ. 1 ὑπόλύσα, αοτ. 1 mid. ὑπελῦσάμην. Ερ. αοτ. 2 mid. 3 plur. ὑπέλυντο, 18, 541: to loose beneath, to relax, to loose, metaph. γυιά τμος, to loose one's limbs beneath him, i. e. to

deprive the limbs of their power, to render the feet lame or tottering; often spoken of the severely wounded, 15, 581; of the slain, 11, 579. 13, 412. Pass. 16, 341; and by trnesis, 15, 581; spoken of a wrestler who falls, 23, 726 (cf. Ανω), μένος καὶ γνιᾶ τινος, 6, 27. Mid. to loose from under, to deliver, τινὰ δεσμών, to set free any one secretly from his bonds, 1, 401.

υπομένω (μένω), aor. υπέμεινα. 1) Intrans. to remain behind (to remain in one's place), Od. 10, 232. 238; esply spoken of a warrior, who makes opposition to the enemy, to maintain one's post, to wait, to hold out, Il. 5, 498; with infin. ουδ υπέμεινεν γνώμεναι, he waited not till he was known [lit. for us to know him], Od. 1, 410. 2) Trans. to await, to abide, to sustain, τινά. Il. 16, 314. 17, 25; or epanip τινος, 14, 189.

υπομιμησικω (μιμησικω), fut. υπομησικω, αυτ. υπόμησικα, το remind, τηνα τυσος, any one of any thing, "Od. 1, 321. 15, 3. υπομησικα (μικοριαμ), 2 plut. Imper. υπομησικα (μ. ε. μ. for υπομησικα, Οd. 22, 38. τ (υπομησικώ), see υποιώ».

(ὑπομνημύω), see ὑπημύω. ὑπονήιος, ον, lying at the foot of Mount Neion, epith. of Ithaca, Od. 3, 81: see Ἰθάκη.

ύποπεπτηώτες, see ύποπτήσσω.

υποπεριάζω (περιάζω), to become gradually of a dark colour [' to gather fast their blackness,' Cp.]; of ripening grapes, Od. 7, 126.†

'Υποπλάκιος, η, ον, Hypoplacian, lying at the foot of Mount Placus, epith. of Thebes in Troas, 6, 397; see Πλάκος. [According to others from πλάξ, situated in a low plain.]

ύποπτάννυμι, only by tmesis, 1, 130; see πετάννυμι.

brownform (πτήσσω), only partep.

perf. plur. ὑποπεπτηώτες, Ep. for ὑποπεπτηκότες, lo crouch from feur, lo cower,
spoken of birds: πετάλοις, to cower timidly under the leaves, 2, 312.†

ὑπόρνυμι (όρνυμι), only 201. 2 ὑπώρορον, to escite beneath or near, to awaken, το αναλειη, τοισο ὑπώρορο Μούσα, thus moved the muse, Od. 24, 62,† Od. 4, 113; 200 δρευμικών το δρευμικών τ

ὑποβρήγνῦμι (ἐηγουμ..), 20τ. 2 pass. ὑποβρήγνῦμι (ἐηγουμ..), 20τ. 2 pass. ὑποβράγην, to tear in pieces beneath. Pass. οὐρανόθεν ὑπεβράγη, in heaven the æther divided or opened itself beneath [cf. αἰθήρ], *8, 558. 16, 300.

æther divided or opened itself usureata [cf. alθήρ], '8, 558. 16, 300. ὑπόρρηνος, ον, poet. (ρήν, λοήν), having a lamb under ii, (each) with its lamb, 10, 216.†

ύποσείω, Ep. ύποσσείω (σείω), to shake beneath, or gently, to turn beneath, τρύπανον, Od. 9, 385.†

ύποσταίην, 800 ὑφίστημι. ὑποσταχύομαι (στάχυε), 10 grow gradually, prop. spoken of ears of corn, metaph. of herds, to increase, Od. 20, 212. °

metaph. of herds, to increase, Od. 20, 212.*

ὑποστεναχίζω (στεναχίζω), to groun deneath, spoken of the earth, γαια δ΄ ὑπαστενάχίζε, 2, 781.†

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υποστορέννυμι (στορέννυμι), Bor. infin. υποστορέσαι, to spread beneath, to lay under, δέμνιά τινι, Od. 20, 139.

υποστρέφω (στρέφω), fut. υποστρέψω, Bor. 1 υπέστρεψα, fut. mid infin. υπο στρέψεσθαι, aor. pass. υπεστρέφθην, Od. 18, 23. 1) Trans. to turn about, to turn around, to turn back, with accus. innove, Il. 5, 581. 2) Intrans. to turn about, to turn back, 5, 505. 12, 71; φύγαδε, to turn oneself to flight, 11, 448. "Ολυμπου. to return to Olympus, 3, 497. Mid. and aor. pass, to turn back, èς μέγαρον, Od. 18, 23. II. 11, 567.

ὑποσχεθεῖν, a lengthened Ep. aor., see ὑπέχω.

ύποσχέσθαι, see ὑπισχνίομαι. ὑποσχεσίη, ἡ, Ερ. = ὑπόσχεσις, α pro-mi.e, 13, 389.†

υπόσχεσις, ιος, ή (υπισχνέομαι), α pro-mise, 2, 286. 349. Od. 10, 483. "ὑποταμνόν, τό (τέμνω), an herb cut off,

for magic purposes, h. Cer. 228. υποτανύω, poet. = υποτείνω, only by tmesis, see τανύω.

υποταρβέω (ταρβέω), to be somewhat afraid of; τινά, only partep. aor. ὑποταρβήσαντες, 17, 533.†

υποταρτάριος, ον (Τάρταρος), dwelling beneath in Tartarus, Tirnves, 14, 279.+ ύποτίθημε (τίθημε), only mid. fut. ύπο θήσομαι, 201. 2 υπεθέμην, imperf. υπόθευ, infin. υποθέσθαι, to put under, to hay under, act. only in tmesis, 18, 375. Mid. to put any thing under any one, always metaph. to give any thing to any one, to grant, to counsel (with reference to the subject), βουλήν τινι, to give counsel to any one, 8, 36; ἔπος ἡὲ ἔργον τινί, to suggest a word to any one, Od. 4, 163. Without accus. rivi, to advise any one, to remind, to exhort, Od. 2, 194. Il. 21,

293. ὑποτρέμω, only in tmesis, 10, 390: see

ύποτρέχω (τρέχω), 201. ὑπέδραμον, perf. ὑποδέδρομα, l) to run under, metaph. 2 υποδέδρομα, ύποδέδρομε βήσσα, a valley extended beneath, h. Ap. 284. 2) to run to under, ο δ' ὑπέδραμε καὶ λάβε γούνων κύψας, he ran up to him beneath his arm and spear, and clasped his knees, 21, 68. Od.

10, 323. (Others explain, to run to.) ὑποτρέω (τρέω), aor. 1 ὑπάτρεσα, to τεtire trembling, to retreat, to fly, 7, 217. 15, 636. 2) Trans. with accus. to flee trembling from, to run away from, *17,

ὑποτρομέω (τρομέω), Ep. iterat. imperf. υποτρομέσσκον, to tremble thereupon, to quake, 22, 241. 2) Trans. with accus. to fee from any one, *22, 241.

ὑπότροπος, ον (ὑποτρέπω), turning back, returning home, always adverbial, with invescrat, 6, 367, 501. Od. 21, 211; and elvas, h. Ap. 476.

υπουράνιος, ον (ουρανός), under the heaven, πετεηνά, 17, 675; metaph. extending to heaven, i. e. very great, sheos, 10, 112. Od. 9, 264.

υποφαίνω (φαινω), 201. υπέφηνα, la make visible or to show unv thing under. τί, θρηνυν τραπέζης, to show the footstoul under the table, Od. 17, 409.7

ύποφέρω (φέρω), αοτ. 1 υπήνεικα, Ion. to bear away from under, exply to deliver from danger, ruá, 5, 885.†

υποφεύγω (φεύγω), to flee from under, to fire from, to escape, τινά, 22, 290.† ὑποφήτης, αο, ὁ (ὑπόφημι), prop. that speaks under any one, or as the servant of any one; hence, a disiner, an interpreter of the divine will, epith. of the Selli, 16, 235.

υποφθάνω (φθάνω), only in the partep. aor. 2 υποφθάς, and partep. aor. mid. υποφθάς, to be beforehand, to do before, to anticipate, ὑποφθὰς περόσησεν, 7, 144. Od. 4, 547; and with accus., to anticipate one, Od. 15, 171 (in the sor, a). ὑποχάζομαι, always in tmesis, see χά-

50μα... υποχείριος, ον (χείρ), under the hand, in the hand, χρυσός. Od. 15, 448.† υποχέω (χέω), sor. 1 Ep. ὑπόχευα, to ροων απάτε, to stress under, spoken of dry things, ρώναε, Od. 14, 49; to spread out, βοείας. II. 11, 843.

ύποχωρέω (χωρέω), imperf. and acr. πεχώρησα, to retire, to retrent, to go υπεχώρησα, to retire, to retrent, to go back, °6, 107. 13, 476; also in timesis, 4, 505.

υπόψιος, ον, Ερ. υποπτος, looked upon from beneath, i. e. with angry, contemptuous look; hence, despised, edious. υπόψιος άλλων, 3, 42;† ed. Wolf. (Others read ἐπόψιος, V. 'a spectacle to all.' This word which elsewhere occurs in a good sense, is opposed to the context.)
υπτιος, η, αν (ὑπό), hent backwords, supine, backwards, opposed to appropri, 11, 179; often with mire, 15, 434. Od. 9, 371; ἐρείσθη, Il. 12, 192,

υπώπιον, τό (ωψ), the part of the face below the eyes; generally, countenance, aspect (since anger and displeasure are expressed in the region of the eyes), 12, 463.1

υπώρεια, ή (όρος), the region at the foot of a mountsin, the foot or deciseity of a mountain, 20, 218 + (prop. fem. from adj. υπώρειος).

ύπώρορε, see ύπόρνυμε υπωρορε, see υπορνυμι.
υπωρόφιος, ον (δροφή), under the reef,
in the house, υπωρόφιοι δέ τοί είμεν, we
are under the roof with thee, i. e. tablefriends, 9, 640.+

Υρίη, ἡ, a little town in Bœotia on the Euripus, in the time of Strabo destroyed,

2, 837.
Υρμίνη, ή, a town in Elis, prob. near the cape Hyrmina or Hormina, 2, 616. Ypranions, ou, o, son of Hyrtacus = Asius, 2, 837.

Υρτακος, ό, a Trojan, husband of Arisbe, Apd. 3, 12, 5.

Yprios, o, son of Gyrtius, a Mysian. 14. 511.

ve, vos, o and i (v in the obliq. cases), accus. 5v, dat. plur. Ep. only vers for

vegs, a swine, a hog, both the boar and to promise, to covenant, to vow, with acthe sow; mly the tame hog. Hom. uses ous. 9, 519; τινί τι, 5, 715. 13, 375; of and συς according to the necessity of with κατανεύσαι, 4, 267; with infin. fut. the sow; mly the tame hog. Hom. uses be and oue according to the necessity of the metre, 10, 264. 23, 32. Od. 15, 556; see Thiersch, Gram. § 158. 12; and 197. 59

ບໍ່ອຸນເປັນທຸ, ທູ່, Ep. also metaplast. dat. υσμίνι, a contest, a fight, a battle, υσμίνηνηθε ιέναι, to go into the battle, 2, 477; the Ep. dat. υσμίνι μάχεσθαι, 2, 863. 8, 56. υσμίνι, see υσμίνη.

υστάτιος, η, ον, poet. = υστατος, 15, 634; the neut. as adv. υστάτιον, at last,

8, 353. Od. 9, 14.

υστατος, η, ων, superl. of υστερος (ὑπό), the last, the extreme, spoken of space, υστατος ομίλου, 13, 459; of time, 5, 703. 11, 299; connected with wimaros, 22, 203; neut. sing. as adv. at last; also πύματον καὶ ϋστατον, Od. 20, 116; ϋστατα καὶ πύματα, at the very last, Od. 4,

υστερος, η, ον, compar. (prob. from υπό), that follows, next behind, 5, 17; mly spoken of time: later, next, posterior, with gen. σεῦ υστερος, 18, 333; yeves vorepos, 3, 215. The neut. sing. as adv. υστερον, afterwards, in future, also plur. υστερα, Od. 16, 319.

ύφαίνω, aor. υφηνα, iterat. imperf. υφαίνεσκεν, and also from an Ep. from υσάω, the 3 plur. pres. υφόωσιν, Od. 7, 105; to wenve, with accus. 1076v. 11. 3, 125; and often paper, Od. 13, 108. 2) Metaph. spoken of crafty plots or discourse: to weave, to plot, to devise, to plan, μήτιν, Il. 7, 324. Od. 4, 678; δό-λον, Il. 6, 187; often with ενι φρεσί: δόλους και μήτιν, Od. 9, 422; μύθους και μήδεα πάσιν, to present words and counsels before all, Il. 3, 212.

ύφαιρέω, to take away from under, only in tmesis, 2, 154; see αἰρέω. ὑφαινός. ἡ, ὁν, verb adj. (from ὑφαίνω), wowen, ἐσθής, ͼἰμα, *Od. 13, 136. 218. 16,

231. ῦφασμα, ατος, τό (ὑφαίνω), a web, that which is woven, Od. 3, 247.1

ύφάω, poet. shortened for υφαίνω, from which υφόωσι, Ep. expanded for υφώσι, Od. 7. 105.†

υφέλκω (έλκω), to draw from under, TIPA TOGOTTP, to drag away any one by the feet, 14, 477.†

υφηνίοχος, ὁ (ἡνίοχος), prop. the servant of the warrior in the chariot, gevant of the warlor in the chambe, generally, a charioteer, 6, 19; cf. θεράνων.† ψφίνημι (τημι), sor. 2 partep. ψφίντες, 1, 434; elsewhere in tmesis. 1) to take down, to let down, toτον, 1, 434. h. Ap. 504. 2) to bring or lay under, τί τινι, in tmesis, 14, 140. Od. 9, 309. ὑφικάνω, only in tmesis, 11, 117;† see

υφίστημι (Ιστημι), 201. 2 υπέστην, 3 plur. Ep. uniorav, partcp. unográs, only in the sor. 2 in intrans. signif. 1) to place oneself under, to take upon oneself, to whimerase, ov. δ, poet. (πέτομαι) high-undertake, to attempt (Schol. τληναι), figing, high-scaring, aierós, 12, 201. 202 with infin. σαώσαι, 21, 273; hence: 3) (Od. 20, 243.

9, 445. 19, 195; ὑπόσχεσιν, to make a promise, 2, 286. Od. 10, 483. 3) to put neself under one, to yield to one, rivi. 11. 9, 160.

υφορβός, ὁ (ΰς, φέρβω), according to the necessity of the metre, for σύφορβος, sue necessity of the metre, for σύφορβος, a swinskerd, esply δίος υφορβός. Od. 14, 3; often ανέρες υφορβοί, °Od. 14, 410. υφόωσι, see υφόων. υψαγόρης, ου. ὁ (ἀγορεύω), voc. speaking loftily, speaking proudly, boasting, °Od. 1, 385. 2, 85. 303.

ύψερεφής, ές (ἐρέφω), Ep. also ύψηρεφής, es, from which only gen. υψηρεφέος, 9, 582. h. Merc. 23; kaving a high roof, wheredes δώμα, 5, 213. Od. 4. 15; δώματα ύψερεφέα, Od. 4, 757; and often (ea. with synizesis).

ύψηλος, ή, όν (ΰψος), high, lofty. spoken of trees, mountains, buildings, etc., 3, 384. 5, 560. 12, 282. Od. 1, 426.

Υψήνωρ, ορος, ὁ (from ἀνήρ, courage-is), l) son of Dolopion, a Trojan, 5. ous), 1) son of Dolopion, a riving, 76. 2) son of Hippasus, a Greek slain by Deiphobus, 13, 411.

ύψηρεφής, ές, see ύψερεφής.

ύψηχής, ές (ήχος), gen. έος, high or loud sounding, epith. of horses, loud neighing, or loud stamping, *5, 772. 23, 27. υψι, adv. high, on high, ημενος, 20, 155. Od. 16, 264. 2) high, up. on high, avaθρώσκειν, II. 13, 140; βιβάς, high striding, i. e. with great steps, 13, 371.

h. Ap. 202. "Υψιβόας, ου, ὁ, poet. (βοάω), high or loud crier, name of a frog, Barr. 205. ύψιβρεμέτης, ου, ο, poet. (βρέμω), high roaring, high or loud-thundering, epith. of Zeus, 5, 54. 12, 68. Od. 5, 4.

υψίζυγος, ον, poet. (ζυγόν), prop. that sits high upon the rower's seat or at the helm; metaph. high-silting, high-ruling, epith. of Zeus, *4, 166. 7, 69. = vyus-

ύψικάρηνος, ον, poet. (κάρηνον), having a lofty head or summit, having a lofty top, spies, tall oaks, 12, 132.† h. Ven. 265.

infixeous, ων, poet. (κέρας), high-horned, with lofty antiers, έλαφος, Od. 10 158.†

ύψίκομος, ον (κόμη), prop. high-haired, high-leaved, leafy, δρύς, 14, 398. Od. 12,

²υψίκρημνος, ον. poet. (κρημνός), with high precipices, high-projecting, Ep. 6, 5, ²υψιμάδων, οντος, ὁ (μεδω), high-ruling, Ep. 7, 3.

τύμιμέλαθρος, ον. poet. (μίλαθρον), kigh-built, αύλιον, h. Merc. 103. 134. ύψιπετήεις, εσσα, εν, poet. = ύψιπέτης, alerός, 22, 308. Od. 24, 538.

ύψιπέτηλος, ον, Ερ. for ύψιπέταλος (πέταλον), high-leaved, δένδρεον, 13, 437. Od. 4, 458.

Ύψιπύλη, ἡ, Ep. Ύψιπύλεια, daughter of Thoas, king of Lemnos, wife of Jason, see Ingwr. 7, 469.

ύψίπυλος, ον, poet. (πύλη) having high gates, high-gated, Θήβη, 6, 416. Τροίη, 16, 602 16. 698.

ὑψόθεν, adv. (ΰψος), from on high, from above, 11, 53. 12, 383. Od. 2, 147.

ύψόσε, adv. poet. (ύψος), on high, up, upward, 10, 461. Od. 8, 375, and often. ύψοῦ, adv. poet. (ΰψος), high, above, up,

on high, 1, 486. 6, 509. Od. 4, 785. *ὑψόω (ΰψος), partep. sor. ὑψώσας, to

elevate, to lift up, beuas, Batr. 80.

υω (υ), only imperf. and partcp. pres. pass., prop. to make wet, esply to cause to rain, Zevs ve, Zeus sends rain, 12, 25. Od. 14, 457. Hence pass. λέων νόμενος eal anuevos, a lion that goes through rain and wind [lit. rained and blown upon], Od. 6, 131.

Φ.

Φ, the twenty-first letter of the Greek alphabet; hence the sign of the twentyfirst rhapsody.

φάανθεν, see φαίνω.

φαάντατος, η, ον, Ep. irreg. superl. from φαεινός, or from φαεινός, the brightest, ἀστήρ, Od. 13, 93.†

φαγείν, Ep. φαγέμεν, infin. of the defect. sor. έφαγον, poet. φάγον, subj. Ep. 3 sing. φάγησι, for φάγη; to eat, to consume; belonging to ἐσθίω or ἔδω, with accus. 24, 411. Od. 9, 94; with gen. Od. 9, 102.

φάε. 3 sing. imperf., see φάω. Φαέθουσα, ή (the shiving), the daughter of Helios and Nesira, Od. 12, 132.

φαίθων, οντος, ὁ (poet. lengthened from φάων), luminous, shining, beaming, bright, epith. of Helios, 11, 735. Od. 11,

Φαέθων, οντος, δ, proper name, a horse of Εδε (Aurora), Od. 23, 246.
φαεινότερος, ή, όν, Ερ. comp. φαεινότερος, 18, 610. h. Ven. 86; superl. φαίντατος, Ep. resolved from the contr. φαεννότα-TOS, luminous, shining, beaming, gleaming, often spoken of metal; again, of fire, 5, 215; of the moon, 8, 554; of the eyes, 13, 3; of E6s (Aurora), Od. 4, 188; φούνικι, with purple. Il. 6, 219; of splendid clothes, 5, 315.

φαείνω, poet. = φαίνω, only pres.; prop. trans., to make light, to feed the light, Od. 18, 243. Mly intrans, signif. to shine, to beam, to gleam, spoken of Hêlios, Od. 12, 383. 385; of fire vessels,

*Od. 13, 308.

φαισίμβροτος, σε. poet. (φάια, βροτός), enlightening or bringing light to mortula, epith. of Eôs (Aurora), 24, 785; of Helios, Od. 10, 138. 191.

Paiat, akos, è, see Painkes.

φαιδιμότις, δ, poet., a rare form of φαίδιμος, ον (φαίνω), prop. shining, beaming, still never spoken of the external brightness of arms, but always metaph. noble, glorious, beautiful; spoken of the limbs of the body, your, Suos, 6, 27. Od. 11, 128. b) glorious, illustrious, famous, spoken of heroes, Il. 4, 505. Od. 2, 386, and often.

Φαίδιμος, ό, a king of the Sidonians, who hospitably entertained Menelaus,

Od. 4, 617. 15, 117.

Φαίδρη, η, Ep. for Φαίδρα, daughter of king Minos in Crete, wife of Theseus. She loved her step-son, Hippolytus, and being slighted by him, was the cause of his death, Od. 11, 321. Apd. 3, 1. 4. φαινέσκετο, see φαίνω.

φαινολίς, ή (φαίνω), light-bringing, epith. of Eôs (Aurora), h. Ap. 51.

Dainees, oi, the Pharacians, the fabulous blessed inhabitants of Scheria; see Zyeρίη. At an earlier period they dwelt in Hyperia, near the Cyclòpes, and emi-grated under Nausithous to Scheria, Od. 6, 7, 3. Twelve princes ruled over them, whose chief was Alcinous, Od. 8, 390, seq. They were occupied with navi-gation, and engaged also in piracy, although not otherwise warlike, Od. 7, Their fleet vessels are described by Hom., Od. 7, 34, seq. He further describes them as a people at peace, fortunate, industrious, and happy: they love the pleasures of the table, the song, and the dance, Od. 8, 214, seq. cf. Nitzsch ad Od. 6, 3, 8, 248. Voss, Mythol. Briefe III. p. 173. Uckert, and Mannert, believe that they originated in an obscure rumour in regard to the Tyrrhenians. Welcker in the Abhandlg. im Rhein. Mus., die Homerischen Phäaken, etc. II. 1833, p. 1, regards them as the ferrymen of death, borrowed from a foreign religion. The name he derives from paios, dusky, dark : the dark men.

φαινομένηφι (ν), Ep. for φαινομένη. Φαίνοψ, οπος, δ, son of Asius, from Abÿdus, father of Xanthus and Thoon,

5, 152. 17, 312. 583. φαινω (for φάω), Ερ. infin. φαινάμεν, αοτ. έφηνα, infin. φῆναι, fut. mid. φανού-μαι, infin. Od. 12, 230; αοτ. 2 pass. μαι, innn. Uni 16, 250; acr. a passe epánny, poet. φάνης, \$ plur. φάνεν for έφάνησαν, subj. 3 sing. Ep. φανήη for φανή, infin. Ep. φανήμεναι Ep. acr. i έφαανθην expanded from φάνθην, \$ plur. φάανθεν for έφαάνθησαν, II. 1, 200; perf. pass. πέφασμαι, 3 sing. πέφανται, 2, 122; fut. 3 πεφήσομαι, 17, 155 (not to be confounded with the similar form from ΦΕΝΩ); φάνεσκεν, 11, 64, is according to Buttm. Gr. p. 306, and Thiersch, Gr. \$ 210. c. more prob. to be derived from eparage. Prim. signif. 1) Transit. 66

bring to light, to cause to appear, to make visible, to show, with accus. ἐπιγουνίδα, μηρούς. Od. 18, 67. 74; αὐτὸν ᾿Αρην, Batr. 265; ὀδόν τινι Od. 12, 334; spoken of the gods, τέρας τινί, to cause a sign to appear, Il. 2, 324. Od. 3, 173; σήματα, Il. 2, 353; γόνον τινί, to give offspring to any one. Od. 4, 12. b) Generally, to show, to disclose, to express, vonuara. Il. 18, 295; ἀοιδήν, to begin a song, Od. 8, 499; aeireias, Od. 20, 309. 2) Intrans. to shine, to be clear, rivi, Od. 7, 102. 19, 28. Mid. with aor. pass. 1) to come to the light, to appear, to shine. to become risible, to show oneself, Tivi, It. 1, 198. 7, 7. Od. 7, 201; also τί, where: φαίνετο (sc. Εκτωρ οτ ο χρώς), he was visible at the neck, i. e. his neck was unshielded, 11. 22, 325; hence partep. φαινόμενοι, those present, 10, 236, and often: where also belongs the Ep aur. ἐφάνεσκε, 11, 64. Od. 11, 587. 12. 241. 242. With infin. Od. 11, 336. 14, 355; and with partep. 11. 5, 867. 2) Esply spoken of the appearance of the heavenly bodies, 1, 477. 8, 556; often, αμα ήοι φαινομένηφι, as soon as Eôs (Aurora) appeared, 9, 618. Od. 4, 407. b) to shine, to he bright, spoken of fire, 11. 8, 562; δεινώ οἰ όσσε φαανθεν, terribly beamed his eyes [her eyes, Felton and Heynel, 1, 200. [According to Ameis, φαίνεσθαι never means to shine, but always to appear; hence of is referred to Achilles, and oooe to Athênê, 'terrible to him appeared her eyes.' Am. Ed.]

*Φαινώ. ους, ή, a nymph, a playmate of Persephöne. h. Cer. 418.

Φαίνωψ, οπος, ο = Φαίνοψ

Φαΐστος, ὁ (adj. φαιστός, clear), son of Borus of Tarne in Mæonia, an ally of the Trojans, slain by Idomeneus, 5, 43. Φαιστός, ή, a town in the island of Crete, near Gortyna, founded by Minos, 2, 648. Od. 3, 296.

φαλαγγηδόν, adv. (φάλαγξ), by troops, in squadrons, 15, 360.†

st squadrons. 13, 300.7 phayor, appearance, appearance, a band, 6, 6, elsewhere in the plur. phayoryse Tower. 3, 77; inspers, 19, 138; phayoryse throughou, construct early arresult, 16, 281; cf. Kühner, 2 ear. 6 365. a. *Il.

φάλαρα, τά, 16, 106.† βάλλετο (πήληξ) δ΄ αἰεὶ κὰπ φάλαρ εὐποίηθ' — ed. Wolf; on the other hand, Spitzner after Aristarch., καὶ φάλαρα εὐπ., which must be connected with δεινήν - καναχήν έχε, V. 104; φάλαρα, Ep. shortened for φαληρά; according to the comm. explanation = φάλοι, skining studs or plates in front of the helmet as an ornament (Schol. A. τὰ κατὰ τὸ μέσος τῆς περικεφαλαίας μικρὰ α αντά το μασός της περικεφαλαίας μιέρα άσκιδίσκια). More probably they were, according to Buttm., in Lex., with a Schol. ad Il. 5, 743 (οἱ ἐν ταῦς παραγναθίσι κρίκοι, annuli s. fibulæ), to be dis-tinguished from φάλοι, and considered as the squameus, or metal-covered bands of the helmet, which held it fast,

φαληριάω (φαληρός), only partep. φαληριόων, Ep. for φαληριών, prop. to be white, spoken of waves, to foam. 13. 799.+

Φάλκης, ου, ὁ (the plank of a vessel), a

Trojan, slain by Antilochus, 14, 513. φάλος, ὁ (adj φαλός, clear), according to the old Gramm. metal stude or knobs on the helmet (Schol. ήλοι, ασπιδίσκοι), for protection and ornament. According to Buttm., in Lexil., mere correctly, a metallic ring, or conical eleration (later xwvos), running over the helmet from the forehead to the neck. and in which the crest was inserted. It terminated, both before and behind, in a small kind of brim. Voss translates, the cone of the helmet, cf. Köpke, Kriegswesen der Griecten, p. 93. Mly the helmet had one φάλος, 3, 362. 4, 459. 6, 9, etc. That the φάλος was closely connected with the crest, is shown by 10, 258, and 13, 614; cf. αφαλος, αμφίφαλος,

τετράφαλος. • Il. φάν, see φημί.

φάνεν, φάνεσκε, see φαίνω. φανήη, φανήμεναι, see φαίνω

φάος, εος, το (φάω), and older poet. form for dws, Ep. dows, dat. sing. dae. Od. 21, 422; accus. φασ, φόως, φόωσδε, plur. φασα, Od. 16, 15. 17, 39. (cf. Thiersch, § 189. 19. b.). 1) light, e. g. of candles, Od. 19, 24. 34. 18, 317; light, in distinction from άχλύς, Il. 15, 669; in distriction from αχους 11. 15, 695; esply day-light, day, day-break, 1, 605. 2, 49. 3, 485; often όραν. or όψεσθαι, φάσς ήελίοιο for ζην. 5. 120; and λείπειν φάσς ήελίοιο for θνήσκειν, 18, 11. είναι φόωσθε, to send to the light, 2, 309. έν φάει, in the light, in the day, 17, 647. Od. 21, 429. 2) Poet. a) the light of the eyes, only nom. plur. $\phi a \in a$, Od. 16, 15. 17, 39. b) Metaph. light, as the image of joy, aid, happiness, victory: wesfare, happiness, victory, Il. 6, 6, 8, 282. 11, 797. 15, 741. 16, 39; in the address yaurephy page (sweet life, V.), Od. 16, 23. 17, 41,

φαρέτρη, ἡ (φέρω), a quirer, 1, 45. ioδόκος, Od. 21, 11; and often. Φάρις, ιος, ἡ, an old town in Laconia, on the river Phellias, south of Amyclæ, 2, 582.

φάρμακον, τό (akin to φύρω, prop. a mixture), any artificial means of effecting physical changes; both in a good and a bad sense. 1) a remedy, both external and internal; esply medicinal herbs for wounds, 4, 191. 218. 5, 401. 900. 11, 515. 831. 2) poison, esply poison, sonous herbs, a poisoned draught, κακά, ανδροφόνα, θυμοφθόρα, 22, 94. Od. 1, 261. 2, 329; for poisoning arrows, Od. 1, 261. 3) a charm, a magic drug, a magic drink, Il. 11, 741. Od. 4, 220; and esply spoken of the charms of Kirkê (Circê), Od. 10 236, 292, 392, 394; and of Hermes, Od. 10, 287, 302,

φαρμάσσω (φάρμακον), to apply ar artificial means, spoken of working in

metals: to harden, welkenun en ubart. Od. 1 9, 393.1

φάρος, αος, τό, generally, any large piece of cloth, cloth, linen, for covering any thing; esply φαρ. ταφήτον, a shroud, Od. 2, 97. 24, 132; also φαρος alone. II. 18, 353; asit-cloth, Od. 5, 258. 2) α mantle, a cloak, which was worn over the other clothing, Il. 2, 43. 8, 221. Od. 3, 467. It was worn also by women, Od.

5, 230. 10, 543; h. 6, 5.

Φάρος, η, a little island, before the coast of Egypt, where at a later day Alexander the Great founded Alexandria. It was subsequently connected with the main land by a dike, and had a famous light-house, Od. 4, 355.

φάρυγξ, υγγος. δ, poet. gen. φάρυγος, the guilei, Od. 9, 373; hence generally, the throat, the neck, *Od. 19, 480.

φάσγανον, τό (σφάζω, for σφάγανον), prop. an edged tool, a death-steel, a sword, the weapon which the ancient Greeks always wore; it is called audn-Kes. two edged, perhaps rather a dagger, and probably distinguished by its shorter length from £ipos, 10, 256, 15, 713. Od. 22, 74; Opnicion, either distinguished by its size, or the present of a Thracian, Il. 23. 808.

φάσθαι, see φημί.

φάσκω (φημί), only imperf. έφασκον, es. e, etc., in the signif. to declare, to affirm, to allege, with infin. fut. 13, 100. Od. 5, 135; and often.

φασσοφόνος, ον (πέφνον, ΦΕΝΩ), slaying wild dores (φάσσα), τρηξ ['the dovedestroyer fulcon,' Cp.], 15, 238 + (falco palumbarius, Linn.).

φάτις, ιος, ή (φημί) = φήμη, discourse, report, fame, that circulates amongst the multitude, Od. 21, 323; μνι, στήρων, Od. 23, 362. 2) rumour. report, in a bad sense, δήμου, 11. 9, 460; in a good sense, ἐσθλή, Od. 6, 29.

φάτνη, ή (from πατέομαι), a manger, a crib, inπείη, 10, 568. Od. 4, 535. Φαυσιάδης, ου, ò, son of Phausius, 11,

φάω, a theme, 1) of φαίνω, of which φαω, a theme, 1) of φαω, of which occurs the Sing, imperf. with the signif, of the aor. φα∈ 'Hώς, Eðs (Aurora) appeared, Od. 14, 502; † and fut. 3 πεφίγουμαι, see φαίως, cf. Buttm., Gr. Gram. § 114. Thiersch, § 232. 150. 2) From φημί, to say.

ΦΑΩ, theme of πεφήσομαι, πέφαται, see ΦΕΝΩ.

Peai, ai, see Peiá.

φέβομαι, depon. poet. = φοβέομαι, only pres. and imperf. with and without augment, in Hom. to become terrified, to fee, to retreat hastily, opposed to διώκειν, 5, 223. Od. 22, 299; ὑπό τινι, before any one, Il. 11, 121. 2) Trans. with accus. τινα, to flee from any one, 5, 232. (φέβομαι, the theme of φόβος, φοβέω.)
• φέγγος, εος, τό (φάος), light, splendour,

brightness, h. Cer. 279.
Φειά, ή, 7, 185; and Φεαί, αἰ, Od. 15,

297; a town in Elis on the river lardanus, on the borders of Elis Pisatis. According to Strab. VIII. p. 342, there was also, at a later day, a small town named Pheia on the promontory Pheia, now Castell Torneso. He remarks, however, VIII. p. 348, that the monument of the hero is near the town of Chan; hence some ancient critics read Xaas was reiχεσσιν.

Φείδας, αντος, ὁ (from φείδομαι, one who spares), a leader of the Athenians, 13, 691

Φείδιππος, ο, Phidippus, son of Thessalus, grandson of Heracles, a leader of the Greeks from the Sporades, 2, 678.

φείδομαι, depon. mid. aor. l Ep. φεισάμην; also Ep. sor. with redupl. πεφιδόμην, optat. πεφιδοίμην, infin. πεφιδέσθαι, and from this the Ep. fut. πεφιδήσομαι, 15, 215. 24, 158; to spare, to save, with gen. 5, 202. 15, 215. Od. 9, 277; δέπαος, Il. 24, 236.

φειδώ, όσς, contr. ους, ή (φείδομαι), lhe act of sparing, covelousness, penurious-ness, parsimony. οὐ γάρ τις φειδώ νεκύων - yiyverat supos methicocimer saa, for sparing in respect to the dead does not exist, i. e. it may not be omitted to pacify them quickly by fire, 7, 409. Od. 14, 92. 16. 315

φειδωλή, ή = φειδώ, δούρων, 22, 241. Φείδων, ωνος, ο (sparing), king of the Thesprotians, Od. 14, 316, 19, 287.

Φένεος, ή, mly Φενεός, a town in Ar cadia, upon a lake of the same name, now Phonea, 2, 605.

 Φ EN Ω , obsol. theme of the Ep. syncop. sor. 2, with redupl., exequor and xequor, parten. πέφων, with the accent of the pres. 16, 827. Also from the theme ΦΑΩ, the perf. pass. πέφαμαι. 5, 531. Od. 22, 54; infin. πεφάσθαι, and fut. 3 πεφήσομαι, 15, 140; to slay, to kill, with accus., 4, 397. 6, 12. On 11. 13, 447, see ἐΐσκω.

Φεραί, ων, ai, dat. Φερής, 1) the chief town in Thessaly Pelasgiôtis, the residence of Admêtus, with a port, Pagasæ, 2, 713. Od. 4, 798. 2) Perhaps = �apai, h. Ap. 427, if the reading, as in Od. 15, 247, should not be �eás. (According to Eustath. ad Od. 3, 488, �epai is a town in Thessaly, Papai a town in Messenia.)

*φέρασπις, ιδος, ὁ, ἡ (ἀσπίς), shield-bearing, h. 7, 2.

*φέρβω, poet. pluperf. 3 sing. επεφόρβei, h. Merc. 105; to pasture, to feed, to nourish, with accus. h. 30, 2; τινός, with any thing, h. Merc. 105. Pass. ráðe φέρβεται έκ σέθεν ὅλβου, that derive happiness from thee, h. 30, 4.

*φερέσβιος, ον (βίος), bringing life, giving nourishment, γαΐα, h. Ap. 341; άρουρα, h. 30, 9.

Φέρεκλος, ό, son of Harmonides, the builder of the ship in which Paris bore off Helen, 5, 59.

φέρετρον, τό (φέρω), Ep. contr. φέρτρον, τό, a bier, only Ep. ev φέρτρω, 18, 236.†

δέριστος, η, ον, Ep. = φέρτατος, 9, 110. | τητά τινι, Od. 6, 203. b) to bear off, to Od. [1, 405.]

Φέρης, ητος, δ, son of Crêtheus and Tyro, father of Admetus, founder of Pheræ in Thessaly, Od. 11, 259.

Φέρουσα, ή, daughter of Nereus and Doris, 18, 43.

φερτατος, η, ον, superl. to φέρτερος. φέρτερος, η, ον, compar. Ep. (φέρω), superl. φέρτατος and φέριστος, η, ον, better; espiy spoken of external qualities: more powerful, etronger, 2, 201; with dat. βίη φάρτερος, 3, 431. Od. 18, 234. έγχει φέρτατος, 11. 7, 289; also with infin., Od. 5, 170. πολύ φέρτερον έστι, it is far better, Il. 4, 307. κακῶν δέ κε φέρτατον είη, of evils that would be the best [i. e. the least], 17, 105; φέριστε, most noble, as an address, 6, 123. Od. 9, 269.

φέρτε, Ep. for φέρετε, see φέρω.

φέρτρον, τό, see φέρετρον. φέρω, from this Ep. pres. indic. 3 sing. φέρησι (as if from φέρημι), Od. 19, 111 (for which others read φέρησι for φέρη); imperat. Ep. φέρτε for φέρετε, 11. 9, 171; imperf. iterat. φέρεσκον, eg. e, fut. οίσω (th. ΌΙΩ), aor. 1 Εμ. and lon. ήνεικα, and everra, infin. everrat and forms of the aor. 2 optat. 3 sing. eveckor, 18, 147; infin ἐνεικέμεν, 19, 194; also Ep. aor. 2 only imperat. οἶσε, Il. 3, 103. Od. 22, 106; infin. οἰσέμεν and οἰσέμεναι, Il. 3, 120. Od. 3, 429; mid. fut. οίσομαι, aor. 1 ήνεικάμην; primar. signif. to bear (ferre), 1) to bear, to take or to have any thing upon oneself, σάκος, λάαν, 7, 219. 12, 445; τὶ ἐν ἀγκαλίδεσσι, to have any thing in one's arms, 18, 555; δράκοντα ονύχεσσι, 12, 202; metaph. to bear, to endure, to suffer, hvypa, Od. 18, 135. 2) to bear, with the implied notion of motion, poet, spoken of the feet and knees, Il. 6, 511. 15, 405; again: to convey, to draw, to carry, to drive, spoken of horses and other draught animals, τινά, 2, 838. 11, 283; apua, to draw a chariot, 5, 232; of ships, 9, 306. 15, 705; of winds, κνίσσην οὐρανὸν εἶσω, 8, 549. Pass. φέρεσθαι θυέλλη, to he driven by a storm, Od. 10, 54. 14, 314. Esply according to the relations indicated by the prep. and the context: a) to bear away, to convey away, to bring, to present, to offer, often δωρά τινι, τεύχεά τινι. ΙΙ. 18. 147; τὶ προτὶ Ἰλιον, 7, 82; τινὰ ἐπὶ νῆας, 13, 423; τινὰ ἐς Τροίην, 15, 705; μῦθον or ἀγγελίην τινί, to bring word or a message to any one, 10, 288. Od. I, 408; metaph, χάριν τινί, to confer a favour upon any one, to gratify one, Il. 5, 211. Od. 5, 307; βρα and ἐπέηρα φέρειν, ace these words; φων τινί, Il. Il. 2; μένος χειρῶν ἰθὸς [= ἐναντίον, Sch.

bear away, to take away, τὶ παρά τινος, Il. 18. 137. 191; τινὰ ἐκ πολέμοιο, πόνου, 11. 15. 13/. 191; τινα εκ πολεμούο, πονού, 13, 515. 14, 429; ἀπάνευθε μάχης, 11, 283; proverbial: ἔπος φέροιεν ἀναρπά-ξασαι ἄελλαι, may the storms snatch up the word and bear it away, Od. 8, 409; esply in war: to bear away as spuil, to plunder, often, 11. 2, 302. Od. 12, 99; to bear away and lead away, 11. 5, 484, see áyw; generally, is bear of, to acquire, to obtain by effort, sparos, 18, 308. c) to bear around, 7, 183. 3) to beur, to produce, spoken of the earth and of plants, Od. 4, 229. 9, 110; τρύγην, h. Ap. 55; of a mother: τινὰ γαστέρι φέρ., to bear any one in the womb, Il. 6, 58. 4) The parter atomic atomi with verbs: έδωκε φέρων, he brought and gave, 7, 302; έστησε φέρων, Od. 1, 1) to bear oneself forth, to move forth; for the most part spoken of a violent movement occasioned by external force; to fall, to plunge, to run, to Ay. to shoot away, 11. 1, 592. He notaμόνδε φέρεσθαι, he hurled him, so that ποδος και χειρε φέρεσθαι, I let feet and hands fall [1 dash d into the flood, Cp.], Od. 12, 442. ίθὺς φέρεσθαι, to rush on, Il. 20, 172; ἐπὶ νηυσίν, 15, 743. 2) to bear away for oneself, also to bear or bring by or with oneself, δώρα παρά τινος, 4, 97. Od. 2, 410: δόρυ, to bring for oneself, II. 13, 168: often, to acquire for oneself, to obtain by effort, evapa, 22, 245; αεθλα, 9, 127; τὰ πρώτα, to hear off the first prize, 23, 275. 538; οἶχόνδε, 23, 856; κρατος 250ος, 13, 486. 22, 17. φαίγως, pres. inilin. Ερ. φαιγώςως, iterat. impert. φαίγωςκεν, fut. φαίζωμαι, aor. 2 έφυγου, Ερ. ψύγου. Ερ. iterat. φύγοσκες Οδ. 17, 316; infin. φυγέειν. Ερ. for φυγέειν, perf. πέφειγα, in the optat., 11, 21, 609; partep. πεφειγότες. Od. 1. 12; also the Ep. form πεφυζότες. II. 21, 6; and Ep. perf. mid. πεφιγμένος, η, ον. escaped. 1) Intrans. to fly, to escape, te run away, often absol. υπό τινος, to fly before any one, 18, 150; ἐκ πολέμοιο, 7, 118; οτ ὑπὰκ κακοῦ, 13, 89; ἐς πατρίδα, 2, 140; and often πρὸς ἄστυ. 14, 146. 2) Trans. with accus. to flee from, to shun, to avoid, to escape from any one, τινά, 11, 327; often θάνατον, πολεμον. κακόν, 1, 60. 12, 322. 14, 80; Κήρα, 18, 117. b) Metaph. Νέστορα εκ χειρών φύγον ήνία, the reins fell (or escaped) from the hands of Nestor, 8, 137, 23, 465; with double

wrote Zenodot. φη κύματα for ως κύμ., 2, 144: and & be on Kuberay, K.T.A. 14, 499; and Herm. has adopted it h. Merc 241. Buttm. (in Lexil.), Thiersch, § 158. 14, nut Voss defend it. The passage φη κώδειαν ἀνασχών, πέφραδέ τε Τρώεσσι, 14, 499, Voss [and so Cp.] translates: then he lifted it (the head) up, like a poppy's head, and showed it to the Tro-jans. Buttm. would derive it from η, πη, αs; Voss, in the Rem. on II. p. 39, compares it with the German syllabic ending sam or the Lat. ceu, and considers it an original subst. from daw, 'the appearance' (cf. instar). Aristarch. takes it in Il. 14, 499, as a verb φη, he spoke, and strikes out the following verse. The reading of Zenod is shown to be inadmissible by Spitzn. Exc. 25.

Φηγεύς, ησς, δ. son of Dares, priest of Henhæstus in Troy, slain by Diomêdês.

φήγινος, η, ον (φηγός), of beech-wood, beechen or oaken, αξων, 5, 838.†

σεссия of σακεπ, αξων, ο, 535.7 φηγός, η (φαγωίν), a tree which bore an evible fruit similar to the acorn, prob. Quercus esculus, Linn., an σak (red beech is wrong). Esply the poet makes mention of a lofty, beautiful oak at the Scænn gate, *5, 623. 6, 237.9, 354. [See Mittord I. p. 8, 9, for proof that the φηγός, Lat. fagus, was not the beech. Am. Ed.] *φηλητεύω (φηλητής), fut. σω, to de-

ceire, to rob, h. Merc. 159.

Φηλητής, οῦ, α deceiver, h. Merc.

67, 446. φηλήτης, Hesiod. φήμη, ή (φημί), prop. speech, rumour, discourse, esply a human voice, a word or sound in which there is casually contained a good omen (omen), like κληδών, a favorable word, an omen, *Od. 2, 35. 20, 100. 105.

φημέ, pres. Ep. 2 sing. φῆσθα, 21, 186. Od. 14, 149; subj. 2 sing. φήη. Ep. for φη, Od. 11, 128; 1 plur. optat. φαιμεν for φαίημεν, II. 2, 81; imperf. εφην, φάντο, perf. pass. partep. πεφασμένος, 14, 127; also the iterat. imperf. Ep. έφασκον, es, e, plur. Od. 22, 35. The imperf. έφην has an aor. signif.; in like manner φάναι. Here belongs as fut. έρέω (see είρω); as aor. είπον. On the pres. as enclitic, except the 2 sing. φής, see the grammars. Prim. signif. from the theme ΦΑΩ (from which also rom the theme ΦΑΩ (from which also dains), to disclose any thing by language; hence 1) to teit, to sey, to speak, to relate, both absol. and with accus, often éros; again μύθον, ἀγγελίγν, 18, 17; ψείδος, 2, 81; τινὰ κακόν, to call any one cowardly, 8, 152; also in a more decided sense, to affirm, to allege, to mainkain. 2) Prop. to speak in the mind, i. e. to mean, to think, to believe,

to imagine, 1, 521. 2, 37. 3, 229. 8, 238; and often. In both significations fol-lows a) The simple infin. when it has the same subject with the main clause, 4, 351. 8, 229. b) With accus. and infin. when the subject of the infin. is different from that of the main clause, οὐδέ κε φαίης ἀνδρὶ μαχησάμενον τόνγ ἐλθεῖν, ἀλλὰ χορόνδε ἔρχεσθαι, thou wouldst not suppose he was just come from the battle, but that he was going to a dance, 3, 392. cf. 2, 129. 350. 5, 103. Of the pass. only the perf. partep. occurs.—The mid. has the same signif. with the act. loos έμοι φάσθαι, to think himself equal to me, 1, 287, 15, 167,

Φήμιος. ὁ (φήμη), son of Terpis, a famous singer of Ithaca, who, by compulsion, was obliged to entertain the suitors by his songs, in the house of Odysseus (Ulysses), Od. 1, 154. 22, 330.

φημις, ιος, η, poet. = φημη, sprech, rumour, discourse, 10, 207. 2) taik, conmour, discourse, 10, 207. 2) latk, conference, report, fame, Od. 6, 27.3. δήμου φῆμιε, the talk, i.e. the judgement of the people, Od. 14, 239. cf. 16, 75. οἰμὰν ἐς Θῶκον πρόμολον, δήμου ὁ τε φῆμι. these went to the assembly and the conference of the people, Od. 15, 468. (According to the Schol. φημις is = ἐκκλησία, συνέδριον, hence Voss: for deliberation in the assembly of the people.)

φην, Ion. and Ep. for έφην, see φημέ. φηνα, φήναιε, see φαίνω. φηνη, η, a kind of eagle, according to Billerbeck Dissertat. de Avibus ab Aristot. Plinioque Commemor., a sea-eagle, an osprey (ossifraga), Od. 3, 372; plur. Od. 16, 217.

φήρ, gen. φηρός, ò, Æol. for θήρ (hence the Lat. fera), a beast, a wild animal, then generally, a monster, a prodigy; eaply were the Centaurs so called, °1, 268. 2, 733. [Mitford, I. p. 58, 59, denies that these passages refer to the Centaurs. Hesiod and Homer, he affirms, never speak of them as a savage race, and know nothing of their equine form. In Od. 21, 295, the Centaur Eurytion receives as an epith. ayakhuros. Am. Ed.]

Φηραί, ai, lou. for Φαραί, Ep. also η Φηρηί, 5, 543; a town in Messenia, on the river Nedon, in the vicinity of the present Kalamata. In the time of Hom. it belonged to the Laconian dominions, 9, 151. 293. Od. 3, 488. cf. Pepai.

Φηρητιάδης, ου, δ. Εp. for Φερητιάδης, son of Pheres or grandson = Bumélus, 2. 763. 23. 376.

φής, φής, φήσθα, see φημί. φθάν, see φθάνω.

to be before, absol. spoken of Atê, φθάνει πασαν έπ' αίαν, βλάπτουσ' ανθρώπους, she goes first over the whole earth, injuring men, Il. 9, 506; thus Wolf and It is better with Heyne and Bothe to erase the comma, and connect φθάνει βλάπτουσα, i. e. πρίν βλάπτει, which also Köppen and Spitzner prefer; τινά, to anticipate one, 21, 262. 2) Miv with partep, of the action in which one is first. In English, the verb φθάνω may be best translated by the adv. first, sooner, before, etc., φθή σε τέλος θανάτοιο κιχήμενον, the end of death first overtook, 11, 451. άλλ' ἄρα μιν φθη Τηλέμαχος βαλών, but Telemachus hit him first (μίν depends upon βάλλω), Od. 22, 91, cf. Il. 9, 506. 10, 368. 16, 314. 23, 805. Od. 16, 383; with πρίν following, Il. 16, 322. On account of the implied comparat. 7 sometimes follows, 23, 444. Od. 11, 58; and also the gen. φθών δὲ μέγ ἰππήων ἐπὶ τάφρω κοσμηθέντες, they were arranged at the trench far before the horsemen, Il. 11, 51. Thus Voss, cf. κοσμέω; more rarely with the partep. pass. ή κε πολύ φθαίη πόλις αλούσα, surely, the city would have been captured before, 13, 815. εἰ κα-φθήη ἐμῶ ὑπὸ δουρὶ τυπεὶς ἀπὸ θυμὸν ὁλέσσαὶ, whether he may not, smitten by my spear, first lose his life, 16, 861 (the infin. is here to be explained as the consequence of τυπείς, for ώστε δλέσσαι θυμόν); cf. Od. 24, 437. 3) The partep. mid. φθάμενος is on the other hand used as a supplement of the main verb, ος μ' εβαλε φθάμενος, he his me first, Il. 5, 119. 13, 387. 21, 576. Od. 19, 449 (Herm. ad Viger. p. 764, takes as a ground signif. cesso, desino, and explains these passages accordingly).

φθέγγομαι, depon. mid. (φέγγος), fut. φθέγξομαι, aor. ἐφθεγξάμην, Ép. 3 sing. φθέγξατο, subj. φθέγξομαι, with a shortened vowel, 21, 341; to utter a sound or a tone; hence, 1) to speak, to call, to cry, in Hom. spoken only of men, 10, 67. 139. Od. 10, 228; also δλίγη δπί, Od. 14, 492. 2) to sing, h. Ap. 164; spoken of the lyre, to sound, h. Merc. 486; φωνήν, Batr. 272.

Φθειρών όρος, τό (the pine mountain, from φθείρ, the fruit of a species of pine), a mountain of Caria, according to Strab. the mountain Latmus or Grion, 2, 868.

φθείρω (φθέω, φθίω), only pres. to corrupt, to spoit, to destroy, with accus. μηλα, Od. 17, 246. Mid. to perish, to be unfortunate, Il. 21, 128.

φθέωμεν, φθέωσιν, see φθάνω.

φθη, φθηη, φθησιν, see φθάνω. Φθίη, η. Ion. for Φθία, Ep. dat. Φθίη. . 1) Prop. a very ancient town in φι. 1) Prop. a very more.
Thessaly on the river Sperchius, chief city of the Myrmidons, residence of Peleus, 2, 683. 2) the district about the town Phthia, hence often in connexion with Hellas for the kingdom of Achilles, 1, 155. 9. 395. Od. 11. 496 : Φθίηνδα. Il. 1. 169. Φθίος, δ, a Phihian, an inhabitant of the town and district of Phthia, 13, 686. φθίμενος, see φθίνω.

φθινύθω, poet. form of φθίνω, only pres. and imperf.; iterat. imperf. \$60νύθεσκε, 1, 491; both intrans. and tran sit. 1) Intrans. to pine away, to waste αωαμ, to ranish away, 6, 327. 17, 364. 21, 466. Od. 8, 530; φθινύθει δ' ἀμφ' ὀστιόφιν χρώς, Od. 16, 145; τούσδε δ' čα φθινύθειν, let these perish, Il. 2, 346. 2) to cause to ranish, to destroy, with accus. okeov, okeov, Od. 1, 250. 14, 95; $\kappa \hat{\eta} \rho$ (with grief), 11. 1, 491. 10, 485; eva, to consume the life. Od. 18, 204.

φθίνω, Ep. form φθίω, only 18, 416. Od. 2, 368; fut. φθίσω, aor. έφθίσα, Ep. 001. 2, 305; 101. 600 σω, 201. εφοίσα, Ερ. 600 σω, infrans. fut. 600 σω, mid. intrans. fut. 600 σωμα., Od. 20, 340; pluperf. έφθίμην. 3 plur. έφθίαθ. Ερ. for φθιντο, Il. 1, 251; of the same form is the aor. 2 syncop. εφθίμην subj. φθίω-μαι, Ep. shortened φθίσμαι φθίεται, for ρως, του επιτετικά φυσματί φοιστατί, 10τ φθιώματι, φθίηται, 20, 173; φθιόμεσθα fir φθιώμεσθα, 14, 87: optat. φθίμην, Od. 10, 51; 3 sing. φθίτ for φθίτο, Od. 11, 330 (elsewhere φθείτο); imperat. φθίσθω, infin. $\phi\theta i\sigma\theta a\iota$, partep. $\phi\theta i\mu e vos$. (The ι is long Ep. both in $\phi\theta i\nu\omega$ and $\phi\theta i\omega$, but in the perf. and aor 2 always short.) The trans, and intrans, si nif. is divided amongst these forms as follows: 1) Intrans.: in Hom. the pres. φθίνω always, φθίω sometimes, Od. 2, 368; and the middle forms, to ranish away, to waste away, to deindle, to consume oneself. a) Spoken of men, ευχεται, θυμον από με-λέων φθίσθαι, that the spirit departs from the limbs, Od. 15, 354; generally, to perish, to die, Il. 1, 251. 9, 246. 11, 821. 19, 329; hence, φθίμενος, one dead, 16, 581. Od. 11, 558; δόλφ φθίειν. Od. 2, 10, 301. Ud. 11, 335; σολφ φυεεν. Ud. 2, 368; υπό νούσφ φθίσθαι, Il. 13, 667; φθίσσσθαι κακὸν οίτον, to perish a wretched death, Od. 13, 384. b) Spoken of time: ed death, Ud. 15, 357. 0) spoken of time-esply the pres. Φθίνω: νόκτες καὶ ηματα Φθίνουσι, Od. 11, 185. 13, 338; also νὺξ Φθίτο, Od. 11, 330; μηνών Φθινόντων, the months wasting, Od. 10, 470; τοῦ Φθί-νοντος μηνός, this month expiring, see μείς, Od. 14, 162. 19, 307. 2) Transit.: in the pres. φθίω, Il. 18, 446;† fut. and aor. act. to cause to vanish, to destroy, to annihilate, to kill, rud, 6, 407. 16, 471. 22, 61. Od. 4, 741. 16, 369. 428. h. Cer. 352; metaph. φθίειν φρένας, to consume one's heart, Il. 18, 446.

φθισήνωρ, opos. δ, ἡ (ἀνήρ), man-destroying or slaying, πόλεμος, °2, 833. 9, 604; and elsewhere.

φθισίμβροτος, ον (φθίω, βροτός), mandestroying, man-slaying, μάχη, 13, 339. Od. 22, 297.

 $\phi\theta \phi \gamma \gamma \dot{\eta}$, $\dot{\eta}$ ($\phi\theta \dot{\epsilon} \gamma \gamma \phi \mu a \iota$) = $\phi\theta \dot{\phi} \gamma \gamma \phi c$, 2, 791. 13, 216. 16. 508; of beasts, Od. 9, 167. φθόγγος, δ (φθέγγομαι), a voice, a sound, a call, esply of men, 5, 234; of the Cyclôpes, Od. 9, 2:7; of the Sirens, Od. 12, 41. 159; noise, Od. 18, 109. φθονέω, only pres. (φθόνος), 1) to be

envious, to envy, to deny, absol. 4, 55, 56.
2) With dat. of the pers. and gen. of the thing, to envy one any thing, to grudge, to refuse, to deny, Tivi hutorwy, Od. 6, 68. 17, 100. 3) With infin. to envy, to deny, to be unwilling, Od. 11, 381; with accusand infin., Od. 1, 346. 18, 16. 19, 348.

φι and φιν, a syllabic ending common in the Ep. language, in forming the gen. and dat. both in the sing, and plur. : and cat. συνήφε for eννής; αγέληφε for αγέλης δακρύφομε for δακρύων; θεόφεν for δακρύων; θεόφεν for θεοίς. We find an example of the accus. § 236.

φιάλη, ή, a vessel with a flat bottom, a bowl [=patera], esply for drinking, 23, 270. 616; for preserving the ashes of the dead, an urn, *23, 213. 2 3.

φίλαι, φίλατο, see φιλέω.
φιλέω (φίλος), fut. ήσω, infin. Ep φιλήσεμεν, aor. ἐφίλησα. Ep. φίλησα, fut. mid.
φιλήσομαι. Od. 1, 123; aor. pass. ἐφιλή-6ην, 3 plur. Ep. ἐφίληθεν; pecul. Ep. infin. pres. φιλήμενα, Il. 22, 265 (cf. Thiersch., Gram. § 217); Ep. sor. mid. ἐφῖλάμην (as if from φίλω, 3 sing. ἐφί-λατο, φίλατο, 5, 61. 20, 304; imperat. φίλαι (Wolf φίλαι), 5, 117; subj. φίλωνται. h. Cer. 117; iterat. imperf. φιλέεσκε. 1) to love, to hold dear, to exhibit love and good will towards, τινά, often with περί κήρι. ἐκ θυμοῦ, 9, 486. 13, 430; also spoken of things: σχέτλια έργα, Od. 14, 83: with double accus.: τινὰ παντοίην φιλότητα, to show every regard to any one, Od. 15, 245; hence pass. ex rivos, to be beloved by any one, Il. 2, 668. 2) Esply a) to treat any one in a kind and friendly munner, to receive kindly, to entertain hospitably and courteously, spoken of hosts, 3, 207. 6, 15. Od. 4, 29. 171. 5, 135, and often; hence pass. φιtained by any one, Il. 13, 627; and map άμμι φιλήσεαι (fut. mid. intrans.), thou wilt be welcomed by us, Od. 1, 123. 15, b) spoken of sensual love, 9, 450. Od. 18, 325. Mid. only in the Ep. aor. to love any one, like the act. τινά, IL 5, 61. 117. 10, 280 (spoken only of the gods); περὶ πάντων, 20, 304. h. Cer. 117. φιλήρετμος, or (ἐρετμός), oar-loving, epith. of the Taphians and Phæaces, Od. 1, 181. 8, 96.

Φιλητορίδης, ου. è, son of Philêtôr = Démüchus. 20, 457.

Φιλοίτιος, ὁ (lengthened from φίλος), a faithful herdsman of Olysseus (Ulysses),

Od. 20, 185 21, 189, seq. φιλοκέρτομος, ον (κέρτομος), delighting

in jeers or mockery, Od. 22, 287.†

*φιλάκροτος, ον (κροτίω), noise-loving, epith. of Pan, h. 18, 2.

φιλοκτέανος, ον, poet. (κτέανον), superl. φιλοκτεανώτατος, loving possessions or

gain, hence, covetous, avaricious, 1, 122.+ Φιλοκτήτης, ov, ò, son of Poas, of Me- wards one, to be kind to him, 4, 219. 5

librea in Thessaly, an excellent archer, who possessed the bow and the arrows of Heracles, without which Troy could not be taken. On the island of Lemnos he was dangerously wounded by a poisonous snake, so that the Greeks left him there, 2, 718, seq. Od. 3, 190. 8, 219. According to a later tradition he was brought to Troy by Odysseus (Ulysses), after having been cured by Machaon, Pind.

φιλοκυδής, ές (κύδος), loving fame, loving joy, joyful, ηβη, κώμος, h. Merc. 375. 481.

*φιλολήῖος, ον (ληίη, λεία), loving booly, desirous of plunder, h. Merc. 335.

Φιλομέδουσα, ή, ed. Wolf; Φυλομέδουora, ed. Spizn., wife of the mace-bearer Areithous, of Arne in Bosotia, 7, 10.

φιλομειδής, ές (μειδάω), mly poet. φιλομμειδής, laughter-laving, sweetly smi-ling, epith. of Aphroditê, 3, 421. 5, 375. Od. 8, 362, and often.

Φιλομηλείδης, ου, ο, according to Eustath, a king of Lesbos, who challenged passers by to wrestling combats, and so also the Greeks landing there, Od. 4, 343. 17, 134. Another explanation takes the word improb. to mean the son of Philomela = Patroclus. [According to Ameis, the last explanation is prob., since no other proper names in -cons and -áons o cur in Hom.]

φιλόξεινος, ον, Ion. and poet, for φιλόξεινος (ξένος) loving guests or strangers, hospitable. *Od. 6, 121. 8, 576.

φιλοπαίγμων, ον, gen. ονος (παίζω) losing play or sport, sportive, ορχηθμός, Od. 23, 134.†

φιλοπτόλεμος, ον, poet. for φιλοπόλεμος (πόλεμος), loving war, warlike, *16, 65. 90. 17, 224.

φίλος, η. ον, c mpar. φίλτερος, η, ον, Ερ. φιλίων, ον, Od. 19, 351; superl. φίλτατος. η. ov. 1) dear, valued; beloved. grateful, agreeable, spoken of persons and things, revi. Il. 1, 381. 3, 402; esply in a case of address, φίλε ἐκυρέ, Il. 3, 172; also τέκνον, Od. 2, 363. 2) As subst. α friend, a female friend, often in the address, φίλε and φίλος, as vocat. Il. 4, 189. Od. 1, 301; eaply a) In the neut. sing. φίλον ἐστί τινι, it is dear to any one, it is agreeable, it is pleasing. μή τοῦτο φίλον Διὶ πατρὶ γένοιτο, Öd. 7, 316; cf. Il. 7, 387, and φ. ἔπλετο θυμφ, Od. 13, 145. 335; sometimes with the infin. Od. 1, 82; and in the neut. plur. ένθα φίλ' ὁπταλέα κρέα ἔδμεναι, there it is pleasant to you to eat roasted meat, Il. 4, 345. b) Often poet. as a periphrasis of the possessive pronoun, because that is dear to any one which belongs to him; prim. spoken of the nearest relatives, 1, 345. 9, 555. 22, 408. Od. 2, 17; then of parts of the human body, II. 7, 271. Od. 8, 233; also φίλα είματα, Il. 2, 261. The neut. plur. φίλα, as adv. φίλα φροvelv rivi, to cherish friendly feelings to116; in like manner φίλα είδέναι, Od. 3, 477. 2) Act. toring, king, Od. 1, 313, φίλοι ξένοι, has been so explained, but without necessity, it means simply: dear guests; in like manner, φίλα μήδεα eideras, to cherish friendly sentiments, Il. 17, 325. (ε is short, but in φέλε, at the commencement of a verse, also long, 4, 155. 5, 339.)

Φιλοστέφανος, ον (στέφανος), garlandloving, epith. of Aphrodité, h. Cer. 102. φιλότης, ητος, η (φίλος), 1) lore, friendship, also between nations, φιλότητα τάμνειν, 3, 73; βάλλειν, 4, 16; esply 2) hospitality, hospitable reception, 3, 354. Od. 15, 55. 197. b) (sexual) love, sexual intercourse, connected with evry, Il. 3, 445. 14, 209. Od. 8, 267.

φιλοτήσιος, ίη, ιον (φιλότης), belonging love, φιλοτήσια έργα, works of love, Od. 11, 216.†

φιλοφρονέω, an old reading, Od. 16,

17: now φίλα φρονέων. Wolf.
φιλοφροσύνη, η (φιλόφρων), a friendly,
kind disposition, kindness, affection, 9, 256.+

φιλοψευδής, ές, gen. έος (ψεῦδος), loving lies, fulse, a friend of deception, 12, 164.†

φίλτατος, φίλτερος, see φίλος.
Φιλτραΐος, ὁ (φίλτρον), that tastes or licks up love-potions, a name of a mouse, Batr. 229.

φίλως, adv. with love, gladly, δράν, 4. 347.+

φιτρός, δ, a log, a billet of wood, 12, 29. 21, 314. Od. 12, 11 (according to Damm, syncopat. from φίτυρος, fm φύω, φιτύω). φλεγέθω. poet. form of φλέγω, only in the pres. 1) Transit. to burn, to con-sume, with accus. πόλιν, 17, 738. 2) Intrans. to burn, to be in flames, 18, 211; in like manner mid. *23, 197.

φλέγμα, ατος, τό (φλέγω), α conflagra-tion, a flame, a fire, 21, 237.†

Φλεγύαι and Φλέγυες, οι (from which Φλεγύων, h. Ap. 278), the Phierwans, a warlike and predatory people, who dwelt, according to Strab., Steph., and the Schol. Ven., near Gyrton in Thessaly; from hence they subsequently emigrated to Bœotia, 13, 302.

*Φλεγνίας, ου, δ. son of Arês, king of the Lapithæ, father of Corônis, 15, 8. φλέγω, poet. φλεγιθω. 1) Trans. to

δυτα, to singe, to scorch, πῦρ φλέγει, sc. ἀκρίδας, 21, 13. 2) Pass. πυρὶ φλέγεσθαι, to burn in the fire, *21, 365: aor. pass.

ορται Αλαχθείη, Ερ. 14, 13. φλεψ, βός, η (φλέω), α vein, α blood-vessel, 13, 546.†

φλιά, ή, Ep a door-pillar, a door-post, elsewhere σταθμός, Od. 17, 221.†

φλόγεος, η, ον (φλόξ), flaming, sparkling, shining, according to Eustath. = offa,

rapid, δχεα, *5, 745. 8, 389. φλοιός, δ (φλέω), δατk, the bark of a tree, 1, 237.† h. Ven. 272.

φλοίσβος, ὁ (φλέω, φλοίω), roaring, Carmel, wit noise, exply the tumuit of battle (the 83. 14, 291.

storm of battle, V., the boisterous war, Cp.), *5, 322, 469, 10, 416, 20, 377,

φλόξ, φλογός, ή (φλέγω), a flame, a fire, 'Ηφαίστοιο, the flame of Hephæstus, i. e. a great fire, in oppos. to the flame of Hestia (Vesta), 17, 88, 23, 33; and often as an image of swiftness, 13, 39, 20, 423; in Od. 24, 71; often in the Il., only once in the Od.

φλύω, lo overflow, in tmesis, see ava-

φοβέω (φόβος), αοτ. ἐφόβησα, poet. φόβησα, fut. mid. φοβήσομαι, aor. pass. ἐφοβήθην, 3 plur. ἐφοβηθεν, perf. pass. πεφόβημαι, 3 plur. pluperf. Ερ. and lon. πεφοβήσιο. 1) Act. to scare away, to put to flight (fugure), (so always in Hom. according to Aristarch.), τινά, 11, 173. 406. 13, 300. 16, 689; δουρί, 20, 187; and often. b) to terrify, to frighten, 15, 91; αιγίδι, v. 230. cf. 17, 547. 2) Mid. with aor. pass, to be scared, to fee in terrour, 5, 140: ὑπό τινος, 8, 149 (to fly before a man: lit. by his agency]; and υπό τινι, 15, 637; also τινά, to flee any one, 22, 250. In the Od. it occurs only once, 16, 163. (The signif. to fear, is unknown to Hom., hence μή never follows it, cf. Lehrs. Aristarch. p. 90)

φόβονδε, adv. for είς φόβον, see φόβος. φοβος, ο (φεβομαι), terrour, fright, 9, 2 [see the close]. esply flight from terrour, οτι. II., in Od. only 24, 57. μήστωρ φόβοιο, Il. 5, 272. 8, 108. φόβον Αρηος φορέειν, to excite the flight of Arês, 2, 767. φόβον ποιείν 'Αχαιών, 12, 438. φόβονδε έχειν επτους, to direct to flight, 8, 139; τρωπασθαι, 15, 666. φόβονδε αγορεύει», to advise to flight, to speak of flight, 5, 252. [According to Ameis, φόβος always means flight. So in 11. 9, 2, where φύζα means terrour. Am. Ed]

Φόβος, à, personified: son and companion of Ares, brother of Terrour [Aciμος], 4, 440. 13, 299; mentioned as his charloteer, 15, 119.

Φοίβος, è, epith. of Apollo, mly Φοίβος 'Απόλλων, sometimes 'Απόλλων Φοίβος, 20, 68. According to the Schol. pure, beaming (καθαρός), akin to φάος, on account of his bright youthful beauty; according to others, the enlightened, in regard to prophetic gitts. The more regard to prophetic gifts. The more correct deriv. is prob. from φέβω, Februus, i. e. removens noxia, Hermann de Myth. Græc. Op. II. p. 376. cf Kolos.

φοινήεις, εσσα, εν (φοινός), blood-red, blood-coloured=δαφοινός, epith. of a serpent, *12, 202. 220.

Φοίνικες, ο, sing. Φοίνιξ, ικος, ο, the Phænicians, inhabitants of the country of Phoenicia in Asia, 23, 744. Hom. even knows them as a trafficking people,

distinguished by navigation, art, and piracy, Od. 4, 84. 13, 272, seq. 14, 288.

Poweren, 7 (cooket, prop. Date-land), Phaenicia, a maritime country in Asia, between the river Eleutherus and Mount Carmel, with Sidon for its capital, Od. 4,

φοινικόεις, eσσα, ev=φοινίκεος (φοίνιξ); purple, shining with purple, χλαίνα, 10, 133. Od. 14, 500; σμωδιγγες αίματι φοιμικόεσσαι, Il. 23, 717.

φοινικοπάρησς, ον (παρειά), having purple cheeks, with red sides, νήυς, *Od. 11, 124. 23, 271; cf. μιλτοπάρησε (V. redbeaked; crimson-prow'd, Cp.).

Φοίνιξ, ίκος, ὁ, a Phænician, see Φοίνικες. 2) son of Agênôr, brother of Cadmus and Eurôpa; according to Hom. 14, 321, the father of Europa, if it is not rather to be taken as the name of a people. 3) son of Amyntor, the foster-father and faithful companion of Achilles before Troy. Being cursed by his father on account of a forbidden passion, he fled to Peleus in Phthia, who named him as ruler of the Dolopians, 9, 448, seq. 16, 196. 17, 555, seq. 19, 311.

φοίνιξ, ϊκος, ό, as appell. 1) purple, the colour of purple, because the discovery of this was ascribed to the Phoenicians, 4, 141. 6, 219. 7, 305. Od. 23, 201. 2) the palm, the date-palm, Od. 6, 163 h. Ap. 117. 3) As adj. purple-red, generally, dark-red, brownish-red, spoken

of a horse, Il. 23, 454.

φοίνιος, η, ον, poet. (φοινός), blood-red, dark-red, aiμa, Od. 18, 97.+

Φοίνισσα, ή, a Phænician woman, Od. 15, 416. 425.

φοινός, ή. όν (φόνος), bloody, dark-red, «Ιμα, 16, 159.† b) murderous, h. Ap. 362. φοιτάω (φοίτος), aor. 1 έφοίτησα, Ep. 3 dual imperf. φοιτήτην for εφοιτάτην, 12, 266; to go here and there, to stride, to stalk, always with the implied notion of a frequent, restless, or rapid movement, 2, 779. 12, 266. 13, 760. Od. 10, 119; &d. 2765, to walk through the ship, Od. 12, 420; also spoken of birds: to move about, ψπ' αυγάς 'Ηελίοιο, Od. 2, 181.

*φοιτίζω, poet. = φοιτάω, h. 25, 8. φολκός, δ, 2, 217:† epith. of Thersites, according to the old Gramm. squinting, in deriv. from φάεα and ελκειν; hence φάολκος, φολκός. More correct, if we may judge from the connexion, is the signif. given by Buttm., Lex. p. 541; bandy-legged (valgus), since the poet. commences the description with the feet. He derives it from έλκω, prop. όλκός and with the digamma φολκός, as φοίτος and

φονεύς, ήσς, ὁ (φονεύω), a slayer, a murderer, κασιγνήτοιο φονήσς; Wolfelsewhere φόνοιο, cf. κασίγνητος, 9, 632. 18, 335. Od. 24, 434.

φονή, ή (ΦΕΝΩ). slaughter, homicide, murder, only plur. dat. φονήσι, °10, 521. 15, 633 (the Gramm., see Ven. Schol., explain it in part: a place of slaughter; this is contradicted by Heyne, it being

φόνος, δ (ΦΕΝΩ), 1) slaughter, homicide, in connexion with Kήρ, 2, 352. Od. state, in collection with 1,95,2, 32. Oct. 4, 273; hence, bloodsked, massacre, prosiscuous slaughter, in connexion with together viewes, II. 10, 298; plur. 11, 612. Od. 22, 21.†

376. 2) Poet. it stands, s) for the instrument of slaughter, spoken of the spear, 16, 144. 19, 391; and for the cause, Od. 21, 24. b) For blood shed in slaughter, gore, records at power, 11, 24, 610; like pores amaros, bloody slaughter,

φοξός, ή, όν, 2, 219.† φοξὸς ἔην κεφα-λήν, having a conical head, according to the Gramm., i. q. οξυκέφαλος. The nat. deriv. is from ofic with the digamma; according to Buttm., Lex. p. 536, with Etym. Mag. from payer, to dry, prop. pages, that which is warped by the fire.

Φόρβας, αντος, δ, 1) king of the island Lesbos, father of Diomede, 9, 665. 2) 2) The-father of Ilioneus, a Trojan, 14, 490. 3) Son of Triopas, father of Pellen, h. Ap. 211. Paus. 7, 26.

φορβή, ή (φέρβω), pasturage, food, nou-rishment, *5, 202. 11, 562.

φορεύς, ησς, ο (φέρω), a carrier in the

harvest, 18, 566.†

φορέω, a form of φέρω, aor. l ἐφόρησα, Ep. φόρησα, pres. subj. Ep. 3 sing. φορήσε for φορή, infin. optat. 3 sing. φορίη. Od. 9, 320; pres. infin. φορήναι, φορήμεναι for φορείν, prop. to bear continually or commonly; then generally, to bear, to bring, with accus., often spoken of clothes, arms, etc., Il. 4, 137, 144, 7, 149, Od. 9, 10. a) Improp. of horses, of wind, and of ships, Il. 5, 499, 8, 89. Od. 2, 390. b) Metaph. aylaías popéeur, to cherish ostentation or pride, Od. 17, 245.

φορήμεναι, φορήναι, see φορέω. Φόρκυνος λιμήν, δ. Phorcys-port in Ithaca, according to most critics, it lay on the eastern coast of the island, in the middle of it, Od. 13, 96. 17, 35; see 'Idány.

Φόρκυς, υνος and υος, 1) son of Pontus and Gæa (Terra); by his sister Cêtô he begat the Grasse and Gorgons, father of Thoosa, Od. 1, 72. 2) Son of Phænops, a Phrygian, Il. 2, 862. 17, 312, seq.

a Pfrygian, 11. 2, 002. 11, 312, 202, 46ρμιγέ, 1770s, 7, a lute, a lyre, a karp, a stringed instrument, differing from the cithars perhaps only in size, see κίθαρις. Hom. mentions, 9, 187, the cross-bar (ζυγόν), by which the two arms were connected, and Od. 21, 406, 407, the pegs by which it was tuned (κόλλο-πες). He calls it γλαφυρή, Od. 23, 144. It is pre-eminently the instrument of Apollo, Il. 1. 603. 24, 63. h. Ap. 185 505; Achilles uses it, 9, 186; and the minstrel, Od. 8, 67, seq. (According to Hesych. from φορέω: κιθάρα τοῖς ώμοις

φερομέτη, the portable lute.)
φορμέζω (φόρμιγξ), to play upon the lyre or cithara, 18, 605; spoken of the πίθαρις. Od. 1, 155. 4, 18.

φορτίς, ίδος, η (φόρτος), sc. νηθε, a fransport ship, a freight ship, *Od. 5, 250. 9, 323.

φόρτος, ὁ (φέρω), a load, a burden, esply a freight, cargo, *Od. 8, 163. 14, 296. φορόνω (φύρω), prop. to stir or kneed together, miy to stain, to defic, pass. Od.

φορύσσω = a form of φορύνω, aor. l φράξαε, aor. mid. ἐφραξέμην, Ερ. φραξάφοροξας αίματι, having stained him with μην, aor. pass. ἀφραχθην (Hom. has only blood, Qd. 18, 336.†

φόως, τό, Ep. expanded from φῶς = φάος, q. v.

φόωσδε, adv. to the light, see φάος. φραδής, ές, gen. έος. poet. (φράζω), intelligent, wise, discreet, νόος, 24, 354.†

telligent, wise, discreet, voos, 24, 334.1 Φραδμοσύνη, ἡ (φράδμων), understanding, prudence, intelligence, h. Ap. 99. φράδμων, ον, gen. ονος, poet. (φράζω),

intelligent, sagacious, wise, skilful. Thus Voss, according to the Schol. Ven. ò έμπειρος; according to Eustath. έπιστ μων, γνωστός, an acquaintance, 16, 638.† φράζω, mly poet. zor. 1 έφρασα, Od. 11, 22.† h. aor. 2 πέφραδον and ἐπέφραδον (the last αυτ. 2 πεφρασον από επεφρασον (the law according to Thiersch, Gram. § 232. p. 406, from ἐπιφράζω), often 3 sing. πέφραδε and ἐπέφραδε, opt. πεφράδοι infin. πεφραδέειν and πεφραδέμεν, Od. 7, 49. (Of the act. Hom. never uses the pres.), mid. fut. φράσομαι, aor. l έφρασάμην (σσ), and φρασάμην (σσ), aur. pass. έφράσθην, Od. 19, 485. 23, 260; Ep. iterat. imperf. φραζέσκετο, h. Ap. 346. I) Act. according to Aristarch. in Apoll. Lex. always, to indicate, to show, to cause to observe, to point out (never prop. to say, although it sometimes inclines to that sense, as Od. 1, 273. cf. Lehrs de Aristarch, p. 93. Thiersch, Gram. § 232. p. 406), τίτων, Il. 14, 335; to show any thing to any one, 14, 500; οδόν, Od. 1, 444. 11, 22; μῦθον πᾶσι, to lay the word before all, Od. 1, 273; ἀοιδήν, h. Merc. 442. b) tu indicate, δόμον, Od. 7, 49; σήματα, Od. 19, 250. 23, 206; to signify, to bid, with infin., Il. 10, 127. Od. 8, 68. II) Mid. prop. to show any thing to oneself, hence: 1) to consider, to contemplate, to deliberate upon, often with the adjuncts, θυμφ, ἐνὶ φρεσίν, κατὰ φρένα, κατὰ θυμόν; with accus. and with a following ei, whether, Il. I, 84; η, η, 9 619; for the most part with οπως, 4, 14. 9, 680; with ως, Od. 1, 205; φράζεσθαι, with μή following, like the Lat. videre ne, Il. δ, 411. 15, 163. 16, 446; ἀμφὶς φράζεσθαι, to be of different opinions, to be at variance, 2, 14. 2) to devise, to project, to plan, to resulve, to machinate, with αρτικ, ἐσθλά, 12, 212; βουλήν, μήτιν, 18, 313. 17, 634; οτ, κακά τινι, Od. 2, 367; δλεθρον, Od. 13, 373. 16, 371; θάνατον, Od. 3, 242; τινὶ ἡρίον, to think to pre-pare a monument for any one, Il. 23, 75. 3) Generally, to observe, to perceive, to regard, to understand, with accus. 10, 339. 15, 671. 23, 450. Od. 4, 71. 17, 161; also ὀφθαλμοῖσιν, Od. 24, 217; in connexion with ἰδεῖν, ἰδέσθαι and εἴσεσθαι, Od. 19, 501. 21, 222. h. Ap. 415; λανρήν, to keep the street in the eye, Od. 22, 129. With infin. ου γάρ ἔτ ἄλλον φράζετο τοῦδέ τί μοι χαλεπώτερον εἶναι ἀεθλον, for he perceived, there is no con-

φράξας, aor. mid. ἀφραξάμην. Ερ. φραξάμην, αρ. pass. ἀφραζόρην (Hom. has only the aor.), to encompass, to enclose, to shut in, esply for protection, to shutier, σχεδίην ρίκεσσι, a raft with osier-work, Od. 3, 256; ἀκάλξεις μισίσι βοών. to encompass the batterments with shields, so that they formed, as it were, shelter (Ernesti strangely imagines that they were, according to a later custom, real ox-hides stretched out), Il. 12, 263; hence pass. φραχθέντες σάκευν, encompassed with shields, 17, 268; φράσσεν δόρν δουρί, to crowd spear upon spear, 13, 130. Mid. with reference to the subject, νήρες έρκει, to enclose the ships with a wall, 15, 566.

φρεαρ, ατος, τό, Ep. φρείαρ, α well, φρείατα, 21, 197;† the prose form, h. Cer.

φρεΐαρ, see φρέαρ.

φρήν, gen. φρένος, plur. φρένες, 1) in Hom. and the earliest writers, the diaphraym, the midriff (præcordia), which separated the heart and lungs from the remaining entrails, mly plur. 10, 10, 16, 481. 504. Od. 9, 301; because the most ancient Greeks regarded this as the seat of the collected spiritual life; it signifies, 2) soul, spiril, often like our heart, still closely bordering on the first signifi: θνωός, γτορ, κραδίη ενέ φρεσίν, II. 8, 202. 413. 16, 242. 435. α) Spoken of the faculty of thought, often: φρεσί νοείν, φράζεσθαι, κατά φρένα είδέναι, μετά φρεσί βάλλεσθαι, μερμηρίζει», ένὶ φρεσί γνώναι, θείναι τινί τι έν φρεσί and en oped, to put any thing into any one's mind, 8, 2, 18, 16, 53. Od. 1, 89. φρένες ἐσθλαί, wise thoughts, an intelligent mind, Il. 17, 470; wise invention, spoken of female works, Od. 2, 117. 7. 111. φρένας βλάπτειν τινί, to injure a man's understanding, to infatuate him, Il. 15, 724; also ἐλεῖν, 16, 305; ἐξελέσθας, 6, 234. b) Spoken of the will: mind, resolution, will, φρένας τρέπειν and πείθειν. Διὸς ετράπετο φρήν, the mind of Zeus changed, 10, 45. κεχρήσθαι φρεσιν άγαθησιν, Od. 3, 266; c) Spoken of the feelings: the heart, feelings, φρεσί χαίρειν, κατά φρένα δεδοικέναι, άχος μιν φρένας ἀμφιβέβηκε, Od. 8, 541. 3) Generally, the principle of life, the vital power, vis vitalis (Voss, re-collection), which the shades lacked, Il. 23, 104. Od. 10, 493; also the brutes have operes, Il. 4, 245. 16, 157.

φρήτρη, η, Ion. for φράτρα, Ep. dat. φρήτρηφων, a division of a people by the relationship of families, a family, a class, a race, a subdivision of the φύλον, *2, 362. 363. (According to the ancient critics. κατά φρήτρας, according to their localities.) Later, it was a mere political subdivision of the φύλον.

in Æolia (Asia), Ep. 4.

test more difficult than this, Od. 11, 624. φρίξ, φρικός, ή, prop. the roughening φράσσω, aor. 1 Ep. φράξα, partep. of a smooth surface: always in Hom.,

of the sen, or of water, the curling, or ruffling of the waves, Βορέω, 23, 692. λαινα φρίξ, 21, 126. Od. 4, 402. Ζεφύροιο χεύατο πόντον έπι φρίξ, as under the breath of Zephyrus the ruffling-wave spreads itself over the sea, 11. 7, 63. [Cf. Catull. placidum mare . . Horrificans Zephyrus, 52, 286.]

φρίστω (akin to ρίγος), aor. 1 εφρίξα, perf. πέφρικα. 1) to be rough and un-even, to be stiff, to bristle (horrere), τινί, with any thing, or ri, in any thing; generally, spoken of the motion of the surface of an agitated body, thus of a corn-field, φρίσσουσιν αρουραι, the cornfields bristle up [the spiry grain erect Bristles the field, Cp.], 23, 599; spoken of warlike troops: μάχη εφριξεν έγχείησιν, 13, 339; έγχεσι και σακεσι, 4, 282. 7, 62. b) With accus, as if trans. in the pres. and aor. 1, spoken of a raging boar: verov, to bristle on the back [10 arch his bristly spine, Cp.]. 13, 473; λοφίην, Od. 19, 446. 2) Metaph. to shiver from cold; to shudder, to tremble at, to fear, τινά, Il. 11, 383. 24, 775.

φρονέω (φρήν), only in the pres. and imperf.; it indicates the various operations of the mind, eaply of the faculties of thought and desire; hence 1) to think, i. e. to have understanding, intelligence, to be wise, intelligent, discreet, in Hom. rarely; opposed to μάχεσθαι, 6, 79; absol. φρονέων, intelligent, 23, 343, and v. 305 (according to Wolf, eis ayaba φρονέων, considerate in regard to good things); poet. = ζην. έμε έτι φρονέοντ έλέησον, while I yet have sense, 22, 59. b) With accus. to comprehend, to understand, Od. 16, 136. 17, 193. 281. 2) to think, i. e. to have an opinion or sentiment, to mean, to have an opinion. to think, to will, often with and θυμών, ενί θυμώ, ενί θυμώ, ενί φρεσί. a) With infin., Il. 9, 608. 17, 286; to be of opinion, to hope, with accus. and infin. 3, 98. b) ti tive, to have any thing in mind in regard to any one; ayabá rus, to be well disposed toward any one, also to have a noble soul, 6, 102; \$\phi \text{L}_{\text{a}}\$, to cherish friendly sentiments, 4, 219, 15, 116. Od. 6, 313; kaza rus, to cherish evil thoughts against any one, Il. 10, 486. 22, 264; δλοά, 16, 701; ἀταλά, to have a child-like, joyous disposition, 18. 567; πύκα, to be intelligent, wise, 14, 217. Od. 9, 445; Γσόν τιν, to be like minded, to have the same mind with any one, Il. 15, 50. τὰ φρ., to think that, often. 4, 361. τὰ ἄ φρονέων, sua co-gitans, following his own opinion, 8, 430; maya, to be proud, 8, 553. c) With adv. ev popular reve, to be well disposed to any one, in opposition to racios, Od. 18, 168; ἀμφίς, to think differently, II.
13, 345; ἄλλη, h. Ap. 169; ἰθύς, to think
straight on, 12, 121. 13, 135. (According to Voss, ἰθύς is to be construed with έχε, cf. iθύς.) d) Poet, spoken of animals: μέγα φρονείν, to be spirited, proud, 11, 325. 16, 758, 22, 264.

Φρόνιος, ὁ (the observer), father of Noêmòn, Od. 2, 386. 4, 630.

φρόνις, ιος, ή=φρόνησις, 1) prudence, inteligence, Od. 3, 244. 2) knowledge, information, κατά δὲ φρόνιν ήναγα πολλήν, he brought back much information (viz. from Troy, into which he had gone by stealth), *Od. 4, 258.

Φρόντις, ιδος, ή, wife of Panthous, 17, 40.
Φρόντις, ιος, ὁ (appell. φροντίς), son of
Onétôr, pilot of Menelaus, Od. 3, 279, seq.

Φρύγες, ων, οὶ, είηκ. Φρύξ, υγός, ὸ, α Phrygian; they resided, in the time of Homer, on the river Sangarius in Asia Minor, 2, 862. 3, 185. According to Hdt. 7, 73, they had emigrated from Thrace.

Φρυγίη, ἡ, Phrygia, a country in Asia Minor: it embraced in part a district on the Hellespont (Φρυγίη καθύπερθε, 24, 545), and in part a portion of the later Bithynia, on the river Sangarius, and of the greater Phrygia, 3, 184. 16, 719. 18, 291. It was subsequently divided into Great Phrygia, a country in the interior of Asia Minor, and Lesser Phrygia, a district on the Hellespont.

*φρύγω, fut. ξω, aor. l pass. ἐφρύχθην, to dry, to bake, spoken of potters' vessels: to burn, Ep. 14, 4.

φῦ, Ep. for ἔφυ, see φύω. φύγαδε, adv. (φυγή), into flight, in flight, as if from ΦΥΞ, like oïκαδε, 8, 157. 11, 446. 16, 697.

φυγή. ἡ (φεύγω), flight, *Od. 10, 117.
22, 306; in the II. φύζα, except φύγαδε.
φυγοπτόλεμος, ον. Εp. for φυγοπόλεμος
(πόλεμος), flying war, cowardly, Od. 14, 213.+

φύζα, ή. poet. for φυγή (Wolf, less correctly, φύζα), flight, 9, 2 [see close], φύζαν ένορνύναι, 15, 62; ἐμβάλλειν, Od. 14, 269. (According to Aristarch. in Apoll. Lex., φύζα and φόβος are distinguished by the circumstance that the former has the implied notion of cowardice.) [According to Ameis, aft. Aristarch , o 9, 2, means terrour, panic [ἐκπληξις]; see φόβος]

φυζανικός, ή, όν. poet. (φύζα), fugitive, timorous. ελαφος, 13, 102.†

ΦΥΖΑΩ or ΦΥΖΩ, from which πεφυζό-

φυή, ή (φύω), the growth, the shape, the form of the body, the appearance, connected with δέμως. 1, 115. Od. 5, 212; μέγεθος, Il. 2, 58; είδος, 22, 370. Od. 6, 16.

φύκιόεις, εσσα, εν (φύκιον), abounding in sea-grass or sea-weed, θίς, 23, 693.† φύκος, cos, τό, sea-weed, sea-grass (fu-

cus), 9, 7.† φυκτός, ή. όν, verb adj. (φεύγω), prop. fied; then, that may be fied. ouners ounere πέλονται, it is no longer to be escaped, 16, 128. Od. 8, 299. 14, 489.

[φυλαδόν, see καταφυλαδόν, by some separated.]

φυλακή, ή (φυλάσσω), a watch, a guard

1) As an action, φυλακὰς έχειν, 9, 1;
esply the night watch, 7, 371. 18, 299.

2) Spoken of persons, 10, 416. b) Spoken | of place, 10, 408.

Φυλάκη, ή, pr. n. of a town in Thessaly Phthiôtis on mount Othrys, belonging to the dominion of Protesilaus, 2, 695. Od.

Φυλακίδης, ου ό, son of Phylacus = Iphiclus, 2, 705.

φύλακος, ο, a form of φύλαξ, accus. plur. 24, 566.† (according to Aristarch.

Φύλακος, ό, son of Deion and Diomêdê, father of Iphiclus, founder of the town Phylace in Thes-aly, 2, 705. Od. 15, 231. 2) a noble Trojan, Il. 6, 35.

φυλακτήρ, ήρος, ο = φύλαξ, •9, 66. 80. 21, 141. 415; always plur. φυλακτήρες.

φύλαξ, ακος, ο (φυλάσσω), dat. plur. poet. φυλάκεσσι, a watch, a guard, in the plur. of φύλακες, the watchers or sentinels in war, also φύλακες ανδρες, *9, 477.

Φύλας, αντος, ο, father of Polymêlê and Astyochê, king of Ephyra in Thes-

protia, 16, 180, seq.

φυλάσσω, Ep. infin. pres. φυλασσέμεναι, fut. ξω, sor. 1 poet. φύλαξα, subj. 1 plur. φυλάξομεν, with shortened vowel, perf. pass. πεφύλαγμαι, 23, 343; aor. 1 mid. imperat. φύλαξαι, h. Ap. 544. Intrans. to watch, to keep watch, to be sleepless, 10, 192. Od. 20, 53; περὶ μῆλα, ΙΙ. 12, 304. νύκτα φυλάσσειν, watch through the night, Od. 5, 466; esply in war, excubias agere, Il. 10, 312. 399. 2) Trans. to watch, to guard, to keep. to preserve, with accus. στράτον, 10, 417; pass. 10, 309; τινά, 5, 809. Od. 13, 301; olvov, to preserve the wine, Od. 2, 350. cf. 346. b) to observe, to watch for, τινά, Od. 4, 670; νόστον, to watch for the return, 11. 2, 251; metaph. to keep, to preserve, χόλον, 16, 30; δρκια, 3, 280; έπος, 16, 686. Mid. to watch for oneself, i. q. φυλάσσω, 10, 188: φρεσί, h. Ap. 544. 2) to be on one's guard, to take care. πεφυλαγμένος elvas, to be careful, 23, 343.

Φυλείδης, ου, ο, son of Phyleus = Meges, 2, 628. 15, 528.

Φύλεύς, ηος, and Φυλέος, 6, 10, 110, son of Augeas and father of Meges of Elis. When his father would not give to Heracles the reward for cleaning the stables, he, as the selected arbiter, decided in favour of Heracles. For this reason, he was banished by his father from Elis and fled to Dulichium, 2, 628. 23, 637.

φυλίη, η, the wild olive-tree, Apoll. αγριέλαιος, according to others lentiscus or rhumnus alaternus, Linn., Od. 5,

φύλλον, τό (φύω), a leaf, always in the plur. φύλλων γενεή, 6, 146. 21, 464. Od. 5. 483: and often.

Φυλομέδουσα, see Φιλομέδουσα. φύλον, τό (φύω), 1) a stock, a race, a species, in the broader sense, φῦλον θεῶν, 5, 441; mly in the plur, spoken of a multitude belonging to the same race, φύλα θεών, ανθρώπων, γυναικών, 9, 130.

14, 361. 15, 54. Od. 3, 282; spoken of insects: φῦλα, μυίας, Il. 19, 30. 2) In a stricter sense. a nation, a people, IIeλασγών, 2, 480; Γιγάντων, Od. 7, 206. 3) In the strictest sense, a tribe, a clan, a family, κατὰ φῦλα, Il. 2, 362; φῦλον Ἑλένης, Od. 14, 68.

φύλοπις, ιδος, ή, Ep. accus. φυλόπιδα, Od. 11, 364,† and φύλοπιν, 1) the battle-cry, the tumult of battle, a battle, also φύλοπις πολέμοιο, 13, 635. Od. 11, 314; elsewhere πόλεμος τε καὶ φύλοπις, Il. 4, 379. 2) an army equipped for battle, 4, 65. (According to the Gramm. from φύλον and όψ, cry.)

Φυλώ, ους, ή, a handmaid of Helen, Od. 4, 125, 133.

φύξηλις, ιος, ο, η, poet. (φύξις), fugitive, fearful. cowardly, 17, 143.+

φύξιμος, ον. poet. (φύξις), to which one may fly, rò φύξιμον, an asylum, a place of refuge, Od. 5, 359.

φύξις, ιος. ή, poet. form for φυγή, flight, *10, 311. 398. 447.

φύρω, fut φύρσω, perf. pass. πέφυρμαι, to mingle together, to stir; esply to mingle with a fluid, hence to moisten, to defile, τί τινι, any thing with any thing, δάκρυσιν είματα, 24, 162; also τί τινος; στήθος αϊματος, Od. 18, 21; and pass. πεφυρ-μένος αϊματι. Od. 9, 397; δάκρυσι, Od. 17, 103. 18, 173.

φυσα, ή (φύω), prop. wind, breath; hence a bellows, *18, 372, 409, 412, 468.

φυσάω (φυσα), only in the pres. and imperf. to blow, spoken of the bellows, 18, 470; of the wind, *23, 218,

φυσιάω (φυσάω), to blow vehemently, to pant, to puff, spoken of steeds, only parter φυσιόωντες, Ερ. for φυσιώντες, *4, 227. 16, 506. *Φυσίγναθος, ον (γνάθος), Cheek-blower,

Puff-cheek, a frog's name. Batr. 17.

φυσίζοος, ον, poet. (ζωή), life-producing, life-giving or supporting, γαία, 3, 243. Od.

φύσιε, ιοε, ή, prop. production, mly nature, i. e. the natural quality of a thing, φάρμακον. Od. 10, 303.† Batr. 32. φύταλιή, ή (φυτόν), a plantation. a

place where trees and grapes are planted, in distinction from arable land, *6, 195. 12, 314, 20, 185,

φυτεύω (φυτόν), aor. 1 ἐφύτευσα, to plant, prop. spoken of plants, πτελέας, δένδρεα. 6, 419. Od. 9, 108. 18, 359. 2) Μεταρί. to produce, to procure, to pre-pare, κακόν, πημά τινι, il. 15, i34. Od. 4, 668; φόνον καὶ Κῆρά τινι, Od. 2, 165

κακά τινι, Οπ. 5, 340. φυτόν, τό (φύω), a plant, a tree, 14, 123. Od. 9, 106; and elsewhere.

φύω, fut. φότω, aor. 1 έφυσα, aor. 2 έφυν, 3 sing. φῦ for έφυ, and 3 plur. έφυν, perf. πέφυκα, 3 plur. πεφύασι, Od. 7, 128; partep. fem. πεφυνία, Il. 14, 288; πεφυώτας for πεφυκότας, Od. 5, 477; pluperf. πεφύκειν. 1) Trans.: pres. (once intrans., 11. 6, 149), fut. and sor. 1, 40

beget to produce, to let grow, to put forth, with accus. φύλλα, ποιήν, 1, 235. 6, 148. 14, 347. Od. 7, 119; τρίχας, to make the hair (or bristles) grow, Od. 10, 393; hence also, δ φύσας, the begetter, Batr. 23; φυσαί τινα δόλον, h. Cer. 8. 2) Intrans.: mid. together with aor. 2 and perf. to be multiogethet with set, 2 and pett. 5 or produced, to grow, to spring, primar, spoken of plants, Od. 9, 109; once presact. intrans. ἀνδρών γενεὰ ἡ μὰν φύει (παστίεν), 11. 6, 149; esply perf. and pluperf. 4, 483, 484, 14, 288. cf. Od. 5, 63, 7, 114. 128; also πέρα πεφύπει. II. 4, 109; the aur. 2 only Od. 5, 481. 23, 190; metaph. often in the phrases, & δ α σο οί φῦ χειρί, and ἐν χείρεσσι φύσντο; δδὰξ ἐν χείλεσσι φύντες, 300 έμφύω.

Φώκαια, η, a town in Ionia (Asia), on the river Hermus, famed for traffic and navigation, now in ruins, Fokia, h. Ap.

Φωκείς, oi, sing. Φωκεύς, ησς, ò, the Phocians, inhabitants of the country Phocis in Hellas, 2, 517. 15, 516. φώκη, η a seal, a sea-calf, *Od. 4, 436. 448 h. Ap. 77.

φωνέω (φωνή), 201. 1 εφώνησα. Ερ. οώνησα, to utter or sound a tone, spoken esply of men: to speak, to discourse, mly [according to Ameis, always] intrans. 1, 333; and often connected with other similar words, έπος φάτο φώνησέν τε, Ud. 4, 370; or aucißero, Od. 7, 298; καί μιν προσφή, 14, 41. (The accus, belong to the other verb.) 2) to cause to sound, to raise, δπα, 2, 182, 10, 512. Od. 24, 535.

φωνή, ή (φάω), a sound, a tone, mly spoken of men, a voice, speech, discourse, esply a loud voice, a cry, 14, 400. 15, 686. b) Of animals, Od. 10, 239. 12, 86, 396; the song of the nightingale, Od. 19, 521.

 φωρή, ή (φώρ), theft, h. Merc. 136.
 φώρης, ου, ό, poet. for φώρ, a thief. h. Merc. 385.

φωριαμός, δ (φέρω), a chest, a coffer, a box, for keeping clothes, 24, 228. Od. 15,

φώς, gen. φωτός, δ. poet. for ἀνήρ, plur. φώτες, α man, 2, 164; παλαιός, 14, 136; δέκπης, Od. 4, 247; κακός, Od. 6, 186; also in opposit. to the gods, II. 17, 98. δ) Often, a brave man, a hero, 4, 194. δ, 572. Od. 21, 26. (Prob. from ΦAΩ, φημί, one who speaks.)

· X.

X, the twenty-second letter of the Greek alphabet, hence the sign of the twenty second rhapsody.

Xáa, see Deiá.

χάδε, χαδέειν, see χανδάνω. χάζομαι, depon. mid. fut. χάσομαι, Ερ. σσ, aor. εχασάμην. Ερ. χασσάμην. Ερ. 76 12, 380. A peculiar use is a) The aor. 2 with reduplic. κεκάδοντο for κεχά- fut. with the negat. οὐ χαιρήσειε, thou

δοντο, also from the act. form χάζω, Ερ. aor. 2 κέκαδον, and fut. κεκαδήσω, 1) to retreat, to retire, to yield, to go back, to withdraw (never in the Od.), with άψ, δπίσω, 3, 32. 5, 702; with gen. o' the thing, κελεύδου, πυλάων, 11, 504. 12, 171; νεκρού, 17, 357: also with prep. ἐκ βελέων, without, beyond, the cast of weapon-, 16, 122; vw eyxeoc, to retire from the spear, 13, 153; often erapur eig ebros, 3, 32; ουδέ δην χάζετο φωτός, and not long did the stone remain removed from the man, i. e. it smote him quickly, 16, 736. (V., nor slowly flew it to the man.) In this passage, according to Köppen. Voes, and Spitzner, the stone is the subject: according to Heyne, but by a forced construction, Patroclus. 2) Generally, to cease, to remove, to rest, with gen. maxes, 15, 426. μίνυνθα χάζετο δουρός, he rested little from the spear, i. e. he fought continually, 11, 539; only Il. 3) The Ep. nor. 2 κέκαδον and the fut. κεκαδήσω have a trans. signif, prop. to cause one to retreat from a thing, to deprire one of a thing, τινά θυμού καὶ ψυχής, 11, 334. Od. 21, 153. 170 (Passow refers it to κήδω): cf. Buttm., p. 307.

χάζω, see χάζομαι.

χαίνω οι χάσκω (ΧΑΩ), in Hom. only aor. 2 exavov, h. Cer. 16; optat. xáros and partep. xarwr, of the perf. only the and partep. Xasaw, of the perf. only the partep. accus. xexywora, 1) to yause, to gipe, to open. h. Cer. 16. rore pox Xasa. Xasar, the may the earth yawn for me, i. e. engulf me. 4, 182. 6, 281. 8, 150. 2) Exply to open the mouth wide, to gope, spoken of men and animals, 16, 350. 409. 20. 168; hence πρὸς κύμα, to gape at

20, 105; hence προς κυμα. 16 gape at the wave, i. e. to drink it, Od. 12, 150. χαίρω, fut. χαιρήσω, 20, 563; αστ. χαιρή, 6, 481; partcp. χαρέντες, 10, 451; perf. κεχάρη, a., only in the Ep. partcp. κεχάρηκες, 7, 312; perf. mid. κεχάρημας, h. 7, 10; perf. κεχάρημας also the Ep. forms fut. κεχαρήσω, infin. κεχαρησέμεν and κεχαρήσομαι, aor. 1 mid. χήρατο, 14, 270; aor. 2 with reduplicat. κεχάροντο, optat. κεχάροιτο and pileat. κεχαροντο, οματι. κεχαροντο ανα κεχαροίατο, and iterat. imperf. χαίρεσκε, 1) to rejoice, to be cheerful, gay, often with θυμφ, έν θυμφ, φρεσίν and φρένε, also χαίρει μοι ήτορ, 23, 347; but νόφ χαίρειν, to rejoice at heart, Od. 8, 78. 2) With dat. to rejoice at any thing, to delight oneself in, to be pleased at νίκη, 2 μπ. 1, 7, 213, 10, 277, Od. 27. όρνιθι, φήμη, Il. 7, 312. 10, 277. Od. 2 35; with accus. χαίρει δέ μιν (ἀλωήν) οστις ἐθείρη, he rejoices in it who cultivates it, according to Wolf and Passow tivates it, according to Wolf and Passow (V. joyfully the cultivator beholds it), Il. 21, 347. (Heyne refers µµr to delong, but, cf. 9, 77, and γηθέω.) 3) With partep, instead of infin. χαίρω ἀκούσνα, i rejoice to hear, 19, 185.—18, 259. Od. 14, 377. Dat. and partep, for accuss and infin., Il. 7, 54. Od. 19, 463. The partep, with its prop. signif., Il. 11, 73. Od. 3, 76 12, 380. A peculiar use is a) The fur with the next of varieties the

wilt not rejoice, i. e. thou wilt rue it, Il. | 20, 363. Od. 2, 249. b) The imperat. xaine is a common formula of greeting:
hail to thee, health to thee, joy to thee, at
meeting, II. 9, 107. Od. 1, 123; at departure, farewell, Od. 5, 205. 13, 59; to the gods, xaipe aoudy, praise be to thee in the song, h. 8, 7.

χαίτη, η (χάω), the dishevelled hair, the streaming hair, the hair, spoken of gods and men, 10, 15. 14, 175. Od. 4, 150; spoken of horses, the mane, Il. 6, 509.

χαλαζα, ή (χαλάω), kail, kail-slones, *10, 6. 15, 170.

*xaháw (xáw), aor. exáhage, Ep. gg, to unhend, to relax, βιών, τόξα, h. Ap. 6. h. 27, 12.

χαλεπαίνω (χαλεπός), 201. έχαλέπηνα, innn. χαλεπήναι, in Hom. only intrans., prop. to be severe, ingravescere, to roar [to rave, Cp.], spoken of storms, 14, 344. Od. 5, 485; for the most part of gods and men, to be angry, to be displeased, to rage, to chide, eaply to treat in a severe or hostile manner; absol., Il. 14, 256. Od. 16, 72; ὅτε ἄνδρεσσι κοτεσσάμενος χαλεπήνη, when he rages, angry with men, Il. 16, 386. Od. 5, 147. 19, 83. ούτε τί μοι πας δήμος απεχθόμενος χαλεπαίνει (μοί belongs to ἀπεχθόμενος), the whole people is not angry, being odious to me, i. e. because I hate them, Od. 16, 114. cf. 10, 75. According to the critics άπεχθέσθαι is here transitive (V. prefers απεχθομένω, and translates: nor has the whole people risen against me hated); έπί τινι, any thing, Od. 18, 415. 20, 323. [Fäsi says: ἀπεχθόμενος, having become an enemy, then liself haling, έχθαίρων, cf. v. 96.1

χαλεπός, ή, όν, comp. χαλεπώτερος, hard, difficult, i. e. 1) connected with pains and danger in the execution, troublesome, dangerous, τινί, to any one, 1, 546. Often in the neut. with infin. χαλεπόν τοι, παισίν έριζέμεναι, 21, 184. Od. 4, 651: with accus. and infin., II. 16. 620. Od. 20, 313; χαλεπὸν γάρ, ἐπιστάμενόν περ ἐοντα, supply from the preceding, υββάλλειν τινά, it is always vexatious, although one very experienced does it, Il. 19, 80. 2) making trouble and danger, burdensome, oppressive, hard, cruel, grievous, κεραυνός, θύave, arta, tras, grievous, repurvos, teparvos, teparvos, teparvos, termos, hard, threatening speech or discourse, 2, 245. χαλεπή φήμις, an injurious report, Od. 14, 239. b) Spoken of persons: severe, violent, angry, displeased, Od. 1, 288. mg/m with any one Od 17, 388. 198; τω, with any one, Od. 17, 388. χαλεποί θεοί ἐναργεῖς φαίνεσθαι, it is dangerous, when the gods appear visibly, Il. 20, 131. h. Cer. 111.

χαλέπτω, poet. = χαλεπαίνω, to oppress, to press, to persecute, τινά, Od. 4, 433.† χαλεπώς, adv. in a severe, harsh, or difficult manner, 97, 424. 20, 186.

χαλῖνός, ὁ (χαλάω), a bridle, a check, a rein, mly plur. 19, 393 †

χαλιφρονέω (χαλίφρων), to be frivolous,

simple, foolish, in opposition to σαόφοων. Od. 23, 13.†

χαλιφροσύνη, η, frivolity, simplicity, folly, plur. Od. 16, 310.†

χαλιφρων, ον (χαλαω, φρήν), prop. to be of a slack, negligent mind, hence light-minded, frivolous, simple, foolish, connected with νήπιος, *Od. 4, 371. 19,

χάλκειος, η, ον, poet. for χάλκεος, 3, 380. 4, 461, and often.

χαλκεοθώρηξ, ηκος, ο, ή, poet. (θώρηξ), having a brazen cuirass, *4, 448. 8, 62.

χάλκεος, η, ον, poet. (χαλκός). χάλκειος, γ, or, and the Ion. form χαλισμός, only (dd. 3, 433. 18, 328 (οψ χαλικεος, of two endings, 11. 18, 222 †), 1) of copper or rather of browze: usually rendered brazen [see χαλκός], often spoken of arms: θώρηξ. χιτών, έγχος. έντεα : also οὐδός, ἄξων, κύκλοι, ὅπλα. Od. 3, 433; also, covered with brass, ganos, or coming from brass, χαλκείη αὐγή, the splendour of brass, ll. 13, 341. 2) Metaph. as if of brass, i, e, hard, firm, immoveable, strong, hrop, 2, 490. χάλκεος Αρης, imperishable Ares, 5, 704; or having a brazen cuirass: οψ, a strong voice, 18, 222; "mvos, the sleep of death, 11, 241. Also some explain, ουρανός χάλεςος, metaph.; others, how-ever, with Voss, take it literally, 17, 425. cf. Völcker, Hom. Geog., p. 5.

χαλκεόφωνος, ον (φωνή), having a brazen voice, brass-throated, epith. of Stentor, 5, 785.+

χαλκεύς, ησς, ὁ (χαλκός), prop. an artist in brass, a cupper-smith, connected with ἀνήρ, 4, 187. 216. 15, 309: generally, a worker in metal, i. q. χρυσοχόος, Od. 3, 432; an iron-smith, Od. 9, 391.

χαλκεύω (χαλκεύς), to work in brass or

metal, τί, 18, 400.† χαλκεών, ῶνος, ὁ, Ερ. for χαλκεῦον, α smith's forge, a smith's shop, Od. 8, 273.† χαλκήιος, η, ον, Ιοπ. 1οτ. χαλκειος. δό-μος = χαλκέων, α smith's dwelling, Od. 18, 328; ὅπλα, Od. 3, 433; see χάλκεος.

χαλκήρης, es. gen. eos (ἄρω), joined or nished with brass, brass-covered, brazen, epith. of various weapons, 3, 316, 13, 714. Od. 1, 262.

χαλκίς, ίδος, ή, an unknown bird of prey. According to 14, 291, † it is called χαλκίς, in the language of the gods, and

χαλικτ, in the aniquese of the amongst men κύμινδις, q. v.
Καλικς, ίδος, ή, 1) the chief town of the island Eubeza, subsequently connected with the mainland by a bridge; an important commercial town, now Bgripo, 2, 537. 2) a town in Ætolia, at the mouth of the Evenus, at the foot of Mount Chalcis, now Galata, 2, 640; in Strab. also Υποχαλκίς. 3) a place in Elia, not far from the fountain Krunoi h. Ap. 425; cf. Strab. VIII. p. 350. a small river in southern Elis, near th village of the same name, Od. 15, 295.

χαλκοβαρής, ές, gen. έος, poet. (βαρύς).

43 4eavy with brass, brazen, iós, 15, 465. | Od. 21, 423.

χαλκοβάρυς, εια, v = χαλκοβαρής, οί this Hom. uses the fem. χαλκοβάρεια, στεφάνη, 11, 96; μελίη, 22, 328. Od. 22.

χαλκοβατής, ές, gen. έος, poet. (βαίνω), going upon brass; hence, founded or standing upon brass, brazen, mly an epith. of the dwelling of Zeus, 1, 426 Od. 8, 321; and of Alcinous, Od. 13, 4. It has also been explained, having a bruzen floor, cf. Od. 7, 83.

χαλκογλώχιν. ίνος, ό, ή (γλωχίν), brass-pointed, Cp. (brazen-armed, V.), μελίη, 22, 255.†

χαλκοκνήμις, ιδος, ο. ή (κνημίς), having brazen greaves; brass-greaved (brass-booted, V.), epith. of the Greeks, 7, 41.+

χαλκοκορυστής. οῦ, ὁ (κορύσσω), voc. χαλκοκορυστά. having bruzen armour, armed with brass (brazen-mailed, V.; brazen-armed, Cp.), epith, of heroes, .5. 699; and of Ares, h. 7, 4.

χαλκοπάρηος, ον, Εp. for χαλκοπάρειος (maperá), having brazen cheeks (brazen-cheeked, V.), epith. of the helmet, 12, 183. Od. 24, 523.

χαλκόπους, ο, ή, neut. πουν. gen. ποδος (πούς), brazen-funted, having brazen hoofs (brazen-hoofed, V.), epith. of horses, .8, 11. 13, 23.

χαλκός, δ. Ep. gen. χαλκόφιν. brass, metal, esply copper. Copper, com-pounded with zinc, tin, and lead, is cailed brass [not our brass, but rather bronze], which was probably the earliest metal used. As edged instruments of copper are often mentioned by the poet, it has been supposed that the word stands poetically for iron. But Hom. carefully distinguishes iron and brass, cf. 4, 510. 5, 723. 11, 133; hence, with more probability, it may be said that the ancients possessed an art of hardening brass unknown to us, cf Köpke, Kriegsw. der Gr. p. 55. seq. It is called χαλκος έρυθρός, 9, 365; it is mentioned with iron, 6, 48; as a purchase-price, 7, 473. 2) all furniture, weapons, equipments, made of brass [or bronze], 1, 236. 5, 75.

χαλκότυπος, ον (τύπτω), smitten with a bruzen weapon, wreidai, 19, 25.+

χαλκοχίτων, ωνος, ὁ (χιτών), having a brazen cuirass, epith. of heroes, 1, 371. 2, 47. Od. 1, 286.

Χαλκωδοντιαδης, ου, son of Chalcodon =Elephênôr, 2, 541.

Χαλκώδων, οντος, ο (having brazen teeth, οδούς), king of the Abantes, in Eubœa, father of Elephênôr, who was slain in a battle with Amphitryon, 2,

541. 4, 464. Χάλκων, ωνος, δ, a Myrmidon, father of Bathycles, 16, 595, seq.

χαμάδις, adv. (χαμαί), poet. for χαμάζε, 147. Od. 4, 114.

to the earth, αλλεσθαι, 3, 29. 4, 419. Od. 16, 191.

xauai, adv. 1) upon the earth, on the und, έρχεσθαι, 5, 442. Od 7, 160. 2) to the earth, minreur, Il. 4, 482. Od. 17. 490; and often (from an obsol, word χαμός, χαμή).

*xauacyevis, és (yévos), produced unon or from the earth, earth-born, h. Ven. 108.

Cer. 353.

χαμαιευνάς, άδος, ή, fem. of χαμαιεύνης; χαμ. σύες, *()d. 10, 243. 14, 15. (In both places at is used as short.)

χαμαιεύνης, ου, ὁ (εὐνή), lying upon the ground, sleeping upon the earth, epith. of the Selli, 16, 235.

χανδάνω, poet. (χάω), fut. χείσομαι, aor. έχαδον. Εp. infin. aor. χαδέειν for χαδείν, perf. κέχανδα, with pres. signif., partep. κεχανδώς, 3 pluperf. κεχάνδει, to embrace, to encompass, to hold, to contain, with accus, spoken of vessels, ξξ μέτρα, 23, 742; λέβης τέσναρα μέτρα κεχανδώς, 23, 208; ως οι χείρες ἐχάνδα-νον. Od. 17, 344; of the const. γέας, 11, 14, 34; of the threshold, Od. 13, 17; improp. ήθσεν, όσον κεφαλή χάδε φωτός, he cried as much as the head of the man held, i. e. as loud as he could, 11. 11, 462. "Ηρη οὐκ έχαδε στηθος χόλον, the breast of Hêrê did not contain her anger. i. e. she could not restrain it, 4, 24 (old reading: "Ηρη); also οὐκέτι μοι στόμα χείσεται, my mouth will not be able, h. Ven. 253.

χανδόν, adv. (χαίνω), yawning, opening the mouth, metaph, greedy, excir olver, Od. 21, 294 †

χάνοι, see χαίνω.

χαράδρη, ή (χαράσσω), a cleft, a chasm or gorge in the earth, esply formed by rushing water, κοιλή, 4, 459: hence also the stream itself, a torrent, a rapid stream, *16, 390.

χαρείη, χάρη, see χαίρω.

*χαριάμτης, ου, ό, poet. (δίδωμι), the
giver of joy. epith. of Hermês, h. 17, 2.

χαρίεις, εσσα, εν (χάρις), superl. χαριέστατος, η, ον, charming, sweet, beautiful plening spoken of parts. of the ful, pleusing, spoken of parts of the human body, 16, 798. 18, 24. 22, 403; of clothes, 5, 905. Od. 5, 211; generally, agreeable, lovely, joyous, dear; of things, δώρα, ἔργα, ἀοιδή, ἀμοιβή, grateful requital [see ἀμοιβή], Od. 3, 58; χαριαστάτη ήβη, most lovely youth, Od.10, 279. The neut. plur. as adv. χαρίεντα, gratefully, 1, 39; and as subst., Od. 8, 167.

χαρίζομαι, depon. mid. (χάρις), nor. l έχαρισάμην, perf. pass. κεχάρισμαι, often partep. 1) to show something agreemble to any one, to show a favour, to be agreeable, to gratify, rue, often in the parter.

5, 71, 11, 23. Od. 8, 538; esply to gratify
a deity by sacrifice, Od. 1, 61; with
double dat. rue, weder, to please one
with lies, Od. 14, 387. 2) With accus. of non the earth, to the ground, 3, 300.6, the thing, to give freely, to distribute, to 17. Od. 4, 114.

Action, Sopa, Od. 24, 283; anough tur, 16, 49. 11, 139; and with gen. of the field. thing, to impart freely, to give a share of, ining, ω impari freely, so give a same of, abhorpsin, Od. 17, 432: exply, often, παρεσότων, Od. 1, 140. 4, 56; absol, Od. 13.5; cf. προικός. 3) in the perf. and pluperf. pass. to be agreeable, lovely, pleasing, grateful, with dat θυμώ, Od. 4 32; cf. converted. 6, 23; often partcp., Il. 5, 243; κεχαρισμένος ήλθεν, he came desired, or come, Od. 2, 54; κεχαρισμένα θειναίτινι, to show kindness to any one; to gratify him much (Cp), 24, 661; or eiδerai, Od. 8, 584.

χάρις, ετος, ή (χαίρω), acc. χάριν, 1) gruce, fascination, loveliness, wyrerableness. brauly, esply spoken of persons, χάριν καταχευαί τινι. Od. 2, 12, 6, 235. 8, 19; alto χάριτες, charms. Od. 6, 237. b) Spoken sometimes of things, of an earring, Il. 14, 183 Od. 18, 298; of words, Od 18, 175; έργοισιν χάριν καὶ κύδος ὁπάζειν, Od. 15, 320. 2) faronr, kind-ness. a) In sentiment: benevolence, good-will, affection, early thanks, grati-sude, obligation for favour received, xáριν αρέσθαι τινί, to receive thanks from any one, Il. 4, 95; χάρις τινός, thanks for any thing, Od. 4, 695. 22, 319; also with infin. ου τις χάρις ήσν μάρνασθαι, one had (or I had) no thanks for fighting, Il. 9, ior 1 nau no thanks for ninting, 11. 9, 316. 17, 147; δούσωι χάριν αντί τινος, to pive thanks for any thing, to make requiral for any thing, 23, 650; χάριν εἰδέναι τινί, to feel gratitude, 14, 235. b) Of actions: kindness, beneficence, favour; often χάριν φέρειν τινί, to show favour to anv one, 9, 613. 5, 211. 874. Od. 5, 307; eaply also, the pleasures of love, Il. 11, 243; cf. ΕΙΛΩ A. 3) Phrases: accus. xaoir, with gen for one's sake, for one's pleasure, 15, 744. Barr. 184.

Χάρις, ιτος, ή, prop n., more fre-quently plur., αὶ Χάριτες. dat. Ερ. Χαρίτεσσιν. 1) Hom. mentions a Charis, 18, 38:, as wife of Héphæstus; in Hes Theog. Arlaia is named as such. In the Od. 8, 267, Arhroditê is his wife; in both fictions the same notion lies at the bottom, that a goddess of grace is wedded to a god skilled in art. 2) More frequently in the plur. the Graces, the goddesses of grace, and esply of grateful companionship, Il. 17, 51. Od. 6, 18. Homer mentions no definite number of them, and names but one, Pasithea, Il. 14, 269. In v. 267. younger graces are mentioned; he recognizes, consequently, several classes; or this epith. may, according to Heyne, be a mere indication of perpetual youth. Hesiod (Th. 997), mentions three as daughters of 297), mentions three as augments of Zeus, Adolia, Euphrosjine, and Thalia (Theog. 909). They are prim. companions and hand-maids of Aphrodite, Od. 8, 364. 18, 194. h. Ven. 98; still Hêrê has them in her train, Il. 5, 338. [The last citation not in point.]

χάρμα, ατος, τό (χαίρω), j·y. rap/ure, enj-yment. a) The cause of joy, χάρμα τινί, 14, 325. 17. 636. h 15, 4; plur., Od. 6. 185; esply a scandalous joy, a scoff, xáp-

μα γίγνεσθαί τινι, Il. 3, 51. 6, 82. 10, 193. 2) Generally, joy, pleasure, Od. 19, 471. h. Cer. 372.

χάρμη, ή, Ερ. (χαίρω), prop. joy, esply the love of battle, battle, often μνήσασθαι χάρμης [to be mindful of the fight, Cμ.], 4. 222. 8, 252. Od. 22, 73: λήθασθαι χάρμης μης, 11. 12, 203; χάρμην ἐμβάλλειν τινί, 13, 82. 2) Generally, contest, battle, 14, 101. 17, 161.

*χαρμόφρων, ωνος, ο, ἡ (φρήν), glad at heart, jayfut, h. Merc. 227.

χαροπός, ή, όν, prob. (χαρά, ώψ), prop. glad-looking, spoken of the bright look of a joyful mind; hence, bright-looking, cirar-eyed, spoken of the brightness of the eyes, λέοντες. Od. 11. 611. h. Merc. 569; Kuves, h Merc. 194; afterwards it was borrowed to indicate the common colour of the eyes, light-brown. (Schol. φοβερός; according to Eustath. spoken of the colour of the eves.)

Χάροπος, ό. with accent changed, prop. name, king of the island Syme, father of Nireus, .2, 672.

Χάροψ, οπος, ο, son of Hippasus, a Trojan, slain by Odysseus (Ulysses), 11,

Χάρυβδις, ιος, ή, a dangerous whirl-rool in the Sicilian straits, and on the coast of Sicily, opposite Scylla, which swallowed up every thing that approached it, Od. 12, 104, seq. 441. 23, 327. Later also a whirlpool was so called near the present Capo di Faro. Now it is called Charilla, Remo, or Carofalo. According to a later tradition, Charybdis was the daughter of Poseidon and the Earth, Serv. ad Virg. A. 111. 420. Modern travellers find no whirlpool in the above vicinity, but merely a great agitation of the waves setting from the north towards the west, which is not danger-

χατέω, poet. (ΧΑΩ), only pres., prop. to snap at any thing. to snap at any thing: hence: 1) to desire, to coret, to wish, absol. 9, 518, 0d. 2, 249; with infin. Od. 13, 280. 15, 376. 2) to want, to have need, with gen. πάντες θεών χατέουσ' ἄνθρωποι, all men stand in need of the gods (according to Melancthon, the most beautiful verse in Hom.). Od. 3, 48.

ποιπ.). Od. 3, 16.

χατίζω, Εμ. = χατέω, 1) to desire, to long for, with gen. 2, 225. Od. 8, 156.

11, 350 2) to need, τινός, Il. 17, 221. 18. 392.

XAΩ, obsol. theme of χαίνω, χανδάνο

χείη, ή (χάω), a hole, a cavily, a cleft, esply of snakes, *22. 93. 95. χείλος, ος, τό (pmb. from ΧΑΩ), a lip, χείλος ιγελάω; 15. 102: see γελάω; proverb. spoken of a mis-τ, χείλεα μέν τ' εδίην', ὑπερώην δ' οὐκ εδίηνω, he moistens his lips, but not his palate, 22, 485. 2) Metaph. the rim, the margin of a thing,

Metapin. the rim, the maryin of a thing, Od. 4, 132, 616. II. 12, 52.

χείμα, ατοι, τό (χάμ), prop. what is poured out, a tempest, a rain-alorm, and because in the southern countries winter

consists in this, winter, winter-cold, Od. | the first lyre, by drawing strings over it, 11, 190. 14, 487; as a season of the year

in oppos. to θέρος, Od. 7, 118.

χειμάδροστ, or (ρέω), contr. χειμάδροστ,
11, 493; and Ερ. shortened, χείμαδροτ,
4, 432. 58; βουτίας or swollen with
wintry waters, i. e. with rain and melted snow, a torrent, epith. of rapid rivers,

ποταμός, °15, 138. χείμαβρος, Εp. shortened for χειμάρ-

χειμέριος, η, ον (χειμα), pertaining to winter, winter, winter, achda, a winter stem, II. 2, 294; νιφάδες, winter snow-flakes, 3, 222; ήμαρ, a winter day, 12, 279; εδωρ, 23, 420; ώρη, Od. 5, 435.

xemer, eros, o (xema), stormy, rainy weather, a storm, rain, winter-weather,

Od. 4, 566; mly, winter, il. 3, 4. 21, 283. χείρ, ή, gen. χειρός. Besides the regular forms, there occur the lon. forms: guiar forms, there occur the foll forms: dat. χερί, thrice; χέρα, h. 18, 40, and dat. piur. χείρασι and χείρασι (see Thiersch, § 187. 11). 1) the hand, the fat, often χείρας καὶ πόδες, 5, 422. 15, 364; the forefoot, poet, apoken of ani-mals. Batr. 88; also as in English for side, en' άριστερά χειρός, to the left hand, Od. 5, 277; often pleonastic, xeipì Acβείν, χερσίν ελέσθαι. On the phrases: χείρας ἀνασχείν θεοίς, χείρας ἀείρειν, ὁρέξαι and πετάσαι τινί, see these verbs. 2) Esply in the plur. activity, strength, power, force, often connected with µévos. βιή. Il. 6, 502. 12, 135. a) In a good sense, έπεσυν και χερσίν αρήγειν, to help with word and deed, 1. 77; χείρα ὑπερεγειν τινή, to hold one's hand over any-body for protection, 4, 249; χείρες ἀμύ-νειν εἰσὶ καὶ ἡμίν, we also have hands for protection, 13, 814. δ) In a hostile σθαι, Od. 12, 331.

χειρίς, ίδος, $\dot{\eta}$ (χείρ), a covering for the hand, a glove, Od. 24, 230.†

*χειροτένων, οντος, ο, ή (τείνω). stretching out the hand, long-armed, Batr. 299. χειρότερος, η, ον, poet. for χείρων, *15, 518. 20, 436.

χείρων, ον, gen. evos, prop. compar. of χέρης, mly irreg. comp of κακός (Ep. form χειρότερος, and χερειότερος, χερείων), meaner, smaller, worse, inferior, in Worth, 15, 641. 14, 377; opposed to μείζων, in rank and race, Od. 21, 325.

Xeipur, wros, d, Chiron (Cheiren), son of Kronus (Saturn) and Philyra; a centaur, famed for his skill in medicine and prophecy, celebrated as the teacher of Asklėpios (Æsculapius), Heracles, and Achilles, Il. 4, 219. 11, 831.

χείσομαι, see χανδάνω.

χαιδιών, όνος, η, a swallow, *Od. 21, 111. 22, 240. Ep. 15, 11. *χάλῦς, νος, η, a swrite, a tortoise, from

the shell of which Hermes constructed

h. Merc. 38. 2) the lyre itself, v. 25, 153.

*χελώνη, ἡ=χέλυς, α tortoise, h. Merc. 42. 48.

χέραδος, εος, τό, poet, for the comm. χεράς, άδος, ή, dirty sand, grarel, pebbles, that swollen rivers bring down, μυρίου [sands Infinite, Cp.], 21, 319.† (Some Gramm. accented it as gen. and connected it with alis, cf. Apoll. Lex.)

χερειότερος, η, ον. Ε χείρων, *2, 248. 12, 270. Ep. compar. for

χερείων, ον. gen. oros, Ep. for χείρων, inferior, sorres, opposed to apeiar, 10, 237; with accus. δέμας, φνήν, 1, 114. Od. 5. 411. Neut. plur. τὰ χερείονα, Il. 1, 576. In the neut. with infin, in which case the notion of comparison does not appear, ου τι χέρειον εν ώρη δείπνον ελέσθαι, it is not at all bad to take food at the proper time, Od. 17, 176. XEPHZ, an Ep. defect. adj. only used

in the sing, gen. χέρησε, adv. χέρητ, accus. χέρητα, nom. plur. χέρητε, accus. neut. χέρητα, in the Od. χέρτα, 18, 229. 20, 310. This word, which is positive only in form, is the theme of the Ep. compar. χερείων, χερειότερος, in prose χείρων, but always has the signif. of the compar. inferior, worse, weaker, esply elo χέρηα μάχη, worse in the battle than he, ll. 4, 400; χέρηι opposed to κρείσσων, 1, 80. Od. 15, 324; in like manner, χέρηα χείρονι, Il. 14, 382. (According to Passow, it is to be derived from χείρ, and in signif. = xeiplos, under any one's power. The form xepela, in the Od. seems incorrect, see Thiersch, § 202. 23, and Buttm.,

Gram. § 68) χερμάδιον (χείρ), a stone, prop. as large as can be grasped in the hand, 4, 518. 5, 302. Od. 10, 121.

χεριήτις. ιδος, ἡ, fem. of χεριήτης (χείρ), prop. living by the labour of the hands, γυτή, a female who spins for wages, 12, 433.1

χέρνιβον, το (νίπτω), a washing-basin, a hand-basin, for washing the hands before sacrifice, 24, 304.†

χερνίπτομαι, depon. mid. (νίπτω), aor. Ep. to wash one's kands, esply before a sacrifice, 1, 449.†

χέρνιψ, ιβος, ή (νίπτω), washing-water, sacred or holy water, with which the hands were washed before eating, and before religious ceremonies, always accus.

χέρνιβα, *Od. 1, 136. 3, 445, and often. Χέρνιδαμας, αντος, ό, son of Priam, slain by Odysseus (Ulysses), 11, 423.

χέρσονδε, adv. (χέρσος), on or to the mainland, 21, 238.† h. Ap. 29.

χέρους, η (akin to σχερός, ξηρός), the shore, the firm land, in oppos. to water, 4, 425. Od. 10, 459; work χέρουν, to tre, shore, Od. 9, 147. Il. 14, 394. (Od. 6, 95. Nitzsch reads as adj. morixepoos 04λασσα.)

χευαι, χεύαν, χεύε, see χέω. χεύμα, ατος, τό (χέω), that which is poured out, a casting, κασσιτέροιο, a casting of tin, 23, 561.†

casting of tin, 23, 361.†
χέω, fut. χεύσω, χεύω, Od. 2, 222;
αυτ. 1 Att. ἄχεα, only ἄχεαν, Il. 24, 799;†
elsewhere Ep. ἄχεανα and χεύα, infin.
χεύαι, subl, χεύομεν, for χεύωμεν, 7, 336;
αυτ. 1 mid. ἐχευάμην, always 3 sing.
χεύατο, perf. pass. κάχυμαι, aor. pass.
κχύθην, only opt. χυθείη. Also the Ep.
αγιοορ. aor. 2 mid. ἐχύμην, from which
χύτο, ἔχυντο, Od. 10, 415: χύμενος. Od. χύτο, έχυντο, Od. 10, 415; χύμενος, Od. 8, 527. The pres. and imperi. «Iways uncontr. except infin. χείσθαι, Od. 10, 518. Prim. signif. to pour; 1) Prop. spoken of fluids: to pour, to pour out, to shed, with accus. υδωρ, δάκρυ; spoken of Zeus, χέει ύδωρ, pours out water, i. e. causes it to rain, Il. 16, 385; absol. χέει, sc. χιόνα, 12, 281. 2) Spoken of things dry: to pour out, to shed, to scatter, speas eir execution, 9, 215; spoken of wind, φύλλα, φύκος, καρπός, 6, 147. 9, 7. Od. 11, 588; esply σήμα, to heap up a mound, Il. 7, 86. Od. 1, 291; and τύμβον, Il. 7, 336. Od. 4, 584; poet. καλά-μην χθονί, to stretch the stalks upon the ground, 19, 222; ἡνία ἔραζε, to let the reins fall to the earth, 17, 619; δέσματα άπο κρατός, 22, 468. 3) to pour out, to emit, metaph. φωνήν, to let the voice resound, Od. 19, 521; ἀῦτμένα κατά τινος [pouring his breath upon his neck behind, Cp.], 23, 765; poet. often = to spread, άχλὺν κατ' ὀφθαλμῶν, to pour darkness ονει the eyes, 20, 321; ὑπον ἐπὶ βλαφά-ροισιν, 14, 165. Od. 2, 395; καλλος κὰκ κεφαλής, Od. 23, 156. Mid. 1) with aor. 1, to pour out for oneself, with accus. χοην χείσθαι νεκύεσσιν, to pour out a grief-offering to the dead, Od. 10. 518. 11, 26; κόνιν κὰκ καφαλης, to scatter dust upon the head, Il. 18, 24. Od. 24, 317; βέλεα, to pour out his missiles, i. e. to shoot in a multitude, Il. 8, 159; ἀμφὶ υιον εχεύατο πήχεε, she threw her arms about her son, 5, 314. 2) Mid. with perf. pass, and the syncop, sor. a) to pour itself out, to streum, prop. spoken of tears, Od. 4, 523. Il. 23, 385; of things dry, to be poured out in abundance, χιών, Il. 12, 285; κόπρος, Od. 17, 298; to lie extended, Od. 19, 539; άγχιστίναι κέχυνται, Il. 5 141 (cf. ἀγχιστιναι); metaph. spoken of living beings, to pour aut, to stream forth, to issue, ἐκ νεῶν, 16, 267. 19, 356. Od. 10, 415; in the sense, to spread, to extend, to spread itself, κατ' ὀφθαλμῶν κέτυν' ἀχλύς, Il. 5, 696; spoken of death, 16, 344; of sleep, Od. 19, 590; and ἀμφ' αὐτφ χυμένη, poured about him, i. e. embracing him, Il. 19, 284. Od. 8, 527.

χηλός, η (ΧΑΩ), α chest, α box, for the preservation of clothes, 16, 221. Od. 2, 339. 8, 424.

χήν, χηνός, δ. ή (ΧΑΩ), a goose, 2, 460; masc. Od. 19. 552; fem. Od. 15. 161. 174.

χηραμός, δ, poet. (ΧΑΩ), a cleft, a cavily, 21, 495.†

χήρατο, чее χαίρω.

χηρεύω (χῆρος), intrans. to be emptied, bereft, deprived of, with gen. ἀνδρῶν, Od. 9, 124. †

χήρη, η, a widow, prop. fem. of χήρος, as adj. widowed, μήτηρ, 20, 499; γυναίκες, 2, 289; as subst. χήρη σεν έσομαι, •6, 408. 432. 22, 484.

100. 104. 22, 107. χήρος, η. ον (ΧΑΩ), bereft, see χήρη. χηρόω (χήρος), sor. 1 Ερ. χήρωσα, trans. to make empty, desolate, bare, ἀγνιώς, δ. 642; esply to deprive of a hus-band, to reduce to widowhood, γυναίκα, 17, 36,

χηρωστής, οῦ, ὸ, collateral relatives, who succeed to the property of one who dies childless, only plur. 5, 158.+

χήτος, εος, τό (χατέω), want, need, only in the dat. χήτει οι χήτει, from want, from desire, with gen. 6, 463. 19, 324. Od. 16, 35. h. Ap. 78.

Cu. 10, 35. n. Ap. /8. χθαμαλός, ή, όν, compar. χθαμαλώτερος, superl. χθαμαλώτατος, 13, 683; lying on the earth; generally, low, fath, τείχος, 13, 683; νήσος, Od. 9, 25. 10, 196 (from χαμαι with epenthetic θ); εντή, Od. 11, 194.

evon, Oc. 11, 197.

*χθές, adv. yesterday, h. Merc. 273.

χθιζά, neut. plur. from χθιζός.

χθιζός, ή, όν (χθές), appertaining to

yesterday, yesterday, χθιζόν χρέος, 13,

745; often instead of the adv. χθιζός

έβη, he went yesterday, 1, 124. The neut. sing. and plur. as adv. χθιζόν, yesterday, 19, 195. Od. 4, 656; χθιζά τε καὶ πρώϊζα, yesterday and the day before, i. e. formerly, Il. 2, 303; an indefinite expression of the old language for any past time, like nuper in Lat., cf. Cic. de Divin. 1, 39. 86. Thus Herod. uses χθές καὶ πρωήν (ΙΙ. 53), for a time long past; and so often in the Bible, cf. Exod. 2, 10. If we construct these words, according to Wolf, with 57 es ηγερέθοντο, the sense is: Formerly, when the ships of the Greeks assembled, and the apodosis v. 307, ἐνθ' ἐφάνη. Others deny this usus logu. to Hom., and connect these words with Κήρες - φέρουσαι, v. 304, i. e. ye are all witnesses, who have not recently perished. Nagelsb. explains the passage by supplying hu: it was since yesterday or the day before, i. e. it was at the time of the sacrifice now some days, that the ships were gradually gathering; but to kai can never be translated by or. [Lehrs: vix cum Aulida advecti eramus, tum (v. 308) portentum accidit.]

τεπική acciait.]
χθών, χθονός, ή, poet. earth, ground,
ἐπὶ χθονό ἐἐρκεσθαι = ζῆν, 1, 88; σῖτον
ἔδοντες, Od. 8, 222. χθόνα δῦναι, to go
under the earth, i.e. to die, Il. 6, 411.
χίλιοι, αι, α. a thousand, χίλι ὑπόστη
αίγας, *11, 244; neut, with fem.
Χίμαρο, ἡ, Chimæra, a frightful mon-

ster, of divine origin, in Lycia (according to Hes. Th. 321, daughter of Typhon and Echidna), which above had the form of a lion, in the middle of a goat, and below of a dragon. From its mouth issued fire: it was slain by Belerophon- 11, 281. (According to Apd. 3, 5, 6, tes, 6, 179, seq. 16, 328. h. Ap. 368. Χλωρίς, daughter of the Theban Amtes, 6, 179, seq. 16, 328. h. Ap. 368. According to Scylax, a volcano in Lycia, not far from Phaselis, or, according to Strabo, a volcanic rocky valley in the Cragus, gave rise to the fable of the Chimæra

Χίος, ή, an island of the Ægæan sea, on the coast of Ionia, famed for its excellent wine, now Scio or Saki Andassi (mastic-i-land), Od. 3, 170.

χιτών, ώνος, ό, a tunic, the under gar-ment of the ancients; it was a woollen garment, without sleeves, similar to our shirts, which was worn next to the bedy, both by men and women, and confined by a girdle, 10, 21. Od. 15, 60. 14, 72; above the cloak was worn, Il. 2, 42, 2) Generally, a garment, eaply the cont of mail, the cuirass, 2, 416. 5, 736; xálkeos, 13, 439; στρεπτός, 5, 113 (cf. that word); proverbial: λάινον χιτώνα έννυσθαι, see λαίνος.

χιών, όνος, ἡ (χέω), εποπ, 10, 7. Θd. 6, 44. νιφάδες χιόνος, snow-flakes, Il. 12, 278.

χλαΐνα, ή, the upper garment, the man-tle of the men; according to Hase, Gr. Alterthumskunde, p. 66, a piece of cloth, cut square or round, which was commonly passed from the left arm back-wards under the right arm, and the end thrown over the left shoulder, where it was fastened with a buckle, 2, 183. 10, 133. This garment was worn chiefly as a protection against cold and stormy wea-ther, hence άνεμοσκεπής and άλεξάνεμος, 16, 224, Od. 14, 529. It was of wool, and thick, οὐλή, πυκινή, Od. 4, 50. 14, 520; often purple. Od. 14, 500; double or single, διπλή, απλοίς. 2) Generally, a robe, a covering, a carpet, to wrap around one-self in sleep, Od. 3, 349. 351. 4, 299. II.

*χλεύνη, ἡ, jesting, jeer, mockery, in the plur. h. Cer. 202.

*χλοερός, ή, όν, poet. for χλωρός, green, Batr. 161.

χλούνης, ου, δ, Ep. epith. of the boar, σύς άγριος, 9, 539;† a word whose deriv. and signif. was not known even by the ancients. Most prob. according to Eustath., Apoll., and Hesych., from χλόη and evry, prop. xλοεύνης, ο έν χλόη ευνα-ζόμενος, lying in the grass, hence = εὐτραφής, well-fed; according to Aristarch. -μονιός, solitary; according to the Ven. Schol. = approvis, the foaming; according to Aristot. = routag, castrated, whence ή χλουνις, castration.

7 χλουνις, castration. χλωρής, pale-green, yellowiek, as an epith. of the nightingale, Od. 19, 518; † according to the Schol. Vulg. prob. from its pale colour, or 'which lives in the green fields.'

phion.)

χλωρός, ή, όν, poet. χλοερός (χλόη), 1) greenish, a yellowish green, yellowish, of the colour of young shrubbery, power, Od. 16, 47; of honey, Il. 11, 631. Od. 10, 234; generally, pale, white, χλωρός υπαι δείους, Il. 10, 376. 15, 4; esply δέος, Il. 10, 479 8, 77. Od. 11, 43, 450. h. Cer. 190. 2) Metaph. green, i. e. fresh, in opposition to dry, μοχλός, ρόπαλον, Od. 9, 320. 379.

χνόος, ὁ, contr. χνοῦς (κνάω), that is on the surface and may be scraped off, e. g. the down upon fruits; poet. alor yroos, the foam of the sea, Od. 6,

χόσνος, ὁ (χέω), the cavity (before the beliows' pipe) in which the metal to be melted was put (the smelting-oven, V.), 18, 470.† Hesych. κοίλωμα; Köpke, Kriegswes. d. Gr. p. 51, understands by it a kind of crucible, of fire-proof clay, in which was put the metallic ore.

χοή, ἡ (χέω), that which is poured out, esply a libation, a drink-offering, in sacrifices for the dead, *Od. 10, 523. 11, 26.

χοῖνιξ, ικος, ή, a corn-measure, containg four κοτύλαι, or as much as a man uses in a day; hence food, bread. anτεσθαι χοίνικός τινος, to touch any one's corn-measure, i. e. to eat of any one's bread, Od. 19, 28 +

χοίρεος, έη, εον, poet. for χοίρειος (χοῖρος), belonging to young swine. χοίρεα, sc. κρέατα, swine's flesh, pork, Od. 14, 81.†

χοιρος, ὁ, prop. a porker, a pig, Od. 14,

χολάς, άδος, η, mly plur. ai χολάδες, he entrails, the bowels, °4, 526. 21, 181. h. Merc. 123.

χόλος, ό, poet. for χολή (χέω, prop. that pours itself out). the gall, 16, 203.

2) Metaph. anger, hatred, wrath, connected with μήνις, 15, 122. χόλος τινές, enmity which any one cherishes, "Ηρης, 18, 119. Od. 1, 433. 4, 583; but revi, against any one, h. Cer. 351. 410; also spoken of animals: rage, Il. 22, 94.

χολόω (χόλος), fut. χολώσω, infin. Ep. χολωσέμεν, 201. έχόλωσα, fut. mid. χοχολωσέμεν, 201. έχολωσα, tut. mid. χολωσομα, more frequently καχολώσομα, 201. 1 έχολωσάμην, perf. pass. καχόλωμα, 201. pass. καχόλωσην, to provoke one's gall, i. e. to make angry, to emrage. to irritate, to imcense, τινά, 1, 78. 18, 111. Od. 8, 205. Mid. and pass. to become angry, to be enraged, to be irritated, to be incensed, often with the adjuncts buuch, χωρορτς, 1000, η, pecul. poet. rem. of χωρορτς, 1000, η, pecul. poet. rem. of χωρορτς, 1000, η, pecul. γωρορτς, 1000, μπρόθι, also with accus. στο the nightingale, Od. 19, 518; γ according to the Schol. Vulg. prob. from its pale colour, or 'which lives in the green fields.'

Χωρορτς, 1000, γ μπρόθι, 11, 19, 2, 629. Od. 8, 276. b) With gen. τινός, on account of a person or thing, 11. 4, 494. 501. 11, 703. 21, 141. Od. 1, 69; and with prep. wife of Nelsus, who bore him Nestor, Chromius, Periclymenus, and Pero, Od. 11, 554; αμφί τυν, 11. γ μπρός, 11. 9, 562; ἀπί τυν, Βαττ. 109.

χορδή, ή, a gut, Batr. 225; a string of musical instrument, Od. 21, 407.† Merc. 51.

*χοροήθης, es. gen. cos (ήθος), accustomed to the choir or the dance, h. 18, 3. χοροιτυπίη, ή (τύπτω), the stamping of the ground in dancing, a choral dance, a dance, plur. 24, 261.†

χοροίτυπος, struck or played for a dance, λύρα, h. Merc. 31.

χορόνδε, adv. (χορός), to a dance, 3, 393.†

χορός, ὸ, 1) a choral dance, a circular dance, a dance, esply a festal dance connected with singing, χορόνδε έρχεσθαι οτ είς χορόν, 3, 393. 15, 508. Od. 6, 65. χορώ καλή, beautiful in the dance, ll. 16, 180; έν χορώ μέλπεσθαι. 16, 182. Οn χορὸν ποικίλλειν and ἀσκείν, to represent a dance, see these words. b) a choir, a troop of dancers, h. Ven. 118. h. 5, 13. 2) a dancing-place, Od. 8, 260. 264. 12, 4. 318.

χόρτος, ὁ (akin to χορός), prop. an in-closed place, an inclosure, an interior είσεα μίας, ωπ ιπεσιστές, απ επίτες εραςε (Schol. περιφραγμα, τείχος), αὐλης έν χόρτος, 11, 774. Plur. 11. 24, 640. *11. (Κόριρεπ: grass, is a later signif.) ΧΡΑΙΣΜΕΩ, Ερ., an obsol. pres.; from

which aor. 2 expaigue and xpaigue, subj. χραίσμη, χραίσμωσι, infin. χραισμείν, fut. χραισμήσω (χραισμήσει, and infin. χραισμησίμεν), aor. 1 only χραισμησε, and infin. χραισμήσαι, 1) Prop. to repei or ward of any thing from any one: esply δλεθρόν τινι, 7, 144. 11, 120. 20, 2) to help, to assist, to aid, to be of use, with the notion of protection, with dat. of the person, 1, 28. 3, 54; and often. In the passage 1, 566, μή νύ τοι ού χραίσμωσιν—dσσον ἰόνθ, the Schol. and Eustath, with Zenodot, explain iorre. and as dual for plur., all the gods, coming (pressing) towards me, could not aid thee, cf. Il. 5, 487. So Buttm., Lex. p. 543, and Nágelsbach. Eustath. explains the dual by supposing that gods and goddeases may be meant. If we compare 15, 104. 18. 62, we shall find this explanation as nom. confirmed. Others make it accus. iórra and supply eué, although it is the only passage where a person is the object to be repelled. Thus Voss: should I approach; Köppen, Spitzner, Wolf [and Dübner]: ne a te non depellant me aggredientem.

χράομαι, depon. mid. Ion. χρέομαι, partep. χρεώμενος, perf. κέχρημαι, only partep. κεχρημένος, 3 sing. pluperf. κέχρητο, Od. 3, 266. (Homer has only the partep. pres., the partep. perf., and the 3 sing. pluperf.) 1) to use, to employ, only Il. 23, 834, absol. 2) to have in use, esply in the perf. with pres. signif. to

χολωτός, ή, όν, adj. from χολόω, enaged, angry, passionate, έπεα, ή, 241.

Od. 22, 26. 225.

χορδή, η, a gui, Batr. 225: a string of Od. 1, 13. 14, 124. Absol. as adj. needy, destitute, Od. 14, 155. 17, 347.

χραύω, prop. χράβω, Æol. for χράω, prop. to touch lightly, to scratch, to graze, to wound slightly, rivá, only subj. aor. χραύση, 5, 138.+

xpaw, a theme with the prim. signif. to approach, to draw near, in a good and bad sense, to which, besides χράομαι, belong the following forms of flexion:

1. χράω, Ep. defect. only imperf. 3 sing. έχραε, 2 plur. έχράετε, Od. 21, 69; prop. to touch, to seize, eaply in a hos-tile signif.: to attack any one, to rush apon any one, to set upon any one, with dat. στυγερός οι έχραε δαίμων, Od. 5, 396. 10, 64. b) absol. with infin. to strive, to endeavour, to exert oneself, Il. 21, 369; where the infin. xyseir must be construed with ρόον (see Thiersch, Gr. § 232. 162); in like manner Od. 21, 69, δωμα with ἐσθιέμεν, and not with χράω.

2. χράω, Ion. χρέω, Ερ. χρείω, 2. Χραώ, 1011 Χρεώ, Ε.Ρ. Χρεώς, 1011 which only partep, pres. Χρεών, Od. 8, 79. h. Ap. 396; Χρέων. h. Ap. 253; fut. χρήσω, h. Ap. 132; fut. mid. χρήσωμα., only partep; prop. to present that which is desired, esply spoken of an oracle: to give an answer, to communicate an oracle or divine response, Od. 8, 79. h. Ap. 396; βουλήν τινι, h. Ap. 132. Mid. to cause an oracle to be given to oneself; hence, to consult an oracle or a deity, to ask counsel, absol., Od. 8, 81. h. Ap. 252. 292; with dat. τινί, to inquire of a god, or ask a god: ψυχή τινος, *Od. 10, 492. 565. 11, 165.

3. As a theme of κίχρημι, q. v. χρείος, εος, τό, Ερ. for χρέος, q. v. χρείω, Ερ. for χρέω, see χρείω. χρειώ, οις ή, Ερ. for χρέω. χρειματίζω (ΧΡΕΜΩ), to neigh, spoken

of a horse, 13, 51.† χρέος, τό, Ερ. χρείος, σηly in the nom. and accus. sing., and xpéor only in Od.

1) want, need, necessity; generally, affair, business, éuòv aurou xpeios, my own affair, Od. 2, 45. κατά χρέος τινός έλθειν, to come for any one's sake, prop. after any one's need, Od. 11, 479. 2) what one must fulfil, a debt, what one what one must tulni, a debt, what one has borrowed or lent, χρείσο δφείλευς των, to owe a debt to any one, il. 11, 686. Od. 21, 17. Pass. χρείσο δφείλευς μοι, a debt is due to me, il. 11, 686. Od. 3, 367. χρείσο ἀποστήσωσθαι, see ἀφίστημε, il. 13, 746. 3) Metaph. obtigation,

gen. xpeiù euclo yiyverai, there is need of me, 1, 341. χρεώ πείσματός έστιν, Od. 9, 136; with infin., Il. 23, 308. 2) χρειώ easis continually, to have, only φρεσί κέ 9, 136; with infin., Il. 23, 308. 2) χρεώ χρητ ἀγαθήσιν, she had good feelings, iκάνται, iκάνει, necessity contes, Od. 3, 266. 14, 422. 16, 398. b) In there is need, 10, 118. 142. 11, 610. Od.

6, 136; and with accus, of the pers. sue xpe w roovor ices, necessity presses me so exceedingly, Od. 5, 189; cf. 2, 28. This accus. stands even with γίγνεσθαι and elraι: ἐμὰ δὲ χρεὼ τηὸε, I need a ship, Od. 4, 634; ονδὲ τί μιν χρεὼ εσται τημβοχοῆς, Il. 21, 322; from this is εxplained. 3) The elliptic use of χρεώ plained, 3) The elliptic use of χρεω with accus, of the pers., which is employed entirely like χρη: τίατε δέ σε χρεώ, ε. γίγνεται οτ ικάνει (according to Herm. ad Viger. δεκ!), wherefore needest thou this? Od. 1, 225. II. 10. 85. α) With gen. of the thing: οὐτι με ταύτης χρεώ τιμής. I need not this honour, 9, 608: βουλής, 9, 75. 10, 43. 11, 606. δ) With intin. τhe μείδα κρεώ στιμής στούμουμο. With infin. τον μάλα χρεώ ζοτάμενα: κρατερώς, there i- great need that he should stand firmly, 11, 409. 18, 406. Od. 4, 707. (Hom. uses χρεώ σηις in the elliptical phrase, and every where as a monosyllable.)

xpewheros, Ion. for xpwheros, see xpa-

χρή, only 3 sing. pres. indic. (χράω), impers. it is necessary, there is need, must, should. 1) With infin. 1, 216. Od. 3, 209. 2) With accus. of the pers. and infin. χρή σε πόλεμον παῦσαι. thou must cause the battle to cease, Il. 7, 331. 9, 100. Od. 1, 296. Sometimes the infin. is wanting, and must be supplied from the not, underst. ἀποπωίεσθαι. II. 16, 721. 19, 420. Od. 19, 500. 2) With accus, of the pers, and gen. of the thing: χρή με τινος, I need a thing, I want any thing. όττεό σε χρή, Od. 1, 124. οὐδέ τί σε χρη αφορσύνης, thou needest not folly, i. e. folly becomes thee not, Il. 7, 109. cf. Od. 3, 14. 21, 110.

χρηίζω, Εp. for χρήζω (χράω), to need, to want, to stand in need of, with gen. 11, 835. Od. 17, 121; absol. partep.

needy, Od. 11, 340.

χρήμα, ατος, τό (χράομαι), 1) prop. a thing which is used or wanted, hence in the plur. xphuara, property, possessions, goods, Od. 2, 78, 203. 13, 203, and often, Od. 2) Generally, a thing, any affair, an occurrence, h. Merc. 332. *χρησαμένη, see κίχρημι, Batr. 187.

χρηστήριον, το (χράω), an oracle, prim. the place where an oracle is communicated, h. Ap. 81, 214.

*χρηστός, ή. όν (χράομαι), useful, pro-stable, agreeable, good, μελίτωμα, Batr.

χρίμπτω, poet. strengthened from χρίω, aor. 1 mid. ἐχριμψαμην. h. Ap. and partep. aor. pass. χριμφόείς: prop. to glance upon the upper surface of a body; mid. with aor. pass. to approach very near a thing, to press upon, absol. χριμφ-θεὶς πέλας, Od. 10, 516;† with dat. spoken

with λούω, because it was done after bathing, τιτὰ έλαίω, Od. 3, 466. 4, 252. 10, 364. h. Ven. 61; also spoken of the dead, Il. 3, 186. 24, 587; ἀμβροστία, 16, 670. Mid. to an int oneself, έλαίω, Od. 6, 96. 220; κάλλει, Od. 18, 194 (cf. máλhos); b) Generally, to rub over, to be-smear, with accus. tois (papuare), to poison one's arrows, Od. 1, 264; comic,

to smear, μέτωπον, Batr. 241.
χροιή, ἡ, Ion. for χροιά (χρώς), the surface of a body: eaply the skin of the human body; hence, the body, 14, 164.† χρόμαδος, ὁ (ΧΡΕΜΩ), a creaking noise, a gnushing or grinding of the leeth, yeriwr, 23, 688.†

yenius, 23, 688.†

Xρομίος, ὁ, 1) son of Priam, slain by Diomedes, 5, 160, seq. 2) son of Neleus and Chioris, Od. 11, 286. 3) a Lycius, II, 5, 67. 4) a Trojan, 8, 275. 5) a Trojan, 17, 218, 494. [6] an Epean, a companion of Nestor, 4, 295.]

Xρόμις, 105, ὁ, son of Midon, leader of the Mysians before Troy, 2, 858.

χρόνος, της του (χρόνος), in time, i. e. after a long lime, χρόνιος ἐλθών, having (come) returned after a long absence, Od. 17, 112.t

χρόνος, ο, time, duration (whether a longer or a shorter time); peculiar 1011ger or a snorter time; peculiar history in molecular time, 3, 157: δλίγον χρόνον, 23, 418; χρόνον, a while, Od. 4, 599. 6, 296. 9, 138: ἐπὶ χρόνον, for a time, Il. 2, 299. Od. 14, 193; ἔνα χρόνον, at one time, once, Il. 15, 511.

13, 31. χροός, χροά, χροά, Ion. and Ep. cases of χρώς, q. v. χρυσαμπυξ, υκος, δ, ή, poet. (ἄμπυξ), with a golden head-band or frontlet, iπτα, *5, 38. 720; *Ωραμ, h. 5, 5, 12. χρυσαύορος, δ, ή (and χρυσάωρ, epos. δ,

h. Ap. 123), from aoo, having a gulden sword, mly an epith. of Apollo, .5, 509. 15, 256. h. Ap. 123; but of Dēmēter, h. Cer. 4. Thus Etym. Mag. χρυσοῦν ἄρο ἔχων, δ ἀστι φάστωνον. According to some Gramm. we should understand by aop generally, equipment, armour, so that in the case of Apollo, it refers to his bow and arrows, and even to his cithera (Suid. χρυσοκιθαρις), cf. Schol. B. ad Il. 15, 256; in the case of Dêmêtêr, it refers to the sickle. Still this signif. is not usual in Hom.; on the other hand, the gods of the ancients are often armed, Hdt. 8, 77; cf. Mitscherl. in h. Cer. 4; Heyne ad Apd. p. 698; and Kämmerer ad h. in Cer. 4. Hern. on the contrary considers the word xovσαόρου as an interpolation for χρυσοθρο

χρύσειος, είη. ειον, Ερ. for χρύσεος. *χρύσεοπήληξ, ηκος, δ. ή, poet. (πήληξ), having a gulden helmet, h. 7, 1.

meer a thing, to press upons, assol. χριφο θείς πάλας, Od. 10, 516 cf; with dat. spoken of a ship, ἀμάθουσιν, h. Ap. 439. χρίως σο, τέχριστα and χρίσα, imperat. χρίσον, fut. mid. χρίσομα, aor. l έχρι-σέμην, prop. to rub upon the surface of a body; hence, mly 1) to unoint, often

124. 8, 44, seq. χρυστή Λάρρδίτη, de-corated with gold, 3, 64. Od. 8, 337. 2)

of the colour of gold, a golden yei.ow, golden, éveipai, Il. 8. 42. 13, 24; védea, 13, 523. 14, 351. (Hom. uses both forms according to the necessity of the metre; υ is always long; hence χρυσέη, χρυσέην, χρυσέω, and similar forms must be read with synizesis.)

Χρύση, η, a town on the coast of Troas, near Thebes, with a temple of Apollo Smintheus, and a port, 1, 37,

Κρῦσηίς, ίδος, ἡ, 1) daughter of Chryses = Asiynome, see 'Αστυνόμη, 1, 111. 2) a Nereid, h. Cer. 421.

χρυσηλάκατος, ου, poet. (ηλακάτη) having a goiden distaff, mly an epith. of Artemis, Il. 16, 183. 20, 70. Od. 4, 122. h. Ven. 16, 116. Most ancient Gram. (Eustath., Ven. Schol., Apoll.), explain it: χρυσφ βέλει χρωμένη, carrying golden arrows. It has been, however, justly suggested that in Hom. ήλακάτη never

aignif. arrow, cf. 6, 191; cf. Spitzner ad Köppen, Il. 16, 183.

Χρύσης, ου, ο, νος Χρύση, a priest of Apollo in Chry. 8, father of Astynome, who came into the camp of the Greeks to redeem his daughter. Agamemnon, to whom she had been allotted, dis-missed him with harsh language. Then Apollo avenged the priest by sending a pestilence. Agamemnon restored her, 1, 11, seq. 430, seq.

χρισήνιος, ον. poet. (ἡνία), /aving goloen reins, epith. of Arês, Od. 8, 285; of Artěmis, Il. 6, 205.

*χρυσόζυγος, ον, poet. (ζυγόν), having a golden yoke, h. 31, 15.

Χρῦσόθεμις, ιδος, ή, daughter of Agamemnon and Klytæmnêstra (Clytemnestra), 9, 145. 287.

χρυσόθρονος, ον, poet. (θρόνος), upon a golden throne, golden-throned, epith. of Hêrê, 14, 153; of Artĕmis, 9, 533; of Eôs (Aurora), Od. 10, 541, 12, 102.

χρυσοπέδιλος, ον, poet. (πέδιλον), having golden soles or sandats, golden-sandatted (Cp.), epith. of Hêrê, Od. 11, 604.†

*χρύσοπλόκαμος, ου (πλόκαμος), with golden locks, having golden tresses, h. Ap. 205.

χρὖσόπτερος, ον (πτερόν), kaving golden pinions, golden-winged, epith. of Iris, *8, 398. 11. 185. h. Cer.

χρυσόρραπις, ιος, ὁ (ραπίς), having a golden rod or stoff, with a golden wund, Od. 5, 87. 10, 331. h. Merc. 539.

χρῦσός, ò, gold, often in Homer, not only wrought, but also unwrought, being weighed in exchange and traffic, χρυσοίο τάλαντα, 9, 122. 264. 19, 247. Od 4, 129, 2) that which is made of gold. Il. 6, 48. 8, 43; eaply are the utensils of gods and heroes made of gold, as goblets, drinkingcups, girdles, neck-chains; also particular arms, as sword-belts, girdles, cui-rasses, etc., are adorned with golden nails and studs, 1, 246. 2, 268, seq.
•χρύσοστέφανος, ον (στέφανος), having

s golden crown, h. 5, 1.

χρῦσοχόος, ὁ (χέω), a gold-smeller. a gold-mith, Od. 3, 425.† The reference is not here to proper casting, but it is an artist who covers the horns of the victim with gold plate.

χρώς, δ, gen. χρωτός, 10, 575; accus. χρώτα, Od. 18, 172, 179; mly Ep. and Ion. gen. χροός, dat. χροί, accus. χρόα, Il. 4, 137. 5, 354. 7, 207. 1) Prop. the surface of a body, eaply of the human body; the skin, 4, 210. Od. 16, 145. 19, 204; hence 2) the colour, rpimeral xpus, their colour changes, spoken of those who become pale from fear, 11. 13, 279. 17, 733. Od. 21, 412. 3) Poet. the body, 4, 137. 8, 43. 14, 170. 21, 568.

χυμένη, χύντο see χέω. χύσις, ιος, ή (χέω), the act of powring out; that which is poured out, a heap, a ----- snas which is poured out, a heap, a multitude: φύλλων, the fall of leaves, °Od. 5, 483. 19, 443. χυτλόω (χύτλον), αοτ. mid. optat. χυτλώσαιτο. to nucle to med.

λώσαιτο, lu purefy, to wash, to buthe. Mid. to bathe uneself; also to anoint oneself after bathing, Od. 6, 80.+

χυτός, ή. όν (χέω), poured out, spoken of things dry: χυτή γαΐα, cast-up earth, a mound, *6, 464. 14, 114. Od. 3, 258.

°χύτρη, ή, an earthen put, Batr. 41. χωλεύω (χωλός), to be lame, to limp,

partep. pres. *18, 411. 417. 20, 37. χωλός, ή, όν, lame, halling, limping, πόδα, 2, 217. 9, 503. 18, 397. Od. 8, 308.

χώομαι, Ep. depon. mid. aor. έχωσάμην and χωσάμην, suhj. 3 sing χώσεται for χώσηται, 1.80; the pres always uncontr., to be wroth, to be angry, to he displeased, to be grieved, often with κῆρ, θυμόν, κατά θυμόν, etc. a) With dat. of the person with whom one is angry, l, 80. 9, 555. 21, 306. b) With gen. of the person and thing on whose account one is angry, 1, 429. 2, 689. 13, 1.5. 14, 2.6; rarely περί τινι, h. Merc. 236. c) With accus, only with pron. μή μοι τόδε χώεο, be not angry with me on this account, Od. 5, 215. 23, 213. (An act. χώω is not to be found.)

χωρέω (χώρη), fut. ήσω, sor. έχώρησα, Ερ. χώρησα, prop. to give place, i. e. to make room, to yield, to retire, yaia υπορθεν χώρησαν, the earth yielded from beneath, h. Cer. 430; esply spoken of persons: to yield, to go away, to retire.

a) With gen. of place or thing, encloses. from the breast work, 12, 406; vew, 15 655; also with prep. από νηῶν προτί *Ιλιον, 13, 724. b) With dat. of the person from whom one retires, 'Αχιλληϊ, -13, 324. 17, 101.

χώρη, ή (XAQ), 1) the space which any thing occupies, a place, 6, 516. Od. 16, 352. 2) a region, a country, xupai άνθρώπων, Od. 8, 573.

χωρίς, adv. (χώρος), separated, apart, separate, aside, 7, 470. Od. 4. 130; χωρίς μέν. χωρίς δ. 0d. 9, 221, 222. χώρος, ὁ (ΧΔΩ)= χώρος, οφ. 26. 3, 316. 4, 446. 8, 491. Od. 1, 426; see δισ

2) a region, a district, υλήτις,

Ψ.

₩, the twenty-third letter of the Greek alphabet; hence the sign of the twentythird rhapsody.

*ψαλιδόστομος, ον (στόμα), having shears on the mouth, shear-jawed, comic

epith. of a crab, Batr. 297.

ψάμαθος, ή (ψάω)=ἄμαθος, sand, esply the sand of the sea-shore, the sea-shore the same of the reasoner, the reasoner isself, the 'dunes;' also in the plur. 7, 462. Od. 3, 38; as a p-riphrasis for a great number, 2, 800. 9, 385.

"ψαμαθώδης, eς (είδος). sandy, abound-ing in sund, h. Merc. 73, 347.

ψάμμος, ή (ψάω), sand, dust, loose earth, Od. 12, 243.†

ψάρ, αρός, ὁ, Ion. and Ep. ψήρ, α star-ling (sturnus), ψαρών, 17, 755; ψήρας,

•16, 583. ψαύω (ψάω), prop. ψά Fω, with digamma, imperf. without augm. ψαῦον, aor. l τιας πιφετι: windet aurim ψαύος, αυ: 1 έψαυσα, sub], ψαύση, to touch, to graze, to glance upon, with μεπ. ἐπισσώτρου, 23, 519. 806: αίγς, h. Ven. 125. ψαῦου ἐπποκόμοιε κορυθες λαμπροῖσε φαλοισταν επιόττων, 13, 132. 16, 216. Construct with Damm: ψαθον νευόντων, prop. a poet. brief expression for ψαθον ίπποκ. κόρ. νευόντων λαμπρ. φάλοισι φάλων νευόντων, the horse-hair helmets touched each other, as they nodded, with their glittering cones. [The hairy crests of their resplendent casques Kiss'd close at every nod, Cp.]. Passow joins (less well) ψαῦον φάλοισι, and translates, - helm struck on helm; although ψαύω with dat. occurs in later writers, Quint. Smyrn. 7,

*ψαφαρότριχος, ον (θρίξ), with dirty,

rough hair, μήλα, h. 18, 32. ψεδνός, ήν. όν (ψέω), prop. scraped off, then thin, scanty, Aaxvn, 2, 219.†

ψευδάγγελος, ον (άγγελος), a faithless messenger, a fulse messenger, 15, 159.†

ψευδής, és, gen. és (ψεύδω). Lying, fulse, deceptive, où γὰρ ἐπὶ ψευδέσσι πατήρ ἔσσετ' ἀρωγός, ed. Wolf after Aristarch., the father will not be an auxiliary to liars, 4, 235.† The earlier reading was ψεύδεσσι, as if from ψεῦδος, and is followed by Bothe and Voss: the father will not be an abettor of falsehoods.

ψεύδομαι, depon. mid. (ψεῦδος) fut. weigroupat, aor. I partop. weigrouperos, to lie, to tell an untruth, to deceive, 4, 404. 10, 534. Od. 4, 140. h. Merc. 369: at the partop., II. 5, 635. 6, 163. b) With accus. to cheat, to deceive, opera, to falsify

accus. to creat, to deterve, option, or leasing the verbos, eos. τό, a lie, untruth, deption, deceit, 2. 31. 349. Od. 3, 20. στι ψεύδος άτας έμιὰς κατέλεξες, not untruly (as a falsehood) hast thou related λάζα, χιών, 15, 171. 23, 152.

my offences, Il. 9, 115; often in the plur. 22, 576. Od. 11, 366. ψευστέω (ψεύστης), fut. ψευστήσω, to

be a liar, to lie, 19, 107.+ ψεύστης, ου (ψεύδω), a liar, a deceiver,

24, 261.

ψηλαφάω (ψάω), Ep. partep. ψηλαφόων, expanded for ψηλαφών, to touch, to hum-dle, χερσί, Od. 9, 416.†

ψήρ, ηρός, ό, Ερ. for ψάρ, q. v. ψηψίς, ίδος, ή, dimin. of ψήφος, a little

stone, a pebble, fem. 21, 260.† ψιάς, άδος, η, poet. (ψίω) = ψακάς, α

drop, in the plur. 16, 459.†
ψίλός, ή, όν (ψίω), prop. rubbed off, hence bare, badd, naked, empty, spoken of hair and other objects: δέρμα, a smooth hide, Od. 13, 437. ψελη α a bare, i. e. an unplanted piece of plough-land, Il. 9, 580. ψιλη τρόπις, the bare keel (separated from the remaining timbers), Od. 12, 421; πόδας, Ep. 15.

Ψιχάρπαξ, αγος, ὁ (ψίξ, ἀρπάζω), that steals crumbs, Crumb-lhief, a mouse's

name, Batr. 24.

ψολόεις, εσσα, εν (ψόλος), prop. sooty, then smoking, flaming, flery, repayros, *Od. 23, 330. 24, 539. h. Ven. 289.

·ψόφος, ο, a sound, a noise, h. Merc. 285.

Ψυρίη, ή (τὰ Ψύρα, Strab.). a little island between Lesbos and Chios, in the Ægæan sea, now Ipsara, Od. 3, 172.

ψύχή, ή (ψύχω), prop. the breath, and because this is the index of life, it signifles also, 1) life, the vital power, the soul, the spirit, τον έλιπε ψυχή, the spirit left him, i. e. he swooned, 5, 696; but also the life, Od. 14, 426 (where it is used of animals); also often connected with μένος, Il. 5, 296. 8. 123; αιών, 16, 453; with θυμός, 11, 334; also in the plur. ψυχὰς παρθέμενοι, staking their life, Od. 3, 74. Il. 1, 3, 13, 763. This vital principle was conceived of as a real substance; when the man died, it left the body through the mouth, 9, 409; or through a wound, 14, 518. 16, 503; hence 2) the soul of the departed in the underworld, a spirit, ψυχή Αγαμέμνονος, Aiarτος, which was indeed destitute of a body, but still retained the form of the body, Od. 11, 207. Il. 23, 65; to this were wanting the φρένες, see φρήν, 23, 103; it was consequently only a shade, τίδωλον, Od. 11, 601; hence also both together, ψυχή και ετδωλον, Il. 23, 103. Od. 24, 1+; and in this sense ψυχή often stands opposed to the body, which the ancient Greks called I, Il. 1, 3. Od. 14, 32. (For states of mind it does not occur in Hom.) Worthy of note is the construct. κατά σύνεσιν. ψυχή Τειρεσίαο-σκήπτρον έχων, for έχουσα, Od. 11, 90; cf. Kühner, § 365. 2.

ψόχω, aor. l έψυξα, to breathe, to blow,

Ψτ'χω.

ήκα ψύξασα, 20, 440.† ψωμός, δ (ψώω), α bit, α morsel, α munikful, ψωμοὶ ἀνδρόμοι, morsels of human flesh, Od. 9, 374.†

 Ω .

Ω, the twenty-fourth letter of the Greek alphabet, and hence the sign of the twenty-fourth book.

ພໍ and ພໍ, interj. 0! 1) Simply to strengthen the address in the voc., in which case it is to be accented &: & Mereλae, 4, 189. 17, 716. 2) As an exclamation of astonishment or of lamentation it is accented ω : ω πόποι, 1, 254; often & mot, as an exciamation of lamentation with nom. following, ω μοι έγω, ah me! 11, 404, 16, 433. Od. 5, 299.

"Ωγυγή, ή, an island of mythic geo-graphy, the abode of Calypso, Od. 1, 85. 6, 172. 7, 244, seq. If the course of Hermés is connected with the voyage of Odysseus (Ulysses), and in this way an attempt is made to fix the situation of the island, it must be sought in the south-western sea. The ancients found it in the island Gaulus now Gazzo, near Maita, Strab. I. p. 26. Voss, Alte Weltkunde XV., places it in the great bay between Lybia and the Atlas, and Grotofend, Geograph. Ephem. 48. Bd. 3. St. p. 277, in the neighbourhood of Atlas; Völcker, Hom. Geog. S. 12°, seeks, on the other hand, to prove the north-western situation of the island.

ωδε, adv. (from ος). 1) An adv. of manner: thus, so, in this way. a) Prim. 1) An adv. of referring to something following, 1, 181. 3, 297. 18, 266, and often; but also to something preceding, 7, 34. b) in complete sentences correlate: when we, so—as, 3, 300. Od. 19, 312; or we—whe, so—b, 477. c) Like avras: whe been, thou b) In comrunnest thus, i. e. in vain, 17, 75; thus, directly, upon the spot, just, 18, 392. Od. 1, 182. 2, 28 [see the close of the article]. Adv. of place: hither, here, h. Ap. 471. In Hom., as the ancient Gramm. with Aristarch, maintain, &5e never has the local signif. (cf. Schol. Ven. ad Il. 3, 297. Apoll. Lex.) There are however some passages which admit of no other easy explanation, as 18, 392. Od. 1, 182. 17, 545. Il. 12, 346. Od. 2, 28; in which it signifies hither; and Il. 2, 258. 24, \$98, where it means here; cf. Buttm. Gr. Gram. § 1'6. Rem. 24. With the view of Aristarch. agree among the moderns critics Heyne, Hermann ad Orph. p. 692; Nitzsch ad Od. 1, 182; and Lehrs Aristarch. p. 84.

ະບຸວິກ໌, ກຸ່, contract. from ລັດເວັກ໌ (ລັດເວັພ), a song, a hymn, h. Ap. 20. Cer. 194. ພໍວິເກພ, poet. (ພໍວິເຣ), only partep. pres.

to have the pangs of parturition, to hear, 11, 269. 2) Generally, to have violent pains, odivngouv, Od. 9, 415.

ώδις, ενος, ή, a pain of travail, mly in the plur. the pange of parturition, 11,

271.† h. Ap. 92.

δύσατο, εεε δδύσσομαι. ώθέω, Ep. iterat. imperf. ώθεσκε, Od. 11, 596; aor. 1 ωσα τέωσα, only 16, 410. h. Metc. 305); iterat. aor. ωσασκε, Od. 11, 599; sor 1 mid. ωσάμην. Act 13 to thrust, to press, to drive, and according to the relation indicated by the prep. to thrust away, to push forward, to drive aling, τινά or τί, prim. spoken of men, mly in a hostile signif. τινα αφ' ιππων. to thrust any one from the chariot, Il. 5, 19. 835 11, 143. 320; τινὰ ἐκ Πύλου, το expel any one from Pylos, 2, 7+1; ἀπὸ σφείων, 4, 535. 5, 626; ἰθὺς τάφροιο, 8, 336. b) Without a hostile sense : ξίφος ές κουλεόν, to thrust the sword into the scanbard, I, 220; λάαν ποτὶ λόφον, to thrust the stone up the hill, Od. 11, 596. Also for any one's benefit: δόρυ ὑπὰκ δύρροιο, to thrust away the spear from the chariot, Il. 5, 854; ἐκ μηροῦ δόρυ, 5, 194; ἀπ' οφθαλμών νέφος άχλύος, 15, 668. c) Spoken of the force of wind and waves. c) 13, 138. Od. 3, 295. Mid. 1) to thrust oneself forth, to press forwards, Il. 16, 592. 2) With accus, to thrust any thing, to push along, to drive away (away from oneself or apart), τινά, 5, 691; ἀπὸ ἔθεν, 6, 62; τινά ἀπὸ νεών, 11, 803; also with gen. alone τείχεος, 12, 420; τινὰ προτὶ "Ίλιον, to drive any one to Ilium, 8, 295.

16, 655. ώξετο, ώζαθην, see οζομαι. ώκα, adv. Ep. (ώκύς for ώκέα), quickly, hastily, 1, 402. Od. 2, 8; and often.

'Ωκαλέη, η, a village in Bœotia, between Haliartus and Alalcomenae, 2, 501. *'Okeavovoe, adv. to the Ocean, h. Merc.

'Oceavos, à (according to the Schol, from ώκύς and νάω, swift-flowing, according to Hermann, from ώκύς and έσιν, i. e. ἰέναι (ire), Celerivena: as Oupavos im oper). 1) the mighty stream which encompasses the earth. It is always distinguished from the sea (θάλασσα, πόντος, αλς); Hom. calls it a river, ποταμός, 18, 607. 20, 7. ρόος 'Ωκεανοίο, 16, 151. That it encompasses the whole earth appears from the epith. aψόρροος, and exply from the description of the shield of Achilles, where Hêphæstus so represents it, 18, 609. It is also mentioned in the four quarters of the world: in the east, Eôs (Aurora), Helios, and the constellations rise from it, 7, 422. 19, 1. Od. 22, 197; in the west they sink into it at their setting, Il. 8, 485. On its southern margin dwell the Pygmies, 3, 2-7; and of the northern bear it is said, that he alone is not immerged in the ocean, 18, 489. Od. 5 475. It coincides also with the limits of Ωλενος, ή (δ, Strab. VIII. p. 336), a the earth, Il. 14, 200. Od. 4, 563. Betown in Ætolia, on the Aracynthus, yond the ocean in the west, is the gloomy Hades, Od. 10, 508; on this side, the blissful Elysium, Od. 4, 568. 2) As a god, he is inferior in power only to Zeus, Il. 20, 7. 14, 245. 21, 195. His wife is Tethys, and his daughters, Thetis, Eurynome, Perse, 14, 302. 18, 398. Od. 10, 139. He is the origin of all rivers and fountains, and indeed the father of all the gods, 11. 21, 196, 14, 201, 244. In Th. 133, he is the son of Uranus and Gma [Cœlus and Terra], cf. Völcker, Hom. Geog. § 45, seq.

*'Ωκιμίδης, ου, ὁ (from ωκιμον, basil, ocimum basilicum), prop. name of a frog, basil-lover, Batr. 213.

ώκιστος, η, ον. Ιοπ. superl. from ώκύς,

φκτειρα, see οἰκτείου

κύαλος, ον, poet. (αλς), fleet in the sea, swift sailing, epith. of a ship. 15, 705. Od. 12, 182. [According to Ameis, αλς does not enter into the composit., but it is a mere paragogic form of weve, as εὐρύαλος for εὐρύς. So Schol. Bekk. ad Il. 15, 705; and Hesych.]

'Ωκύαλος, δ, a Phæacian, Od. 8, 111. invulaces, o, a rineacian, Out. o, int. invulaces, o, a rineacian, Out. o, int. invulaces, o, o, i, 505; of a quick fate or death, i. e. 1) Pass. dying a speedy death, dying early, 1, 417. 18, 95. Od. 1, 266. 2) Act.: bringing a speedy death, quick-slaying, ioi, ll. 15, 441. Od.

wkumerns, ou. ò, poet. (méropal), quick-Aying, Reel-rushing, epith. of horses, .8, 42. 13, 24.

ωκύπορος, ον, poet. (πόρος), fleet-going, swift-sailing, epith. of ships, 1, 421. 2, 351. Od. 4, 708.

ώκύπους, δ, ή, gen. ποδος (πούς), swift-footed, epith. of horses, 2, 383; often in the Il.; once Od. 18, 263. h. Ap. 265.

ώκύπτερος, ου, poet. (πτερόυ), having fleet pinions, swift-flying, tρηξ, 13, 62.†

"Ωκυρόη, ή, daughter of Oceanus and Tethys, h. Cer. 420.

ωκύροος, ον, Ep. for ωκύρροος (ρέω), swift-flowing, ποταμός, *5, 598. 7, 133.

with Lampetia. Superl. Sectors, 1, 302. also regular ωκύτατος, Od. 8, 331; also regular ωκύτατος, Od. 8, 331; feet, σμικέ, αετίνε, hasiy. 1) Spoken of animated beings: with accus. πόδας ωκύς, Il. 1, 58. 64; without πόδας, Od. 8, 239; also ἰρηξ, Il. 15, 238; ίπποι. 3, 263. 2) Of inanimate things: βάλος, δίστός, 5, 112. 395. 11, 478; νόημα, h. Merc. 43; νέες, 8, 197. Od. 9, 101. The neut. plur. ώκιστα, as adv., very quickly, Od. 22, 77. 133.

*ωλένη, ή, the elbow, h. Merc. 388. Ωλενίη, ή, πέτρη, the Olenian rock, according to Strab. the summit of the mountain Scollis in Achais, on the borders of Elis, 2, 617. 11, 756.

even in antiquity destroyed, 2, 639. Strab. X. p. 386.

ώλεσίκαρπος, ον (κάρπος), losing the fruit, epith. of pastures whose fruits fall before maturity, Od. 10, 510, †

ώλξ, η, only accus. sing. ώλκα, poet. syncop. for what = avhat, a furrow, 3, 707. Od. 18, 375.

ώμηστής, οῦ, ἡ (ώμός, ἐσθίω), cating raw flesh, carnivorous (flesh-devouring, V.), οίωνοί, κύνες. ίχθυς. 11, 454. 22, 67 24, 78; hence blood-thirsty, inhuman, ανήρ, 24, 207 (not ωμηστης according to Apion, cf. Spitzner ad Il. 11,

ώμογέρων, οντος, δ, ή (γέρων), a fresk, vigorous old man, whom age has not unstrung; one who enjoys a green old age. So Antilochus calls Odysseus (Ülysses), 23, 791.†

"Πμόδαμος, ὁ (δαμάω), that subdues rawness, a deity of the potters, Ep. 14,

ώμοθετέω, poet. (ώμός, τίθημι), zor. 1 ώμοθέτησα; mid. to place raw pieces of flesh), a part of the ceremony of sacrifice; pieces of flesh were cut from all the limbs and laid upon the thighbones enveloped in the caul (en' aurer): cf. Od. 14, 427; always ἐπ' αὐτῶν ὡμοθέτησαν, Il. 1, 461 [Which with crude slices thin they overspread, Cp.]. Od. 3, 458. 12, 361. Mid. = act. wuodereito-es miora δημόν, Od. 14, 427.

ώμος, ο (οίω=φέρω), a shoulder, the part of the body from the neck to the upper arm, νείατος ωμος, 15, 341; πρυ-μνός, Od. 17, 504; often in the dual and plur.

αμός, ή, dv. 1) raw, uncooked, esply spoken of flesh, 22, 347. Od. 12, 346; ωμόν βεβρώθειν τινά, proverbial, spoken of the greatest cruelty, II. 4, 35. Αdv. ωμά δάσασθαι, to swallow raw, 23, 21. Od. 18, 87. 2) unripe, untimely, spoken of fruits : metaph. yepas, a too early age, Od. 15, 357.

ωμοφάγος, ον (φαγείν), eating raw, esply eating raw flesh, epith. of wild beasts, *5, 782. 11, 479. h. Ven. 124. ώμωξα, set οἰμώζω.

ναμην, ώνησα, see δνίνημι.

ωνητός, ή, όν, verb. adj. (ώντομαι), purchased, bought, Od. 14, 202.†

wros, b, purchase-money, the price of any thing, 21, 41. 23, 746; gain, Od. 14, 297. 15, 388. 2) the act of purchasing, ພ້າວς ວໍວິດເພາ, the procuring of a return freight [by exchange for the goods brought out], Nitzsch, Od. 15, 445.

ώνοσάμην, see όνομαι. ψνοχόει, see οἰνοχοέω.

φής, see οίγγυμι. [ωπασα, see οίγσυμι] ωρ, ή, contr. for όαρ, of which the dat. plur. ωρεσσιν, to the wives, 5, 486; see οaρ.

мрето, вее бруум.

ῶρη, ἡ, Ion. for ῶρα, prop. any definite time, a portion of time, hence 1) a season, mly in the plur. to indicate the course of the year, ἐπήλυθον ῶρα, Od. 2, 107. 10, 469; eaply spring, 11. 2, 468. Od. 9, 51. Honer mentions four seasons: ἔωρ, οτ ἐωρος ῶρη, 11. 6, 148: οτ ῶρη εἰωριτή, 11. 2, 471. Od. 18, 367; δἰρος, ὁπώρη, χεμμών and ῶρη χεμμοῖη, Οd. 5, 485. 2) the time of the day, the hour, νυκτὸς ἐν ῶρη, h. Merc. 65, 158 (not in the II. and Od.) 3) Generally, the proper time, the time in which any thing is to be done, ῶρη κοίτοιο, Od. 3, 334; μύθων, ὑπνου, Od. 11, 379; δόρποιο, Od. 14, 407; with infin. ὧρη εὐδειν, Od. 11, 330. 373; and accus, with infin. Οd. 21, 428; ἐν ῶρη, Od. 17, 176; εἰς ὧρας, Od. 14, 407, 944

The state of the s

Euroma, Diee, and Eirene, cr. Jacobi, Mythol. Wörterb. p. 465. Ωρείθυια, ἡ (θύουσα, όρος, furens in monte), daughter of Nereus and Doris,

- ωρηφόρος, ον (φέρω), bringing the seasons of the year, bringing maturity, epith. of Dêmêtêr, h. Cer. 54, 192.

ώριζεσπε, see δαρίζω. ώριος, τη, τον, poet. (ώρη), that the season brings or ripens, hence timely, ripe, ώρια πάντα, the fruits of each season, Od. 9, 181.†

Σριστος, Ion. for δ ἄριστος, q. v. Ωρί ων. ωνος, δ, son of Hyrieus of Hyria in Beotia, of uncommon strength and beauty, and an excellent hunter, a lover of Σδε (Aurora), Od. 5, 121, seq., 11, 310. He was alain by Artĕmis in Delos; he preserved his love of the chase even in Hades, Od. 11, 572. We also find him as a constellation, Il. 18, 486. 488. 22, 29. Od. 5, 274. According to later writers, a son of Poseidön and Euryale, daughter of Minos; he received from his father the power to go through the sea. Artĕmis slew him, because he challenged her to hurl the discus, or because he dishonoured Opis, her companion, Apd. 1, 403. (Strab. X. p. 416, derives

the name from 'Opeos, a town in Eubora;

according to another tradition, his name is prop. Οὐρίων, Palæph. 5, 4.) ώρορε, see ὅρννμι. *Ωρος, δ, a Greek, slain by Hector, 11, 303.

ώρσε, ώρτο, see δρνυμι. ώρώρει, see δρνυμι. ώρωρέγαται. see δρένω.

ès, adv. from the relative pronoun os. A) adv. of manner and comparison. stands, I) With substantives, adjectives, adverbs, and participles: as, just as, like. a) With a subst. it stands in Hom. a) Before the subst.: ως κύματα θαλάσσης, 2, 144. cf. 19, 403. 21, 262. 23, 430. Od. 5, 871. 15, 479. β) After the subst., and is then accented; Bebs es, like a god, Il. 5, 78, 10, 33; Buttm., Lex. p. 534, is mistaken in supposing that a always follows the subst. except in elliptical cases, as Od. 14 441. b) With adj. and adv. Il. 22, 425. 2, 344. c) With partep. ως ούκ αίουτι ἐοικως, 23, 430. II) In introducing entire clauses: 1) In relative clauses of the manner : as. quomodo, cf. on the construct. ὅπως. a) With indic. 1, 276. 2, 10. 409; ὡς ἴθυνεν, 23, 871, according to Bothe: as if he were taking aim; Krause takes we for wes: until he directed it; we find we also in the Schol. The conjecture of Voss is however to be preferred: is ίθύνοι, that he might aim it. δ) With the subjunct. only with āν, in the frequently recurring sentence: ἀλλ' ἀγκο ός αν ἐγων είπω, πειθώμαθα, as I (if ye will listen) shall say. 2, 139, 12, 75. With optat. ufter weipar, 9, 181. 2) In clauses of comparison, as, like, where ως, τώς, ούτω often correlate to the ώς. In comparisons it stands a) With indic. pres. when any thing is compared with that which is real or has taken place. 5, 499. 9, 4. β) Aorist, when it is taken as a single case from the past, for illustration, 2, 326. y) The future, when it relates to an event which can always happen in the future, 10, 183. cf. 8000 éw, Od. 5, 368. Still Nitzsch ad Od. i. c., and Thiersch, § 346. 10, require the

subjunct. in the passages quoted. 6) With subjunct, pres. or sorist without ay, when the declaration is represented as something that can happen, Il. 5, 161. 10. 485 22, 93. c) With optat. only after work, q. v Longer comparisons Homer often introduces with we ore; cf öre and Herm. ad Viger. p. 910, de Usu Modorum apud Homer. in Comparationibus, Thiersch, § 346. 8, 9. Kühner. § 690. 3) In independent clauses which contain an exclamation of interest or admiration: λου: a) With auj. and adv. ως ἄνοον κραδίην έχες, how senseless a heart hast thou! 21, 441. cf. Od. 3, 196, 24, 194. δ) In introducing whole clauses: λου, ως μοι δέχεται κακὸν εκ Rakou alei, how evil upon evil always follows me, 11. 19, 290. Thus 21, 273.
411, 17, 328. Od. 3, 196. B) Conj. 1)
Of time: as, when (ut), always spoken of past things with indicat., Il. 1, 600. 2, 321. ώς οὖν, 3, 21. ώς τὰ πρώτα, h. Cer. 80. 2) For ews until, 23, 871, see A. II. 11) Spoken of the cause: as thus, because, 1, 276. 10. 116. Od. 4, 373 (cf. 7 hiersch. § 317. 5). 11.6, 109; wherefore, Od. 2, 137. 4, 93. cf. Nitssch. III) In introducing explanatory clauses, like &rt., how, that, we &f, II. 10, 110. 7, 402. 15, 204. Od. 1, 217. IV) In assigning the design or purpose: so that that, in order that, cf. on the constr. onws. With subj. Il. 1, 558. 2, 3. 363; with which is joined αν οτ κέ, 1, 32. 16, 84. 2) With optat. 2, 281. 23, 361: also with κέ, Od. 8, 21. 13, 402. cf. Thiersch, § 341. 5. 6. Kühner, § 644, seq. V) In sent-nees which express a wish, and properly belong as elliptical clauses to sentences denoting design: O that I would that I (utimam), or απόλοιτο καὶ άλλος, would that another also might perish, Od. 1, 47. cf. II. 18, 197; also with κέ: ὧς κέ οἰ αῦθο γαῖα χάνοι! Ο that the earth might γαία χένοι! O that the earth might yawn for him 16, 282: also ώς μη θάνοι, Od. 15, 359. 2) ώς ώφελον, see ὁφείλω. c) Prepos. with accus. to (αd), indicating only motion to persons, Od. 17, 218.+ ws av, see ws.

ώσαύτως, adv. (ως αύτως), just so, in the same way, always separated by δέ: ως δ΄ αὐτως, 3, 339; in the Od. ὡς δ΄ αὐτως stands, Od. 6, 166. 9, 31; cf. αὐ-

ώσεί or ώς εί, adv. as if, as though, with optat. 2, 780. 22, 410. b) With

subjunct. 9, 481. cf. Thiersch, § 346 8 2) as wowep, ns. just as. 16, 59. 23 598: with partep. h. Cer. 238; also work we or ώς είτε, Od. 10, 420; and ώσει περ. h. Cer. 215.

ώς κε and ως κεν, see ώς. ωσπερ, adv. (ώς, πέρ), f. δσπερ, just as, even as, often separated: be to miρος περ. 5, 806; ως νύ περ ώδε, 2, 258. h. Cer. 116. 2) Also in introducing entire clauses, 1, 211. Od. 21, 212.

шоте, adv. us. тé, cf. ооте. 1) из, just as, like, rather Ep., 2, 289; and also in the quality of. as (utpote), 3, 381; also separated, 17, 61. 3, 381. b) In introducing whole clauses: a) With indicat. 2, 459. 17. 434. B: With subjunct. 2, 474. 16, 428. cf. Thiersch, § 346. 8. Kühner, § 690 2) as conjunct. so that, that, to indicate an immediate consequence or effect from the preceding: with infinontly twice, 9, 42. Od. 17, 21.

**Oros. 5, 1) son of Poseidon and

Iphimedia, one of the Aloïdes, brother of Ephialtes, 5, 385; see Εφιάλτης. 2) a Cylienian, a companion of Meges, 15,

ώτειλή ή (Dot. for ουτειλή), a wound, esply an open wound: οὐταμένη ὡτειλή, 14, 518 17, 86. Od. 19, 456. ώτώεις, εσσα, εν (οδς), eared, handled,

furnished with handles, tpinous, *23, 264. 513.

ωὐτός, Ion. and Ep. for à αὐτός, 5, 396. cf. Buttm , § 27. N. 11; Rost, Dial. 13.

ο. 888; Kühner, § 15. ώφελλον and ώφελον, see δφείλω. ώχρώω (ἀχρός), Γυι. ήσω, to δεσοπε white or pale, to pale, ὡχρήσαντα. Od. 11, 529.†

*ωχρός. ή, όν, pale, pallid, esply a paleisu green, spoken of a frog, Batr. 81. ωχρος, ò, palenese, pallour, esply of the countenance, 3, 35.† (According to Buttm., Au f Spr. It. p. 325, prob. a

neut. το ώχρος.)
ωψ, τ, κ. n. ωπός (όπτω), only accus.
always εἰς ώπα. the eye, countenance, aepect, εἰς ώπα ἰδέσθαι τινί, to look at any

pect, est awa toted a risk, to look at any one's face, 9, 373; also risks. 15, 147; est awa force, she appears similar in countenance, 3, 158, cf. Od. 1, 411.

"Ow, awo, o, pr. n., son of Pisenor, father of Euryclea, Od. 1, 429, 2, 347.
On the accent, see Eustath. ad Od. 1, 429. Etym. Mag.

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